Hadhrat Umar τ

Hadhrat Umar τ narrates that Rasulullaah ρ said, "When I asked my Rabb about the disputes to arise between my Sahabah ψ after me, he sent revelation to me saying, 'O Muhammad! Your Sahabah ψ are like stars in My opinion. While all the stars are radiant, the radiance of some exceed the radiance of others. When their opinions differ concerning a matter, a person following the opinion of any of them will be rightly guided.'"

Rasulullaah ρ added, "My Sahabah ψ are like stars. You will be rightly guided by following any one of them."[1]

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Hadhrat Hudhayfa τ narrates that Rasulullaah ρ said, "I do not know for how much longer I shall be with you." Indicating towards Hadhrat Abu Bakr τ and Hadhrat Umar τ, Rasulullaah ρ added, "Follow these two after me, adopt the lifestyle of Ammaar τ and believe whatever Ibn Mas'ood τ tells you."

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Hadhrat Suddi رحمه الله has reported the following narration from Hadhrat Umar τ concerning the verse:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ

"You were the best of all nations who have been raised for *(the benefit and salvation of)* mankind. You enjoin good and forbid evil and have Imaan in Allaah." {Surah Aal Imraan, verse 110}

He reports that Hadhrat Umar τ stated, "If Allaah had willed, He would have used the word **اَنْتُمْ** (meaning "You are"), in which case the verse would have referred to all of us (whether a person enjoins good and forbids evil or not). However, Allaah used the word **كُنْتُمْ** (meaning "you

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[1] Razeen, as quoted in Jam'ul Fawaa'id Vol. 2 Pg. 201

were") to refer specifically to the Sahabah ψ. Therefore, whoever does as the Sahabah ψ did (enjoins good and forbids evil) shall be among **"the best of all nations who have been raised for** *(the benefit and salvation of)* **mankind."**[1]

Hadhrat Qataadah رحمه الله reports that Hadhrat Umar τ once recited the verse:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ

"You were the best of all nations who have been raised for *(the benefit and salvation of)* mankind. You enjoin good and forbid evil and have Imaan in Allaah." {Surah Aal Imraan, verse 110}

Thereafter, Hadhrat Umar τ said, "O people! Whoever wishes to be among this Ummah (who are the best of nations), the he should fulfil the condition that Allaah mentions in the verse (i.e. enjoin good and forbid evil)."[2]

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Abu Waa'il رحمه الله narrates that Hadhrat Abdullaah bin Mas'ood τ once heard a person saying, "Where are the people who have no concern for this world and look forward to the Aakhirah?" Hadhrat Abdullaah bin Mas'ood τ said to him, "They are the people of Jaabiya[3]. They were five hundred Muslim men who pledged that they would be martyred in battle and not return home. (Therefore, according to their custom,) They shaved off their hair, fought the enemy and were all martyred besides one who lived to tell the tale."[4]

Hadhrat Abdullaah bin Umar τ once heard a person saying, "Where are the people who have no concern for this world and look forward to the Aakhirah?" Taking the person to the graves of Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ, Hadhrat Abdullaah bin Umar τ said to him, "Were you asking about these personalities?"[5]

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[1] Ibn Jurayj and Ibn Abi Haatim.
[2] Kanzul Ummaal Vol.1 Pg.238
[3] The name of place in Shaam where a large Muslim army fought the Roman army during the period when Hadhrat Umar τ served as Khalifa.
[4] *Hilya* Vol.1 Pg.135
[5] Abu Nu'aym in *Hilya* (Vol.1 Pg.307)

Seeing the carriages of some Yemeni travellers made out of animal skin, Hadhrat Umar τ remarked, "Whoever wishes to see a semblance of the Sahabah ψ of Rasulullaah ρ should look at these people."[1]

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Hadhrat Rib'ee bin Hiraash رحمه الله narrates that Hadhrat Abdullaah bin Abbaas τ once sought permission to meet Hadhrat Mu'aawiya τ at a time when members of various tribes of the Quraysh were with him. As Hadhrat Abdullaah bin Abbaas τ approached, Hadhrat Mu'aawiya τ said to Hadhrat Sa'eed bin Al Aas τ who was on his right-hand side, "I shall present to Hadhrat Abdullaah bin Abbaas τ such questions that he will be unable to answer." Hadhrat Sa'eed τ replied, "There is none like Hadhrat Abdullaah bin Abbaas τ to answer your questions."

When Hadhrat Abdullaah bin Abbaas τ was seated, Hadhrat Mu'aawiya τ asked him, "What have you to say about Hadhrat Abu Bakr τ?" Hadhrat Abdullaah bin Abbaas τ replied, "May Allaah shower his mercy on Hadhrat Abu Bakr τ. By Allaah! He ardently recited the Qur'aan, stayed far from deviation, avoided immodesty, prevented (people from) evil, knew his Deen well and feared (disobeying) Allaah. He engaged in Ibaadah during the nights, fasted during the days, remained uncontaminated by the world and was committed to administering justice among Allaah's creation. He instructed what was good and always did what was good. He was grateful to Allaah in all conditions, engaged in Dhikr morning and evening and was hard on himself in matters relevant to reformation. He excelled ahead of his companions in terms of piety, contentment, abstinence, chasteness, virtue, caution, self-discipline and in repaying people for the good they do. May Allaah's curses up to the Day of Qiyaamah be on those who deride him."

Hadhrat Mu'aawiya τ then asked, "What have you to say about Hadhrat Umar bin Khattaab τ?" Hadhrat Abdullaah bin Abbaas τ replied, "May Allaah shower his mercy on Abu Hafs (Hadhrat Umar τ). By Allaah! He was a great supporter of Islaam, protector of the orphans, a treasure chest of Imaan and a shelter for the weak. By Allaah! He was truly a sanctuary for the pious, a fortress for Allaah's creation and an ally to every person. With fortitude and confidence in Allaah, he established Allaah's True Deen until the time came when Allaah made the Deen of Islaam dominant and subjugated many lands. Allaah's name was then

[1] Kanzul Ummaal Vol.7 Pg.163
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mentioned in every direction, every hill and every spring in many parts of the world. He displayed exceptional tolerance when people spoke offensively, was always grateful to Allaah during times of hardship and times of ease and engaged in the Dhikr of Allaah at every moment. May Allaah's curse until the Day of Qiyaamah follow the person who harbours enmity for him."
The above is a part of a lengthy Hadith[1].

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Hadhrat Miqdaad bin Amr τ narrates that when he took Hakam bin Kaysaan prisoner (during one of the battles), his commander wanted Hakam executed. However, he (Hadhrat Miqdaad τ) managed to persuade his commander not to execute Hakam but to rather take him to Rasulullaah ρ. When they brought him to Rasulullaah ρ, the noble Rasulullaah ρ started inviting him to accept Islaam and spent a long time speaking to him.

After some time, Hadhrat Umar τ said, "O Rasulullaah ρ! For what reason are you talking to him so much? By Allaah! He shall never accept Islaam! Allow me to execute him so that he may reach his destination in Jahannam!" However, Rasulullaah ρ paid no attention to Hadhrat Umar τ (and continued speaking) until Hakam accepted Islaam.

Hadhrat Umar τ says, "When saw Hakam accept Islaam, I was surrounded by thoughts of the past and future. I chided myself for addressing Rasulullaah ρ concerning a matter about which he had more knowledge than me. I then told myself that I had done so only for the welfare of Allaah and His Rasool ρ." Hadhrat Umar τ also said, "Hakam became a Muslim and by Allaah, he was an excellent Muslim who fought for the pleasure of Allaah until he was martyred at Bir Ma'oona. Rasulullaah ρ was pleased with him and he has entered the gardens of Jannah."[2]

In a narration of Zuhri, Hakam asked Rasulullaah ρ, "What is Islaam?" Rasulullaah ρ replied, "That you worship Allaah Alone Who has no partner and that you testify that Muhammad is Allaah's servant and messenger." Hakam then said, "I accept Islaam." Rasulullaah ρ then

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[1] The Hadith is reported by Bayhaqi (Vol.9 Pg.160) who reports from Tabraani but comments that one of the narrators is not known.
[2] Ibn Sa'd (Vol.4 Pg.137)
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turned to the Sahabah ψ and said, "Had I listened to you just now and killed him, he would have entered the fire of Jahannam."[1]

Hadhrat Anas τ narrates that Hadhrat Abu Moosa Ash'ari τ sent him to give the news of the conquest of Tustar to Hadhrat Umar τ. He says that Hadhrat Umar τ asked him about what had happened to six members of the Bakr bin Waa'il tribe who had forsaken Islaam and proceeded to live with the Mushrikeen. Hadhrat Anas τ replied, "O Ameerul Mu'mineen! They have renounced Islaam and joined up with the Mushrikeen. Their only treatment is their execution."

To this Hadhrat Umar τ said, "I prefer getting hold of them alive and well to all the gold and silver in the world." Hadhrat Anas τ asked, "O Ammerul Mu'mineen! What would you do with them if you got hold of them alive?" Hadhrat Umar τ replied, "I would present to them the door from which they left so that they may re-enter it. If they accept, I would accept it from them, otherwise I would hand them over to the prison."[2]

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Abdur Rahmaan Al Qaari reports that Hadhrat Abu Moosa Ash'ari τ once sent a person to Hadhrat Umar τ. When Hadhrat Umar τ asked the person about the condition of the people, he duly replied. When Hadhrat Umar τ asked the person if there were any recent developments, he said, "Yes, O Ameerul Mu'mineen! A person who had become a Muslim, reverted back to kufr." "What did you do with him," asked Hadhrat Umar τ. "We called him and executed him," came the reply. Hadhrat Umar τ said, "Why did you rather not imprison him for three days, feed him bread each day and encourage him to repent? He may then have repented and re-entered Allaah's Deen. O Allaah! I was not present there. I did not command it and am not pleased with it now that it has come to my notice."[3]

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[1] Ibn Sa'd (Vol.4 Pg.138)

[2] Abdur Razzaaq as quoted in *Kanzul Ummaal* (Vol.1 Pg.79). Bayhaqi as also reported a similar Hadith (Vol.8 Pg.207).

[3] Maalik, Shaafi'ee, Abdur Razzaaq, Abu Ubayd in his *Ghareeb* and Bayhaqi (Pg.207).

Hadhrat Amr bin Al Aas τ once wrote to Ammerul Mu'mineen Hadhrat Umar τ to ask him what was to be done about a person who had reverted to kufr after accepting Islaam, then accepted Islaam again, only to return to kufr. This he had done several times already. "Should his Islaam be accepted from him again?" was the question Hadhrat Amr bin Al Aas τ posed.

In response, Hadhrat Umar τ wrote back, "As long as Allaah accepts the Islaam of a person, you should do the same. You should therefore present Islaam to him again. If he accepts, you should set him free, otherwise you may execute him."[1]

Hadhrat Umar τ Weeps over the Exertion of a Christian Monk

Abu Imraan Jowni narrates that Hadhrat Umar τ once passed by a monk and remained standing there. Someone called the monk and told him that the Ameerul Mu'mineen was there. When the monk peeped out, the effects of difficulty, exertion and forsaking the world were clearly apparent on his face (he had grown extremely pale and haggard on account of his spiritual exertions). Looking at him, Hadhrat Umar τ began to weep. "But he is a Christian," someone commented. Hadhrat Umar τ replied, "I know, but I feel sorry for him because I thought of the verse in which Allaah mentions:

عَامِلَةٌ نَّاصِبَةٌ * تَصْلَى نَارًا حَامِيَةً

He who suffered affliction and who endured many difficulties *(thinking that he was pleasing Allaah whereas his beliefs and actions did not conform with the injunctions of Allaah)*. **He shall enter the blazing fire.** {Surah Ghaashiya, verses 3,4}

I feel sorry for him because despite his exertion and efforts in this world, he shall still end up in Jahannam."[2]

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In fact, Bukhari narrates a Hadith in which it is reported that when there was once an argument between Hadhrat Abu Bakr τ and Hadhrat

[1] Kanzul Ummaal (Vol.1 Pg.79), reporting from Musaddad bin Abdil Hakam who narrates from Amr bin Shu'ayb, quoting from his father and grandfather.
[2] Bayhaqi, Ibn Mundhir and Haakim as quoted in *Kanzul Ummaal* (Vol.1 Pg.175).
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Umar τ, Rasulullaah ρ said, "When Allaah sent me as a prophet to you people, you all said that I was lying while Abu Bakr said, 'You are speaking the truth.' He then rendered me great assistance with his life and wealth. For my sake, will you people not leave this friend of mine alone (and refrain from causing him any sorrow)!" Rasulullaah ρ repeated this statement twice, after which no one ever caused any harm to Hadhrat Abu Bakr τ. This Hadith of Rasulullaah ρ is a clear proof that Hadhrat Abu Bakr τ was the first to accept Islaam.[1]

Rasulullaah ρ Invites Hadhrat Umar τ to Islaam

Hadhrat Abdullaah bin Mas'ood τ narrates that Rasulullaah ρ once prayed to Allaah saying, "O Allaah! Strengthen Islaam by means of either Umar bin Khattaab or Abu Jahal bin Hishaam." Allaah accepted the du'aa in favour of Hadhrat Umar τ and made him a means of strengthening the foundations of Islaam and of destroying the idols.[2]

A narration reported by Hadhrat Thowbaan discussing the suffering of Hadhrat Umar τ's sister Faatima and her husband Sa'eed bin Zaid τ shall be quoted in a forthcoming chapter concerning the suffering that the Sahabah ψ endured for Deen. It is mentioned in that narration that when Hadhrat Umar τ came to Rasulullaah ρ (after leaving his sister's home) Rasulullaah ρ held him by his arms and shook him saying, "What do you want? Why have you come?" Hadhrat Umar τ replied, "Present to me what it is that you are calling towards." Rasulullaah ρ said, "That you testify that there is none worthy of worship but Allaah Who is One and has no partner and that you testify that Muhammad is Allaah's servant and messenger." Hadhrat Umar τ accepted Islaam there and then. Hadhrat Umar τ then told Rasulullaah ρ to leave the house (and to perform salaah openly in the Masjidul Haraam without fearing the Kuffaar).[3]

Hadhrat Aslam narrates that Hadhrat Umar τ once said to them, "Do you want to hear about how I came into the fold of Islaam?" When those present begged to be informed, Hadhrat Umar τ said, "I was one of the people most opposed to Rasulullaah ρ. I once came to him as he sat in a house near Safa and sat before him. Taking hold of my collar,

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[1] Al Bidaayah wan Nihaayah (Vol.3 Pgs.26,27).
[2] Tabraani. Haythami has commented in Vol. 9 Pg. 61 that all the narrators of the Hadith are reliable except for one named Mujallad bin Sa'eed. However, some scholars do regard him to be reliable.
[3] Tabraani.

Rasulullaah ρ said, 'O son of Khattaab! Accept Islaam.' He then prayed for me saying, 'O Allaah! Guide him.' I then said, 'I testify that there is none worthy of worship but Allaah and I testify that you are the messenger of Allaah.' The Muslims present there exclaimed, 'Allaahu Akbar!' so loudly that it was heard in the streets of Makkah."[1]

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Hadhrat Hassaan bin Thaabit τ reports that he performed Hajj during the time when Rasulullaah ρ was still calling people to accept Islaam and his companions were being tortured. He says that he happened to stop by Hadhrat Umar τ (who was then not yet a Muslim) as he was busy torturing a slave girl of the Banu Amr bin Mu'ammil. Thereafter, he (Hadhrat Umar τ) stopped by Hadhrat Zinneeraa رضي الله عنها and started torturing her as well.[2]

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Hadhrat Abdur Rahmaan Tameemi τ narrates that Rasulullaah ρ sent Hadhrat Amr bin Al Aas out τ to encourage the Arabs to accept Islaam. Rasulullaah ρ sent him to the Banu Baliy tribe because the mother of Aas bin Waa'il (his father) was from this tribe and he would be able to identify with them. When he reached a watering place called Salaasil (by which the Battle of Salaasil got its name) which was situated in the territory of the Judhaam, he sensed danger and sent a message for Rasulullaah ρ to dispatch reinforcements to assist him. Rasulullaah ρ then sent a battalion of the early Muhaajireen under the leadership of Hadhrat Abu Ubaydah bin Jarraah τ. Among this battalion were the likes of Hadhrat Abu Bakr τ and Hadhrat Umar τ. The Hadith continues further and will Insha Allaah be mentioned in the chapter concerning the appointment of leaders.[3]

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Hadhrat Abdullaah bin Salaam τ narrates that when Allaah decreed that Hadhrat Zaid bin Su'na τ should accept Islaam, Hadhrat Zaid bin Su'na τ himself said, "When I looked at Muhammad ρ, I recognised all the signs of prophethood except for two signs that I had not tested; (1)

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[1] Abu Nu'aym in *Hilya* (Vol.1 Pg.41). Bazzaar has also narrated the narration from different sources. His Hadith will be mentioned soon, Insha Allaah.
[2] Waaqidi as quoted in Isaabah (Vol. 4 Pg. 312).
[3] Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273).
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that his self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness."

Hadhrat Zaid bin Su'na τ narrates further that Rasulullaah ρ had just emerged from his rooms one day with Hadhrat Ali bin Abi Taalib τ when a rider who appeared to be a Bedouin came to him. He said, "O Rasulullaah ρ! A few people from a certain tribe have accepted Islaam because I told them that they will receive an abundance in sustenance if they accepted Islaam. However, no rain has fallen and they are afflicted by a drought. O Rasulullaah ρ! I fear that they may leave the fold of Islaam out of greed just as they had entered out of greed. If you agree, we could perhaps sent them something to assist them."

Hadhrat Zaid bin Su'na τ says, "Rasulullaah ρ looked at the person beside him whom I assume was Hadhrat Ali τ. He said, 'O Rasulullaah ρ! I do not think that anything is left of that wealth.' I (Hadhrat Zaid bin Su'na τ) approached Rasulullaah ρ and said, 'O Muhammad! Do you wish to sell to me a fixed amount of dates from the orchard of a specific tribe (to be paid) before a specified term?' Rasulullaah ρ replied, 'Alright, but do not specify whose orchard it shall be.'" Hadhrat Zaid bin Su'na τ agreed and the deal was done. Hadhrat Zaid bin Su'na τ opened his purse and paid eighty Mithqaal[1] of gold for the specified amount of dates on a specified date. Rasulullaah ρ handed over the money to the person and said to him, "Take this to assist them."

Hadhrat Zaid bin Su'na τ narrates further that there were only two or three days left for the expiry of the term, when Rasulullaah ρ left his home to perform a funeral prayer. With him were Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ and several other Sahabah ψ. When they approached a wall to sit by it, Hadhrat Zaid bin Su'na τ came to Rasulullaah ρ and grabbed hold of Rasulullaah ρ's collar. Staring angrily into the face of Rasulullaah ρ, he said. "O Muhammad! When are you going to pay my dues? By Allaah! All that the children of Abdul Muttalib have learnt is how to procrastinate! By mixing with you people, I now have first-hand knowledge of this!"

Hadhrat Zaid bin Su'na τ says that as he was doing this, his gaze fell on Hadhrat Umar τ. He noticed that Hadhrat Umar τ's eyes were starting to roll with anger and he stared with fury. He said, "O enemy of Allaah! Do you speak to Rasulullaah ρ like that and treat him in this manner!?

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[1] Approximately 400 grams.

Had it not been for respect of being in the company of Rasulullaah ρ, I would have cut off your neck!" Hadhrat Zaid bin Su'na τ says that all the while, Rasulullaah ρ looked at him in a most calm and unruffled manner. Rasulullaah ρ then said to Hadhrat Umar τ, "O Umar! All that the two of us need is for you to tell me to pay him quickly and to tell him to place his demands in a better manner. O Umar! Go with him and give him his dues. Also give him twenty *Saa* of dates extra in lieu of the threat you gave him."

Hadhrat Zaid bin Su'na τ says that Hadhrat Umar τ took him along, paid him what was due and added another twenty *Saa* to it. When Hadhrat Zaid bin Su'na τ asked Hadhrat Umar τ what he twenty *Saa* extra were for, Hadhrat Umar τ said that it was the command of Rasulullaah ρ because of the threat he had made. Hadhrat Zaid bin Su'na τ then asked, "O Umar! Do you recognise me?" "No," replied Hadhrat Umar τ. Hadhrat Zaid bin Su'na τ said, "I am Zaid bin Su'na." "The Rabbi?" asked Hadhrat Umar τ. "Yes, the Rabbi," was the reply. Hadhrat Umar τ then asked, "But why did you behave as you did? Why did you speak as you did?"

Hadhrat Zaid bin Su'na τ replied, "O Umar! When I looked at Muhammad ρ, I recognised all the signs of prophethood except for two signs that I had not tested; (1) that his self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness. I have now tested both these attributes. O Umar! I make you witness to the fact that I am content with Allaah as Rabb, with Islaam as the true religion and with Muhammad ρ as the Nabi. I also make you witness to the fact that I give half of my wealth – and I am one of the wealthiest people - as charity to the entire Ummah of Rasulullaah ρ." Hadhrat Umar τ said, "Say that it for a part of the Ummah because you will be unable to give all of them." "Alright," said Hadhrat Zaid bin Su'na τ, "then for a part of the Ummah."

Hadhrat Umar τ and Hadhrat Zaid bin Su'na τ then returned to Rasulullaah ρ and Hadhrat Zaid bin Su'na τ exclaimed, "I testify that there is none worthy of worship but Allaah and that Muhammad ρ is Allaah's servant and messenger." He therefore accepted Imaan and pledged his allegiance to Rasulullaah ρ. He participated in many expeditions with Rasulullaah ρ and was eventually martyred during the

expedition to Tabook as he was advancing and not retreating. May Allaah shower His mercy on Hadhrat Zaid bin Su'na τ.[1]

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Negotiations were still underway when Hadhrat Abu Jandal τ the son of Suhayl bin Amr arrived there chained in fetters. He had just left the lower part of Makkah and handed himself over to the Muslims. "This man O Muhammad," said Suhayl bin Amr, "is the first person I am demanding that you return to me in accordance with the treaty." "But we have not yet concluded the treaty," said Rasulullaah ρ. Suhayl bin Amr adamantly said, "Then shall never negotiate any treaty with you!" Rasulullaah ρ said, "At least leave him to me." "I shall never leave him to you!" Suhayl bin Amr bellowed. "Why not? I am sure you can," Rasulullaah ρ requested. "I shall not," Suhayl bin Amr said stubbornly. Mikraz however said, "We shall leave him to you." Hadhrat Abu Jandal τ addressed the Muslim saying, "O gathering of Muslim! Why should I be returned to the Mushrikeen when I have come as a Muslim? Have you not seen how I have suffered?" Hadhrat Abu Jandal τ had endured severe torture at the hands of the Mushrikeen.

Hadhrat Umar τ then approached Rasulullaah ρ and said, "Are you not the true Nabi of Allaah?" "I am indeed," replied Rasulullaah ρ. Hadhrat Umar τ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Rasulullaah ρ. "Then," asked Hadhrat Umar τ, "why do we have to submit?" Rasulullaah ρ said to him, "I am certainly the Rasool of Allaah. I cannot disobey Him and He is my Helper." Hadhrat Umar τ asked, "Did you not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Rasulullaah ρ replied, "Indeed I did but did I tell you that it would be this year?" "No," said Hadhrat Umar τ. "Then you shall certainly arrive there and perform Tawaaf around it," Rasulullaah ρ assured him.

Hadhrat Umar τ then approached Hadhrat Abu Bakr τ and asked him, "Is he not the true Nabi of Allaah?" "He is indeed," replied Hadhrat Abu Bakr τ. Hadhrat Umar τ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Hadhrat Abu Bakr τ. "Then,"

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[1] Tabraani. Haythami (Vol.8 Pg.240) has commented on the chain of narrators. Ibn Hibbaan, Haakim, Abu Shaykh and others have also reported the Hadith. This is mentioned in *Isaaba* (Vol.1 Pg.566) together with commentary on the chain of narrators and an addition which states that a Jew said, "I have seen every description of Muhammad ρ as mentioned in the Torah except for the trait that his self-control…" The rest of the incident is as mentioned above. Abu Nu'aym has also quoted the narration in *Dalaa'il* (Pg.23).
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asked Hadhrat Umar τ, "why do we have to submit?" Hadhrat Abu Bakr τ said to him, "O person! He is certainly the Rasool of Allaah. He cannot disobey Allaah and Allaah is his Helper." Hadhrat Umar τ asked, "Did Rasulullaah ρ not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Hadhrat Abu Bakr τ replied, "He did indeed, but did he tell you that it would be this year?" "No," said Hadhrat Umar τ. "Then you shall certainly arrive there and perform Tawaaf around it," Hadhrat Abu Bakr τ assured him. After narrating this incident, Hadhrat Umar τ says that he later carried out numerous good deeds to make amends for this behaviour.

After the treaty had been written, Rasulullaah ρ instructed the Sahabah ψ to slaughter their animals and to shave off their hair (an indication that they were to return without performing Umrah). The narrator of the Hadith says, "By Allaah! No one stood up to do this even though Rasulullaah ρ thrice repeated the instruction (because they all hoped that he would perhaps reconsider the situation)." When he saw that no one was prepared to carry out the command, he went to (his tent where he met) his wife Hadhrat Ummu Salma رضي الله عنها . When he informed her of the difficulty he was having, she said, "O Nabi of Allaah! Why do you rather not do this? Go out there without speaking a word to anyone, slaughter your animal, call for someone to shave your hair and have it shaved off." Rasulullaah ρ then went out and did accordingly. He slaughtered his animal, called for someone to shave off his hair and had it shaved off. When the Sahabah ψ saw this, they all stood up, slaughtered their animals and started shaving each others' hair. In fact, they were so sad that it appeared that they could almost kill each other out of grief.

Thereafter, some Muslim women arrived there (to join the Muslims) and the following verse of the Qur'aan was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُم مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ

O you who have Imaan! When Mu'mineen women come to you *(in a Muslim country)* **as immigrants, then** *(instead of sending them back)* **examine them** *(test whether they are sincere Muslims)*. *(Of course, you can only judge the sincerity of their Imaan superficially because only)* **Allaah best knows the** *(true)* **condition of their Imaan. If** *(after examining them,)* **you determine that they really are Mu'mineen women** *(and not impostors)*, **then do not return them to the Kuffaar. Neither**

are these women lawful *(as wives)* **for the Kuffaar men nor are the Kuffaar men lawful** *(as husbands)* **for these women. Return to them** *(to their Kuffaar husbands)* **what they have spent** *(as dowry because the marriage has terminated)***.** *(Thereafter,)* **There is no harm if you** *(Muslim men)* **marry these women when you give them their dowry.** *(O Muslim husbands!)* **Do not stubbornly cling to your Kuffaar wives** *(who do no want to accept Islaam after you have accepted)***.** {Surah Mumtahina, verse 10}

In conformance with the above verse, Hadhrat Umar τ divorced two of his wives whom he had married as a Mushrik. Consequently, Mu'aawiya bin Abi Sufyaan married one of them while the other was married to Safwaan bin Umayyah.

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Recounting Rasulullaah ρ's stay at Hudaybiyyah, Hadhrat Urwa τ narrates that the Quraysh became very scared when Rasulullaah ρ camped at Hudaybiyyah. Rasulullaah ρ decided to send one of the Sahabah ψ to the Quraysh so he called for Hadhrat Umar bin Khattaab τ for this ask. Hadhrat Umar τ said, "O Rasulullaah ρ! (Although I a willing to fulfil your command) I am the most detested person in their sight and if they cause me any harm, there shall be none from (my tribe) the Bani Ka'b who will stand up for me. Rather send Hadhrat Uthmaan τ because he has family in Makkah and he will be able to convey exactly what you want."

Rasulullaah ρ therefore called for Hadhrat Uthmaan bin Affaan τ and sent him to the Quraysh. Rasulullaah ρ briefed him saying, "Tell them that we have not come to fight but have come only to perform Umrah. Invite them to Islaam as well." Rasulullaah ρ also instructed him to meet the Muslim men and women in Makkah and to give them the glad tidings of victory and that Allaah shall soon make His Deen dominant in Makkah so that none would have to keep their Imaan a secret. Rasulullaah ρ sent Hadhrat Uthmaan τ with this message to give the Muslims courage.

Hadhrat Uthmaan τ left for Makkah and passed a group of the Quraysh at a place called Baldah. When they asked him where he was headed, he informed them that Rasulullaah ρ had sent him to invite them towards Allaah and towards Islaam and to tell them that the Muslims have not come to fight but only to perform Umrah. Hadhrat Uthmaan τ
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then gave them the Da'wah to Islaam as Rasulullaah ρ had instructed him. They said, "We hear what you say. You may proceed to fulfil your task." Abaan bin Sa'eed bin Al Aas then stood up, welcomed Hadhrat Uthmaan τ and guaranteed his safety. He saddled his horse and allowed Hadhrat Uthmaan τ to sit in front as they rode to Makkah.

Thereafter, the Quraysh sent Budayl bin Waraqaa and someone from the Banu Kinaana to meet Rasulullaah ρ. After this, they sent Urwa bin Mas'ood Thaqafi. The Hadith still continues further.[1]

The Words of Hadhrat Umar τ Concerning the Treaty of Hudaybiyyah

Hadhrat Abdullaah bin Abbaas τ narrates that Hadhrat Umar τ said, "Rasulullaah ρ entered into a peace treaty with the people of Makkah and conceded to many things. Had Rasulullaah ρ appointed an Ameer over me who did as Rasulullaah ρ did, I would have not listened to or obeyed him. Amongst the clauses in their favour was that anyone from the ranks of the Kuffaar who joined the Muslims was to be returned while anyone who joined the Kuffaar would not have to be returned." [2]

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When the Muslims camped at Marruz Zahraan, Hadhrat Abbaas τ said, "The Quraysh are destroyed! By Allaah! If Rasulullaah ρ were to enter Makkah by force before the Quraysh seek amnesty from him, it would signal the eternal destruction of the Quraysh." He then mounted the white mule belonging to Rasulullaah ρ and set out towards Makkah until he reached a place called Araak, thinking that he may meet some woodcutter, someone milking an animal or anyone else who had come out for some need. He could then inform them of where Rasulullaah ρ was so that they could seek amnesty from him before he entered Makkah by force.

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[1] Ibn Asaakir and Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.5 Pg.288). Ibn Abi Shayba has also narrated it in detail from another source but also on the authority of Hadhrat Urwa τ. This is also quoted in *Kanzul Ummaal* (Vol.5 Pg.290). Bayhaqi (Vol.5 Pg.286) has also quoted it from Moosa bin Aqba.

[2] Ibn Sa'd as quoted in *Kanzul Ummaal* (Vol.5 Pg.286). The narration is authentic.
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The Incident of Abu Sufyaan with Hadhrat Abbaas and Hadhrat Umar ψ

Hadhrat Abbaas τ continues to say that he was still searching for someone when he heard the voices of Abu Sufyaan and Budayl bin Waraqa, who were talking to each other. Abu Sufyaan was saying, "By Allaah! To this day I have never seen such a large concentration of campfires nor as large an army." Budayl bin Waraqa said, "By Allaah! These are the campfires of the Khuzaa'ah tribe. It appears as if a war has lit them." Abu Sufyaan commented, "By Allaah! The Khuzaa'ah tribe is smaller than this. This cannot be their fires and army."

Recognizing the voice of Abu Sufyaan, Hadhrat Abbaas τ called out, "O Abu Handhala!" Recognising Hadhrat Abbaas τ's voice, Abu Sufyaan called out, "O Abul Fadhl!" When Hadhrat Abbaas τ confirmed that it was he, Abu Sufyaan asked, "May my parents be sacrificed for you! What are you doing here?" Hadhrat Abbaas τ replied, "Shame on you, O Abu Sufyaan! Here is Rasulullaah ρ with the people! By Allaah! The Quraysh shall surely be destroyed!" Abu Sufyaan asked, "May my parents be sacrificed for you! What is the way out?" Hadhrat Abbaas τ replied, "If Rasulullaah ρ gets hold of you, he will surely have your head. Mount this mule with me so that I may take you to Rasulullaah ρ to seek amnesty from him." Consequently, Abu Sufyaan's two companions returned and he mounted the mule with Hadhrat Abbaas τ, who speedily took him to Rasulullaah ρ.

Whenever they passed by any Muslim campfire, people would ask, "Who goes there?" However, when they saw the mule of Rasulullaah ρ, they would say, "The uncle of Rasulullaah ρ on his mule." However, when they passed the campfire of Hadhrat Umar τ, he challenged, "Who goes there?" and stood up before them. When he saw Abu Sufyaan on the back of the mule, he called out, "The enemy of Allaah! All praise belongs to Allaah who has handed you over without any truce or amnesty." He then ran to Rasulullaah ρ and Hadhrat Abbaas τ spurred the mule on until he beat Hadhrat Umar τ as animals usually beat people on foot. Hadhrat Abbaas τ then leapt from the mule and met Rasulullaah ρ. Hadhrat Umar τ also arrived just then and said, "O Rasulullaah ρ! Here is Abu Sufyaan. Allaah has handed him over without any truce or amnesty. Allow me to execute him."

Hadhrat Abbaas τ intervened by saying, "O Rasulullaah ρ! I have granted him amnesty." Hadhrat Abbaas τthen sat with Rasulullaah ρ and said, "O Rasulullaah ρ! There was none but I who spoke in confidence with Abu Sufyaan tonight." As Hadhrat Umar τ increased his protests concerning Abu Sufyaan, Hadhrat Abbaas τ said to him, "That will do. By Allaah! Had he been from (your tribe) the Banu Adi bin Ka'b, you would have not spoken like this. You are saying these things only because you know that he belongs to the Banu Abd Manaaf tribe." To this, Hadhrat Umar τ replied, "Take it easy, O Abbaas! Your entry into Islaam pleased me more than if my own father had accepted Islaam. This was only because I knew that your entry into Islaam pleased Rasulullaah ρ more than if Khattaab (my father) had accepted Islaam." Rasulullaah ρ then said to Hadhrat Abbaas τ, "Take him to your tent and being him back in the morning." Hadhrat Abbaas τ then took Abu Sufyaan to his tent where he spent the night. The next morning, they proceeded to Rasulullaah ρ.

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Waaqidi has mentioned that he was informed by Abdullaah bin Aamir who narrates from Abu Amr bin Himaas that the Banu Layth marched by all by themselves. They numbered two hundred and fifty and Hadhrat Sa'b bin Juthaama τ carried their flag. They cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. When Abu Sufyaan asked who they were, Hadhrat Abbaas τ informed him that they were the Banu Layth tribe. The last battalion to pass was that of the Banu Ash'ja tribe who numbered three hundred. They had a flag carried by Ma'qal bin Sanaan τ and another carried by Hadhrat Nu'aym bin Mas'ood τ. Abu Sufyaan remarked, "Of all the Arabs, they were the staunchest opponents of Muhammad ρ." Hadhrat Abbaas τ commented, "Allaah has entered Islaam into their hearts. That is the grace of Allaah." Abu Sufyaan then remained silent for awhile.

Abu Sufyaan then asked, "Has the battalion of Rasulullaah ρ not passed?" Hadhrat Abbaas τ replied, "He has not yet passed. If you see the battalion of Rasulullaah ρ, you will see only steel, horses, brave men and an army that none has the power to withstand." Abu Sufyaan said, "O Abul Fadhl! By Allaah! I am now convinced of this. Who has the capacity to resist them?" When the battalion of Rasulullaah ρ appeared, all that could be seen was large masses and dust rising from the hooves of horses. As they marched by in a successive chain, Abu Sufyaan kept asking, "Has Muhammad ρ not passed yet?" Hadhrat
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Abbaas τ kept informing him that Rasulullaah ρ had not yet passed. Eventually, Rasulullaah ρ passed riding his camel Qaswa. He was between Hadhrat Abu Bakr τ and Hadhrat Usayd bin Hudhayr τ and speaking to the two of them.

Hadhrat Abbaas τ then said, "That is Rasulullaah ρ amongst a powerful battalion of Muhaajireen and Ansaar." The battalion carried many large and small flags. Every hero of the Ansaar carried a large and small flag. They were clad in steel armour and only the whites of their eyes were visible. Hadhrat Umar τ was also covered in armour and he was busy arranging the lines of the army with his booming voice. Abu Sufyaan asked, "O Abul Fadhl! Who is that man talking?" "He is Umar bin Khattaab," replied Hadhrat Abbaas τ. Abu Sufyaan remarked, "The Banu Adi (the tribe of Hadhrat Umar τ) were very few in number and possessed little honour. By Allaah! They have now assumed great prominence." Hadhrat Abbaas τ said, "O Abu Sufyaan! Allaah elevates whoever He wills as He wills. Umar is indeed amongst those whom Islaam has elevated." The narrator of this report mentions that there were two thousand coats of armour in this battalion.

Rasulullaah ρ had given his flag to Hadhrat Sa'd bin Ubaadah τ who was at the head of the battalion. When Hadhrat Sa'd τ passed by Abu Sufyaan with the flag of Rasulullaah ρ, he shouted to Abu Sufyaan, "Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted! Today Allaah shall disgrace the Quraysh!" As Rasulullaah ρ approached and drew alongside Abu Sufyaan, he called out, "O Rasulullaah ρ! Have you commanded that your people be killed as Sa'd and those with seemed to think as they passed us? He called out saying, 'O Abu Sufyaan! Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted! Today Allaah shall disgrace the Quraysh!' Taking the name of Allaah, I plead with you on behalf of your people for you are the best of all people."

Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Uthmaan τ both said, "O Rasulullaah ρ! We fear that the Quraysh may suffer an attack from Sa'd." Rasulullaah ρ then said, "O Abu Sufyaan! Today is a day of mercy. On this day shall Allaah give honour to the Quraysh." Then sent a message that Hadhrat Sa'd τ be relieved of the post (as flagbearer) and assigned the task of bearing the flag to Hadhrat Qais τ (Hadhrat Sa'd's son). (In this way) Rasulullaah ρ intended that the flag would really not leave the hands of Hadhrat Sa'd τ when it went to his son (and he would therefore not feel offended). However, Hadhrat Sa'd τ

refused to surrender the flag until he received a signal from Rasulullaah ρ. Consequently, Rasulullaah ρ sent his turban to Hadhrat Sa'd τ, by which he acknowledged the command and handed the flag over to his son Hadhrat Qais τ.[1]

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Hadhrat Urwa τ narrates that Rasulullaah ρ left (Madinah) with an army of twelve thousand comprising of the Muhaajireen, the Ansaar, the Aslam tribe, the Ghifaar tribe, the Juhayna tribe and the Banu Sulaym tribe. They led with horses and (were so fast that) they reached Marruz Zahraan (close to Makkah) without the Quraysh even knowing about them. The Quraysh sent Hakeem bin Hizaam and Abu Sufyaan to Rasulullaah ρ with instructions to either secure a peace treaty with Rasulullaah ρ or declare war against him. Abu Sufyaan and Hakeem bin Hizaam left (for Madinah). On the way they met Budayl bin Waraqa and asked him to accompany them.

When they reached an area of Makkah called Araak at the time of Isha, they noticed many tents and an army. They also heard the neighing of horses. This frightened them and they grew scared. They said, "This is the Banu Ka'b tribe whom war has gathered here." Budayl observed, "They are more than the Banu Ka'b. All of them combined cannot equal this number. Could the Hawaazin tribe be searching for grass in our territory? By Allaah! We cannot even say this. These numbers are like those of people performing Hajj."

Rasulullaah ρ had sent horsemen ahead of the army to capture spies. (In addition to this,) The Banu Khuzaa'ah tribe lived along the road and were not allowing anyone to pass. As soon as Abu Sufyaan and his companions entered the Muslim army, the horsemen captured them in the darkness of the night and took them to Rasulullaah ρ. Abu Sufyaan and his companions now feared that they would surely lose their lives. Hadhrat Umar τ stood up before Abu Sufyaan and slapped him on his neck. The people stuck close to Abu Sufyaan and took him away to be presented before Rasulullaah ρ. Abu Sufyaan feared that he would now be killed. Since Hadhrat Abbaas τ had been a close friend of Abu Sufyaan during the Period of Ignorance, he called out at the top of his voice, "Will you not hand me over to Abbaas?" Hadhrat Abbaas τ arrived and dispersed everyone from Abu Sufyaan. Hadhrat Abbaas τ requested Rasulullaah ρ to make Abu Sufyaan over to him. In the

[1] *Kanzul Ummaal* (Vol.5 Pg.295).
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meantime, the news of Abu Sufyaan being there spread throughout the army. Hadhrat Abbaas τ mounted his animal with Abu Sufyaan that night and rode around the army with him until they had seen him.

When he slapped Abu Sufyaan on his neck, Hadhrat Umar τ told him, "By Allaah! You shall die before you even draw near to Rasulullaah ρ." He therefore sought help from Hadhrat Abbaas τ and said, "I shall surely be killed." Hadhrat Abbaas τ therefore protected him from assaulting him. When Abu Sufyaan saw the large numbers of people and their great discipline, he commented, "Never before have I seen a concentration of people as I see tonight." After rescuing him from the people, Hadhrat Abbaas τ said to Abu Sufyaan, "You will certainly be killed if you do not accept Islaam and do not testify that Muhammad ρ is Allaah's Rasool. As much as Abu Sufyaan wanted to say what Hadhrat Abbaas τ had told him, he could get his tongue to do so. He then spent the night with Hadhrat Abbaas τ. As for Hakeem bin Hizaam and Budayl bin Waraqa, they both went to Rasulullaah ρ and accepted Islaam. Rasulullaah ρ then asked them about the people of Makkah.

When the Fajr Adhaan was called out, everyone gathered and waited for the salaah to begin. Abu Sufyaan became alarmed and asked, "O Abbaas! What are you people going to do?" Hadhrat Abbaas τ replied, "The Muslims are awaiting the arrival of Rasulullaah ρ." Hadhrat Abbaas τ took Abu Sufyaan along with him outside. When Abu Sufyaan saw the Muslims, he asked, "Do they do anything that Rasulullaah ρ commands them?" "Yes," replied Hadhrat Abbaas τ, "they will even stop eating and drinking if Rasulullaah ρ commands them." Abu Sufyaan then asked, "Ask him if he will forgive his people." Hadhrat Abbaas τ then took him along to Rasulullaah ρ and said, "O Rasulullaah ρ! Here is Abu Sufyaan."

Abu Sufyaan said, "O Muhammad! I prayed to my god for help and you prayed to yours for help. By Allaah! It is evident to me that you have defeated me. Had my god been true and yours false, I would have certainly defeated you." He then testified that that there is none worthy of worship but Allaah and that Muhammad ρ is Allaah's messenger. Hadhrat Abbaas τ then requested, "O Rasulullaah ρ! Permit me to go to your people (the Quraysh in Makkah) to warn them about what is about to befall them and to invite them towards Allaah and His Rasool." When Rasulullaah ρ granted him permission, Hadhrat Abbaas τ asked, "What shall I tell them, O Rasulullaah ρ? Give me some assurance of safety so that they may rest at ease." Rasulullaah ρ said, "Tell them

that the person will be safe who testifies that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ρ is Allaah's servant and messenger. The person who throws down his weapons and sits near the Kabah shall also be safe and the person who locks his door will also remain safe."

Hadhrat Abbaas τ then said, "O Rasulullaah ρ! Abu Sufyaan is our cousin and he wishes to return with me. Allow him something that will give him repute." Rasulullaah ρ said, "(Also tell the people that) Whoever enters the house of Abu Sufyaan will be safe and whoever enters the house of Hakeem bin Hizaam will also be safe." Rasulullaah ρ said this because Abu Sufyaan's house was in the upper end of Makkah and the house of Hakeem bin Hizaam was in the lower end. Abu Sufyaan understood these announcements well. Rasulullaah ρ then gave Hadhrat Abbaas τ the white mule that Hadhrat Dihya Kalbi τ had given him as a gift and he left on it with Abu Sufyaan mounted behind him.

When Hadhrat Abbaas τ had left, Rasulullaah ρ sent some of the Sahabah ψ after him with instructions to catch up with him and call him back. Rasulullaah ρ also informed them about his fears concerning Abu Sufyaan. When the messenger conveyed the message to Hadhrat Abbaas τ, he did not like to return and said, "Does Rasulullaah ρ fear that Abu Sufyaan would forsake Islaam to join the few people (in Makkah) and commit kufr after accepting Imaan?" The messenger then told Hadhrat Abbaas τ to keep Abu Sufyaan there, which he did. When he did this, Abu Sufyaan asked, "Is this betrayal, O family of Haashim?" To this Hadhrat Abbaas τ replied, "We never betray anyone. I just need you to do something." "Tell me what it is so that I may do it for you," complied Abu Sufyaan. Hadhrat Abbaas τ responded by saying, "You will know what it is when Khaalid bin Waleed and Zubayr bin Awaam arrive."

Hadhrat Abbaas τ waited by a narrow pass just ahead of Araak and Marruz Zahraan. Abu Sufyaan kept the words of Hadhrat Abbaas τ in mind as Rasulullaah ρ dispatched the various battalions of horsemen one after the other. Rasulullaah ρ divided the horsemen into two sections, the first with Hadhrat Zubayr bin Awaam τ (and Hadhrat Khaalid bin Waleed τ), followed by another comprising of soldiers from the Aslam, Ghifaar and Qudhaa'ah tribes. Abu Sufyaan asked, "O Abbaas! Is this Rasulullaah ρ?" "No," replied Hadhrat Abbaas τ, this is Khaalid bin Waleed."

Ahead of him, Rasulullaah ρ had sent Hadhrat Sa'd bin Ubaadah τ together with a regiment of the Ansaar. Hadhrat Sa'd τ called out, "Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted!" Thereafter, Rasulullaah ρ arrived with the battalion of Imaan, namely the Muhaajireen and Ansaar. When Abu Sufyaan saw so many faces that he did not recognise, he said, "O Rasulullaah ρ! You have given preference to these people over your people?" Rasulullaah ρ replied, "This is the result of your people's doings. These people believed me when you people called me a liar and it was them who assisted me when you people expelled me (from Makkah)."

On that day, Hadhrat Aqra bin Haabis, Hadhrat Abbaas bin Mirdaas and Hadhrat Uyayna bin Hisn Fazaari were with Rasulullaah ρ. When he saw them around Rasulullaah ρ, Abu Sufyaan asked, "Who are these people, O Abbaas?" Hadhrat Abbaas τ replied, "These are the battalion of Rasulullaah ρ. With them is the red death. They are the Muhaajireen and the Ansaar. Abu Sufyaan then said, "Come on, O Abbaas! I have never an army or group as large as I have seen today."

Hadhrat Zubayr bin Awaam τ proceeded with his battalion until they reached Hajoon while Hadhrat Khaalid bin Waleed τ penetrated further and entered the lower end of Makkah. There he encountered some ruffians from the Banu Bakr tribe and had to fight them. Allaah granted Hadhrat Khaalid τ victory over them and while some were killed at a place called Hazwara, others fled to their homes. Those who were mounted on horseback climbed the Handama hill as the Muslims followed in pursuit. Rasulullaah ρ eventually entered Makkah with the last group of people.

A crier announced, "Whoever locks himself in his house without fighting shall be safe." Abu Sufyaan was also calling out in Makkah, "Accept Islaam and remain safe." It was really through Hadhrat Abbaas τ that Allaah had protected the people of Makkah. Hind bint Utba (Abu Sufyaan's wife) grabbed hold of his beard and shouted, "O family of Ghaalib! Kill this madman!" He shouted at her, "Let go of my beard! I swear by Allaah that you will definitely be executed if you do not accept Islaam. Woe to you! Rasulullaah ρ has come with the truth. Go home and hide."[1]

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[1] Tabraani. Haythami (Vol.6 Pg.173) has commented on the chain of narrators. Ibn Aa'idh has also narrated the Hadith as quoted in *Fat'hul Baari* (Vol.8 Pg.4). Bukhari has also narrated it in brief from Hadhrat Urwa τ. Bayhaqi (Vol.9 Pg.119) has also narrated the same.

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Hadhrat Umar τ narrates that when Rasulullaah ρ was in Makkah on the day that Makkah was conquered, he sent for Safwaan bin Umayyah, Abu Sufyaan bin Harb and Haarith bin Hishaam. Hadhrat Umar τ then said, "Allaah has given us power over them today. I shall certainly remind them of what they had done in the past." As he was still saying this, Rasulullaah ρ said to them, "My example and yours is like that of Yusuf υ and his brothers." Rasulullaah ρ then recited (the following verse of the Qur'aan that quotes the words Hadhrat Yusuf υ said to his brothers):

لاَ تَثْرَيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

"There shall be no blame on you today *(no revenge will be taken)***. May Allaah forgive you. He is the Most Merciful of those who show mercy."** {Surah Yusuf, verse 92}

Hadhrat Umar τ says that he covered his head in embarrassment before Rasulullaah ρ because it would look very bad if he had to say something without thinking whereas Rasulullaah ρ had mentioned what he already did.[1]

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Hadhrat Mundhir bin Jahm τ narrates from Hadhrat Huwaytib bin Abdil Uzza τ that he was terrified when Rasulullaah ρ entered Makkah when it was conquered. He left his house and scattered his family in various places where they would be safe. He then hid himself in an orchard belonging to the Auf clan. He narrates, "One day, Abu Dharr suddenly arrived. We had been good friends before and friendship always bears fruit. However, as soon as I saw him, I started to run away." Hadhrat Abu Dharr τ called out, "O Abu Muhammad!" When Hadhrat Huwaytib τ responded, Hadhrat Abu Dharr τ asked, "What is the matter?" "Fear," replied, Hadhrat Huwaytib τ. "Have no fear," said Hadhrat Abu Dharr τ, "You have amnesty in the protection of Allaah." Hadhrat Huwaytib τ then went back and greeted Hadhrat Abu Dharr τ.

[1] Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.292).

"You may go home," said Hadhrat Abu Dharr τ. "How am I to go home?" asked Hadhrat Huwaytib τ, "By Allaah! I do not see myself returning home alive. I shall be met on the street and killed or be killed by someone barging into my house. In addition, my family are scattered in various places." Hadhrat Abu Dharr τ said, "Then gather your family in one place and I shall escort you home." Hadhrat Abu Dharr τ then took Hadhrat Huwaytib τ home and announced, "Huwaytib has been granted amnesty and may not be harmed." When Hadhrat Abu Dharr τ went to Rasulullaah ρ and informed him about the events, he said, "Has everyone not been granted amnesty besides those whose execution I have ordered?" This statement put Hadhrat Huwaytib τ's heart at ease and he took his family home.

Hadhrat Abu Dharr τ again came to Hadhrat Huwaytib τ and said, "O Abu Muhammad! Until when? Where to? You have participate in al the battles. Although you have lost tremendous good, much good is still left for you. Go to Rasulullaah ρ and accept Islaam. You will then be able to live in peace. Rasulullaah ρ is the most righteous of people, the one who best maintains family ties and the most tolerant of all people. His honour is yours and his dignity is yours." Hadhrat Huwaytib τ then said to Hadhrat Abu Dharr τ, "I am prepared to accompany you to Rasulullaah ρ." The two then met Rasulullaah ρ at Bat'haa while Hadhrat Abu Bakr τ and Hadhrat Umar τ were with him. Hadhrat Huwaytib τ then asked Hadhrat Abu Dharr τ, "What should be said when Rasulullaah ρ's is greeted?" Hadhrat Abu Dharr τ told him to say:

السلام عليك ايها النبي ورحمة الله وبركاته

"May peace, the mercy of Allaah and His blessings be showered on you, O Nabi of Allaah"

When Hadhrat Huwaytib τ greeted Rasulullaah ρ with these words, Rasulullaah ρ replied, "Peace be to you too, O Huwaytib." Hadhrat Huwaytib τ then said, "I testify that that there is none worthy of worship but Allaah and that you are Allaah's messenger." Rasulullaah ρ then said, "All praise belongs to Allaah Who has guided you." Hadhrat Huwaytib τ narrates that Rasulullaah ρ was happy that he accepted Islaam. Rasulullaah ρ asked him for a loan and he borrowed forty thousand Dirhams. He then participated in the Battles of Hunayn and

Taa'if after which Rasulullaah ρ gave him a hundred camels from the booty received from the Battle of Hunayn.[1]

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Hadhrat Asbaq narrates that he was a slave of Hadhrat Umar bin Khattaab τ and a Christian. Hadhrat Umar τ used to present Islaam to him saying, "If you accept Islaam, I could take assistance from you in safeguarding my trusts because it is not permissible for me to use you to safeguard the trusts of the Muslims when you do not belong to their religion." However, when Asbaq refused to accept Islaam, Hadhrat Umar τ would say, "There is no compulsion in Deen." Hadhrat Asbaq narrates further, "When Hadhrat Umar τ was on his deathbed, he freed me while I was still a Christian and said, 'You may go wherever you please.'" (Asbaq did accept Islaam afterwards.)[2]

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Hadhrat Aslam (also a slave of Hadhrat Umar τ) narrates that when they were in Shaam, he brought some water for Hadhrat Umar τ to make wudhu with. Hadhrat Umar τ asked, "Where have you brought this water from? I have never seen any sweet water nor any rainwater as good as this." Hadhrat Aslam informed him that he had obtained the water from the house of an old Christian lady. When Hadhrat Umar τ had completed his wudhu, he approached the old lady and said, "O lady! Accept Islaam for Allaah has sent Muhammad ρ with the truth." The old lady then opened her hair which was as white as the blossoms on a tree. She then said, "I am an extremely old woman and shall die at any moment." Hadhrat Umar τ said, "O Allaah! You be witness."[3]

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Hadhrat Urwa bin Zubayr narrates that shortly after their defeat at Badr, Umayr bin Wahab Jumhi who had been a Shaytaan from amongst

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[1] Haakim (Vol.3 Pg.493) as well as Ibn Sa'd in his *Tabaqaat* as mentioned in *Al Bidaaya wan Nihaaya* (Vol.1 Pg.364).

[2] Ibn Sa'd, Sa'eed bin Mansoor, Ibn Abi Shayba, Ibn Mundhir and Ibn Abi Haatim have all narrated similar reports in brief as mentioned in *Kanzul Ummaal* (Vol.5 Pg.50). Abu Nu'aym has reported a similar narration in *Hilya* (Vol.9 Pg.34) from a Roman slave called Wasaq. The only difference in this narration is that Hadhrat Umar τ said, "…in safeguarding the trusts of the Muslims because it is not befitting for me to use anyone to safeguard their trusts who does not belong to their religion."

[3] Daar Qutni and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.5 Pg.142).
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the Shayaateen of the Quraysh was sitting with Safwaan bin Umayyah in the Hateem. Umayr bin Wahab τ used to harm Rasulullaah ρ and the Sahabah ψ, who suffered tremendous difficulty at his hands when in Makkah. His son Wahab bin Umayr was also one of the captives whom the Muslims had captured during the Battle of Badr. When Umayr bin Wahab mentioned what had happened to the people of the well (the well in Badr in which the corpses of seventy Mushrikeen were thrown), Safwaan bin Umayyah commented, "By Allaah! There is no enjoyment in life after their deaths." Umayr bin Wahab remarked, "That is true. By Allaah! Had it not been for the debts I have which I am unable to settle, and for my family whom I fear shall be destroyed without me, I would certainly ride to Muhammad ρ and kill him. In fact, I have an excuse to see him, my son is a captive in the hands of the Muslims."

Taking advantage of the situation, Safwaan bin Umayyah said, "I take the responsibility of settling your debts and I shall care for your family with my own and I shall do everything in my capacity to care for them as long as they live." Umayr bin Wahab said to him, "Keep this matter a secret between us." Safwaan bin Umayyah agreed and Umayr bin Wahab proceeded to have his sword sharpened and poisoned. He then left on his journey until he reached Madinah.

In the meanwhile, Hadhrat Umar τ was in the company of a group of Sahabah ψ who were busy discussing the Battle of Badr. They spoke about the victory that Allaah had blessed them with and the defeat of their enemy that Allaah had shown them. As they spoke, Hadhrat Umar τ noticed Umayr bin Wahab settling his camel at the door of the Masjid and carrying a sword around his neck. Hadhrat Umar τ exclaimed, "That dog and enemy of Allaah Umayr bin Wahab is up to no good. It was he who caused trouble between during the Battle of Badr and who estimated our numbers for the enemy."

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Umayr bin Wahab With Rasulullaah ρ

Hadhrat Umar τ then came to Rasulullaah ρ and said, "O Nabi of Allaah! The enemy of Allaah Umayr bin Wahab has come with a sword hanging from his neck. Rasulullaah ρ said, "Allow him to meet me." Hadhrat Umar τ grabbed hold of the handle of Umayr bin Wahab's sword and pulled him towards Rasulullaah ρ by the collar. He then said to the men
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of the Ansaar who were with him, "Go to Rasulullaah ρ and sit with him. Watch this wretch closely for he cannot be trusted." He then brought Umayr bin Wahab to Rasulullaah ρ. When Rasulullaah ρ saw him with Hadhrat Umar τ pulling him by the handle of his sword at his collar, Rasulullaah ρ said, "Leave him, O Umar! You may come closer, O Umayr."

When Umayr bin Wahab came closer to Rasulullaah ρ he greeted with the words, "Blessed is your morning." This was the manner in which people greeted during the Period of Ignorance. Rasulullaah ρ said, "Allaah has blessed us with a greeting better than your greeting, O Umayr. He has blessed us with the greeting of Salaam which is the greeting of the people of Jannah." "Well," said Umayr, "By Allaah! This is new to me, O Muhammad." Rasulullaah ρ asked, "What brings you here, O Umayr?" Umayr replied, "I have come regarding this prisoner that you have with you. Please be kind to him." Rasulullaah ρ asked, "Why then the sword around your neck?" Umayr cursed, "May destroy these swords! Have they ever done us any good?!" Rasulullaah ρ said, "Tell me the truth. What have you come for?" "I have come only for this," lied Umayr.

Rasulullaah ρ then said to him, "You and Safwaan bin Umayyah were sitting in the Hateem and discussing what had happened to the people of the well when you said, 'Had it not been for my debts and the family I have, I would have gone to kill Muhammad ρ.' Safwaan then assumed responsibility for your debts and your family if you would kill me. However, Allaah stands between you and I."

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Umayr bin Wahab Accepts Islaam and Gives Da'wah to the People of Makkah

Umayr exclaimed, "I testify that you are certainly the Rasool of Allaah. O Rasulullaah ρ! We used to treat as a lie everything that you brought to us from the heavens and the revelation that descended on you. However, this is a matter that none witnessed but Safwaan and I. By Allaah! I am convinced that none besides Allaah could have brought you this news. All praises belong to Allaah Who has guided me to Islaam and has pulled me in this way." He then recited the Shahaadah
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of truth. Rasulullaah ρ said to the Sahabah ψ, "Educate your brother about his Deen, teach him the Qur'aan and free his prisoner."

When the Sahabah ψ had done as they were commanded, Hadhrat Umayr τ said, "O Rasulullaah ρ! I made tremendous efforts to extinguish the Deen of Allaah and I used to cause great harm to those who followed the Deen of Allaah. I would now like you to permit me to go to Makkah and invite the people towards Allaah, His Rasool ρ and Islaam. Perhaps Allaah shall guide them. If they do not accept, I shall cause harm to them because of their religion as I used to cause harm to your companions because of their Deen." Rasulullaah ρ gave his permission and he arrived in Makkah.

After Hadhrat Umayr τ had left Makkah, Safwaan bin Umayyah had been telling the people, "Rejoice at the news that will come to you in a few days, which will make you forget the incident of Badr." Safwaan used to enquire about Hadhrat Umayr τ from every traveller (coming from Madinah) someone arrived and informed him that Hadhrat Umayr τ had accepted Islaam. Safwaan then took an oath saying that he will never speak to Umayr again and will never do him any good turn.[1]

A Large Number of People Accept Islaam at the Hands of Hadhrat Umayr τ

Ibn Jareer has also narrated this incident from Hadhrat Urwa τ but with the addition that when Hadhrat Umayr τ arrived in Makkah, he stayed there inviting people to Islaam and harassing those who opposed him. A large number of people accepted Islaam at his hands.[2]

The Comment of Hadhrat Umar τ Concerning the Conversion of Hadhrat Umayr τ

Hadhrat Urwa bin Zubayr τ has also reported a narration which states that the Muslims were overjoyed when Hadhrat Umayr bin Wahab τ accepted Islaam. Hadhrat Umar τ used to say, "There is no doubt that I

[1] Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.313).
[2] *Kanzul Ummaal* (Vol.7 Pg.81). Tabraani has narrated a similar report and Haythami (Vol.8 Pg.286) has verified that the chain of narrators is sound.

liked a pig more than him the day he arrived. However, today he is more beloved to me than some of my own children."[1]

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Hadhrat Haarith bin Muslim Tameemi τ narrates that Rasulullaah ρ once sent them on a military expedition. When they reached the place they intended to attack, he spurred his horse and soared ahead of the others. However, the people of the town were weeping as they met them. Hadhrat Haarith bin Muslim τ said to them, "Say 'Laa Ilaaha Illallaah' and you will be saved." The people then said what they were told. When the other Sahabah ψ arrived there, they rebuked Hadhrat Haarith bin Muslim τ and said, "You have deprived us of the booty after it already become cold in our hands."

When they returned to Madinah and mentioned the incident to Rasulullaah ρ, he called Hadhrat Haarith bin Muslim τ and congratulated him for what he had done. Rasulullaah ρ also told him that Allaah had granted him tremendous rewards for every one of the people of the town. One of the narrators by the name of Abdur Rahmaan says that it was he who forgot the specific rewards that Rasulullaah ρ mentioned. Rasulullaah ρ then said to him, "I shall write a bequest in your favour to all the Muslim leaders who come after me." Rasulullaah ρ did so, sealed the letter and handed it over to him. Thereafter, Rasulullaah ρ said to him, "When you have performed your Fajr salaah, recite seven times:

أللهُمَّ أجِرْنِي مِنَ النَّار

"O Allaah! Save me from the Fire"

If you die during that day, Allaah shall record your safety from the Fire. Then when you have performed your Maghrib salaah, again recite seven times:

أللهُمَّ أجِرْنِي مِنَ النَّار

"O Allaah! Save me from the Fire"

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[1] Tabraani has also narrated a similar report from Hadhrat Anas τ. Haythami (Vol.8 Pg.287) has commented on the chain of narrators. Ibn Mandah has also narrated it but *Isaaba* (Vol.3 Pg.36) has commentary on the chain of narrators.
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If you die during that night, Allaah shall record your safety from the Fire."

Hadhrat Haarith bin Muslim τ says, "When Allaah took Rasulullaah ρ away, I went to Hadhrat Abu Bakr τ who opened the seal, read the letter and gave me some wealth (as Rasulullaah ρ instructed). Thereafter, he sealed the letter. Afterwards (after the death of Hadhrat Abu Bakr τ) I went to Hadhrat Umar τ, who did the same. Thereafter, I went to Hadhrat Uthmaan τ (when he was the Khalifah) and he did exactly the same."

Muslim bin Haarith says, "(My father) Hadhrat Haarith bin Muslim τ passed away during the Khilaafah of Hadhrat Uthmaan τ and the letter stayed with us until Hadhrat Umar bin Abdul Aziz رحمه الله became the Khalifah. He wrote a letter to the governor of the region where we stayed instructing him to send Muslim the son of Haarith bin Muslim τ to him with the letter that Rasulullaah ρ had written for is father. When I was sent to him, he read the letter, ordered that I be given some wealth and then sealed it."[1]

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Hadhrat Umar τ Writes to Hadhrat Sa'd τ to Invite People to Islaam for Three Days

Hadhrat Yazeed bin Abi Habeeb narrates that Hadhrat Umar bin Khattaab τ wrote to Hadhrat Sa'd bin Abi Waqqaas τ saying, "I have already written to you to tell you that you should invite people to Islaam for three days. Whoever accepts what you say before you start fighting shall be one of the Muslims. He shall enjoy the privileges of the Muslims and shall receive a share in the booty. However, whoever accepts Islaam after the battle or after being defeated, his wealth shall become part of the booty to be shared by the Muslims because they had already become its owners before he accepted Islaam. This is my instruction and the reason writing this letter." [2]

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[1] Hasan bin Sufyaan and Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.7 Pg.28) and *Muntakhab* (Vol.5 Pg.162).
[2] Abu Ubayd as quoted in *Kanzul Ummaal* (Vol.2 Pg.297).
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Hadhrat Sa’d bin Abi Waqqaas τ sent a group of leading Sahabah ψ to invite Rustam to Islaam. Te group included Hadhrat Nu’maan bin Muqarrin, Hadhrat Furaat bin Hayyaan, Hadhrat Handhala bin Rabee Tameemi, Hadhrat Utaarid bin Haajib, Hadhrat Ash’ath bin Qais, Hadhrat Mughiera bin Shu’ba and Hadhrat Amr bin Ma’dikarib ψ. When Rustam asked them why they had come, they replied, “We have come because Allaah has promised us that we shall take over your lands, capture your women and children and take ownership of you wealth. We are convinced that this is going to happen.”

Ruystam himself had seen in a dream that an angel descended from the heavens, placed a seal on the weapons of the Persians and then handed them over to Rasulullaah ρ. Rasulullaah ρ in turn handed them over to Hadhrat Umar τ.[1]

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Hadhrat Sulaymaan bin Buraydah narrates that whenever a Muslim regiment was gathered, the Ameerul Mu'mineen Hadhrat Umar τ appointed someone with knowledge and sound judgment as their commander. Therefore, he once appointed Hadhrat Salama bin Qais Ash’ja’ee τ as the Ameer of a particular regiment and addressed them saying, “March in the name of Allaah and for the pleasure of Allaah you should fight those who commit kufr. When you meet the enemy of Mushrikeen, invite them to accept one of three options. (Firstly) Invite them to Islaam. If they accept Islaam and choose to remain in their hometowns, then they will have to pay zakaah from their wealth and will have no share in the *Fay* that the Muslims receive. On the other hand, if they choose to join you, they will enjoy the same privileges that you do and will have to bear the same responsibilities that you bear. (Secondly) If they refuse to accept Islaam, call them to pay the Jizya. If they agree to pay the Jizya, then fight their enemies for them thereby freeing them to pay the Jizya and do not place responsibilities on them that are beyond their capability.”

“(Thirdly) If they refuse even this, fight them for Allaah shall assist you against them. If they take refuge in a fortress and ask you to allow them to emerge on the conditions of Allaah and His Rasool ρ, do not

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[1] Ibn Katheer in his *Al Bidaaya wan Nihaaya* (Vol.7 Pg.38).

allow them to emerge on these conditions because you do not know what instructions Allaah and His Rasool ρ will issue concerning them. If they ask to be allowed to emerge into the protection of Allaah and His Rasool ρ, do not allow them this, but rather allow them to emerge into your protection. If they fight you, ensure that you do not steal from the booty, do not deceive, do not mutilate and do not kill any child."

Hadhrat Salama τ says, "We then marched and when we met the Mushrikeen enemy, we gave them the Da'wah as the Ameerul Mu'mineen had instructed. When they refused to accept Islaam, we called them to pay the Jizya, which they also refused. We then fought them and Allaah assisted us to defeat them. We killed their soldiers, captured their families and collected their wealth (as booty)." The narration continues in great detail.[1]

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The Letter that Hadhrat Umar τ Wrote to Hadhrat Amr bin Al Aas τ Concerning Jizya and Prisoners of War

Hadhrat Ziyaad bin Jaz Zubaydi narrates a lengthy report about what happened after the Muslims conquered Alexandria during the Khilaafah of Hadhrat Umar τ. In this report he also mentions that they stopped a place called Balheeb where they waited for the letter of Hadhrat Umar τ to reach them. When it arrived, Hadhrat Amr bin Al Aas τ read the letter to the Muslims, which stated:

Your letter has reached me with the news that the king of Alexandria has opted to pay the Jizya on condition that that all the prisoners of his country are returned to him. By my life! The Jizya that we receive and that the Muslims after us shall receive is more beloved to me than the booty that is distributed and then finished. Suggest to the king of Alexandria that he should pay the Jizya on condition that the prisoners

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[1] Ibn Jareer (Vol.5 Pg.9).
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in your custody should be given the choice of either accepting Islaam or remaining faithful to their religion. Whoever amongst them accepts Islaam would become one of the Muslims and shall enjoy the privileges all Muslims enjoy together with bearing the responsibilities all Muslims bear. Those who choose the religion of their people shall have to pay the same amount of Jizya fixed for the people of his faith. As for those prisoners who have dispersed into Arabia and reached places like Makkah, Madinah or Yemen, we shall be unable to return them to him and we cannot enter into an agreement that we will be unable to fulfil.

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A narration of Haakim states that the armour of Hadhrat Ali τ once fell off his camel and was found by a person who sold it. When the armour was found in the possession of a Jew, Hadhrat Ali τ took the case to Qaadhi Shuray. (Hadhrat Ali τ's son) Hadhrat Hasan τ and his freed slave Qambar testified in favour of Hadhrat Ali τ. Qaadhi Shuray said, "Bring me another witness in place of Hasan." "Do you not accept the testimony of Hasan?" asked Hadhrat Ali τ. "No," replied Qaadhi Shuray, "but I recall that you told me that it is not permissible for a son to testify in favour of his father."

Hadhrat Yazeed Tameemi reports a lengthy narration in which he states that Qaadhi Shuray said to Hadhrat Ali τ, "We shall accept the testimony of your freed slave but not that of your son." Hadhrat Ali τ said, "Good grief! Have you not heard Umar report that Rasulullaah ρ said, 'Hasan and Husayn shall be the leaders of the youth of Jannah?'" Turning to the Jew, Hadhrat Ali τ then said, "You may have the armour, O Jew!" The Jew said in astonishment, "The Ameerul Mu'mineen takes before the judge of the Muslims who passes judgement against him and he still accepts it! O Ameerul Mu'mineen! I swear by Allaah that you have spoken the truth. The armour is yours. I picked it up when it fell off your camel." He then declared:
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اَشْهَدُ اَنْ لا اِلهَ اِلا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ρ is Allaah's messenger."

Hadhrat Ali τ then gave him the armour as a gift along with seven hundred Dirhams. The man then faithfully stayed close to Hadhrat Ali τ until he was martyred in the Battle of Siffeen.[1]

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Hadhrat Ummu Atiyya رضي الله عنها narrates all the women of the Ansaar gathered in a house when Rasulullaah ρ arrived in Madinah. Rasulullaah ρ sent Hadhrat Umar τ to them and standing at the door of the house, he greeted the women. After they had replied to his greeting he said, "I am the envoy of Rasulullaah ρ to you." They responded by saying, "Welcome to Rasulullaah ρ and to the envoy of Rasulullaah ρ." He then asked them, "Do you pledge that you will not ascribe any partner to Allaah, will not steal, will not fornicate, will not kill your children, will not come forth with slander which you fabricate before your hands and legs (by claiming that another man's child is her husband's) and that you will not disobey (Rasulullaah ρ) in any good (deed that he commands you to do)?"

When the women confirmed that they agreed to the terms, Hadhrat Umar τ stretched out his and from outside the door and all the women stretched out their hands from inside (without any of their hands touching Hadhrat Umar τ). He then said, "O Allaah! You be Witness." Hadhrat Umar τ then instructed the women to take even menstruating women and girls who have just come of age for the Eid salaah (although they would not participate in the salaah, they would increase the numbers of the Muslims). He also forbade them from following funeral processions and informed them that the Jumu'ah salaah was not compulsory for them. The narrator says that when he asked his teacher for the meaning of 'slander' and the phrase 'that they will not disobey you in any good'[2], he replied that it referred to screaming and waling when a person died.[3]

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[1] Haakim in *Kunna* and Abu Nu'aym in *Hilya* (Vol.4 Pg.139) as quoted in *Kanzul Ummaal* (Vol.4 Pg.6).

[2] As referred to in verse 12 of Surah Mumtahina (Surah 60).

[3] Abu Dawood has also narrated it in brief as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.38). Bukhari has also narrated it briefly and Abd bin Humayd in detail as mentioned in *Kanzul Ummaal* (Vol.1 Pg.81).
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Another narration states at the beginning that Hadhrat Hind رضي الله عنها said (to her husband Hadhrat Abu Sufyaan τ), "I wish to pledged allegiance to Muhammad ρ." Hadhrat Abu Sufyaan τ said, "But I have noticed that you have always been rejecting what he says." She replied, "By Allaah! That it true. However, I swear by Allaah that before this night I have never seen Allah being worshipped in this Masjid as He deserves to be worshipped. By Allaah! The Muslims spent the entire night performing salaah standing, bowing down and prostrating." Hadhrat Abu Sufyaan τ said, "But you have done many things (against Islaam). Take someone from your people along with you."

Hadhrat Hind رضي الله عنها then went to Hadhrat Umar τ, who accompanied her and sought permission from Rasulullaah ρ to allow her in. She entered the presence of Rasulullaah ρ wearing a veil. The episode of her Bay'ah then followed. This narration of Imaam Sha'bi رحمه الله reports that when Hadhrat Hind رضي الله عنها admitted that she had squandered a great deal of Hadhrat Abu Sufyaan τ's money, he said, "Whatever she has taken from my wealth is permissible (I have pardoned her)."[1]

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When Hadhrat Abu Bakr τ took the pledge of allegiance from people,he said to them, "You are obliged to honour your pledge to me as long as I am obedient to Allaah." Thereafter, the pledge of allegiance that Hadhrat Umar τ and those after him took from people was like the pledge that Rasulullaah ρ took from people.[2]

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The Sahabah ψ Pledge their Allegiance at the Hand of Hadhrat Umar τ

Hadhrat Anas τ narrates, "I arrived in Madinah after Hadhrat Abu Bakr τ had passed away and Hadhrat Umar τ had assumed the post of Khalifah. I said to Hadhrat Umar τ, 'Raise your hand so that I may

[1] Ibn Mandah.
[2] Ibn Shaaheen as quoted in *Isaaba* (Vol.3 Pg.458).
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pledge at your hand what I pledged at the hand of your companion, that I will always listen and obey instruction to the best of my ability."[1]

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Hadhrat Umayr bin Atiyya Laythi τ narrates that he went to Hadhrat Umar τ and said, "O Ameerul Mu'mineen! Raise your hand – may Allaah always keep it high – so that I may pledge my allegiance at your hand in the manner shown by Allaah and His Rasool ρ." Hadhrat Umar τ smiled and raised his hand saying, "This pledge gives us some rights over you and gives you some rights over us."

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Hadhrat Abdullaah bin Ukaym τ says, "With these hands did I pledge to Hadhrat Umar τ that I would always listen to and obey him."[2]

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Rasulullaah ρ Prays for Hadhrat Umar τ and he Accepts Islaam

Rasulullaah ρ made du'aa for (Allaah to guide) Hadhrat Umar τ or Abu Jahal bin Hishaam. The du'aa was made on a Wednesday and Hadhrat Umar τ accepted Islaam on Thursday. (When Hadhrat Umar τ accepted Islaam) The Muslims shouted "Allaahu Akbar" so loudly that their shout was heard in the upper parts of Makkah. The father of Hadhrat Arqam τ who was a blind man and a Kaafir came out of his house saying, "O Allaah! Forgive my child Arqam for he has rejected our religion."

(When he accepted Islaam) Hadhrat Umar τ said to Rasulullaah ρ, "Why should we keep our religion secret when we are on the truth while the false religion of the Kuffaar is made public?" Rasulullaah ρ replied, "We are too few and you have just seen the beating we received." Hadhrat Umar τ said, "I swear by the Being that has sent you with the truth that I shall make Imaan known to all the gatherings of kufr which I had been part of." Hadhrat Umar τ then performed Tawaaf around the Kabah and passed by the leaders of the Quraysh as they watched.

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[1] Ibn Sa'd, Ibn Abi Shayba and Tayaalisi as mentioned in *Kanzul Ummaal* (Vol.1 Pg.181).
[2] Ibn Sa'd as mentioned in *Kanzul Ummaal* (Vol.1 Pg.81).
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Abu Jahal bin Hishaam said, "Someone has mentioned that you have forsaken your religion?" Hadhrat Umar τ declared:

اَشْهَدُ اَنْ لا اِلٰهَ اِلا اللّٰهُ وَحْدَهُ لا شَرِيْكَ لَهُ

وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُه

"I testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ρ is Allaah's servant and messenger."

When the Mushrikeen got up to assault him, Hadhrat Umar τ attacked Utba bin Rabee'ah and (after overpowering him) squatted over him and continued beating him up and poking his fingers in his eyes until Utba screamed. (Fearing that Hadhrat Umar τ would make their leader blind, the others retreated.) Hadhrat Umar τ stood up (and left Utba) once the others had backed off. In the same way, whenever any group approached him (to assault him), he would grab hold of their leader (would beat him up and threaten to blind him) until the others gave up. He then proceeded to all the gatherings he used to frequent (as a Kaafir) and proclaimed the message of Imaan there.

After asserting his dominance over the Mushrikeen, Hadhrat Umar τ went to Rasulullaah ρ and said, "May my parents be sacrificed for you! By Allaah! You now have no fear. Without any fear or trepidation, I have proclaimed the message of Imaan in every gathering I used to frequent as a Kaafir." With Hadhrat Umar τ in front of him, Rasulullaah ρ went with Hadhrat Hamza τ to the Masjidul Haraam where they performed Tawaaf of the Kabah and then performed the Zuhr salaah without any fear. Thereafter, Rasulullaah ρ returned to house of Hadhrat Arqam τ in the company of Hadhrat Umar τ. Hadhrat Umar τ later left by himself and then Rasulullaah ρ also left.

The most correct opinion is that Hadhrat Umar τ accepted Islaam only after some Sahabah ψ had migrated to Abyssinia, which was six years after Rasulullaah ρ announced his prophethood.[1]

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[1] Haafidh Abul Hasan Taraablisi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.30). It is also narrates in *Isaaba* (Vol.4 Pg.447).
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Hadhrat Umar τ Endures Hardships and difficulties

Hadhrat Abdullaah bin Umar τ narrates, "When (my father) Hadhrat Umar τ accepted Islaam, he asked, 'Which person of the Quraysh is the best informant?' When he was told that it was Jameel bin Ma'mar Jumhi, he went to him early in the morning. I followed my father to see what he was doing. Although I was then still a child, I understood everything I saw. When he arrived, Hadhrat Umar τ said, 'O Jameel! Do you know that I have accepted Islaam and entered into the religion of Muhammad ρ?' By Allaah! Jameel gave no response and left, pulling his shawl along with him. Hadhrat Umar τ followed him and I followed my father."

Hadhrat Abdullaah bin Umar τ narrates further that Jameel arrived at the door of the Masjidul Haraam as the people were sitting in their gatherings around the Kabah. He then screamed at the top of his voice, "O assembly of the Quraysh! The son of Khattaab has become a heretic!" Standing behind him, Hadhrat Umar τ said, "He is lying! The fact is that I have accepted Islaam and I testify that there is none worthy of worship but Allaah and that Muhammad ρ is Allaah's messenger." The people then attacked Hadhrat Umar τ and they continued fighting him until the sun stood above their heads (midday). Exhausted, Hadhrat Umar τ then sat down and the people stood over him. He said, "Do as you please. I swear by Allaah that we now number three hundred strong and we shall either leave Makkah for you or you leave it for us."

As they were talking, an old man from the Quraysh arrived wearing clothes made in Yemen with a striped upper garment. He asked, "What is the matter with you lot?" When they told him that Hadhrat Umar τ had accepted Islaam, he said, "Then stop this. Do you think that the Banu Adi tribe (to which he belongs) will hand their man over to you just like that? Leave the man alone." Hadhrat Abdullaah bin Umar τ says, "By Allaah! The people then (disappeared so fast that it) seemed as if a sheet had been lifted from Hadhrat Umar τ. After migrating to Madinah, I once asked my father, 'Dear father! Who was that old man who drove those people away from you in Makkah when they were fighting with you on the day you accepted Islaam?' He replied, 'That man, dear son, was Aas bin Waa'il Sahmi.'"[1]

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[1] Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.82).

Another narration quotes Hadhrat Abdullaah bin Umar τ who says, "As he (Hadhrat Umar τ) was sitting at home in fear, Aas bin Waa'il Sahmi (also known as) Abu Ameerul Mu'mineen arrived wearing clothing made in Yemen with an upper garment threaded with silk. He belonged to the Banu Sahm tribe who were our allies during the Period of Ignorance. He asked, 'What is the matter?' Hadhrat Umar τ replied, 'Your people want to kill me because I have accepted Islaam.' Aas bin Waa'il said, 'They can do nothing to you (for you are in my protection).' I felt safe once he said this. He then left and met up with so many people that they filled the valley. When he asked them where they were headed, they replied, 'We want that son of Khattaab who has forsaken his religion.' Aas bin Waa'il said, 'You can do him nothing.' The people then all dispersed."[1]

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The Incident of Hadhrat Khabbaab τ and Hadhrat Umar τ

Imaam Sha'bi narrates that when Hadhrat Khabbaab bin Arat τ once came to the gathering of Hadhrat Umar bin Khattaab τ, Hadhrat Umar τ made him sit on his own cushion. Hadhrat Umar τ then said, "Besides one man, there is none on the surface of this earth who deserves to occupy this place more than you." "Who is this man, O Ameerul Mu'mineen?" asked Hadhrat Khabbaab τ. Hadhrat Umar τ replied, "He is Bilaal τ." Hadhrat Khabbaab τ said, "He is really not more deserving than me because there were people amongst the Mushrikeen whom Allaah used to protect him while there was none to protect me. I had seen myself on a day when they captured me, lit a fire and then put me to roast in it. A man then placed his foot on my chest and there was only my back to extinguish the fire." Hadhrat Khabbaab τ then exposed his back which seemed to be affected by leprosy.[2]

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Hadhrat Abu Layla Kindi narrates that when Hadhrat Khabbaab τ came to Hadhrat Umar τ, Hadhrat Umar τ told the people to allow him to come to the front and said, "Besides Ammaar bin Yaasir, there is none on the surface of this earth who deserves to occupy this place more

[1] Bukhari (Vol.1 Pg.545).
[2] Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.117) as quoted in *Kanzul Ummaal* (Vol.7 Pg.31).

than you.” It was on that occasion that Hadhrat Khabbaab τ showed Hadhrat Umar τ the scars on his back that were made by the torture that Mushrikeen put him through.[1]

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Hadhrat Umar τ Hits Hadhrat Sa'eed τ and his Wife Faatima رضي الله عنها and then Accepts Islaam by Virtue of the Du'aa of Rasulullaah ρ

Hadhrat Qais narrates that in the Masjid of Kufa he heard Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl τ say, “By Allaah! I saw the time when Hadhrat Umar τ would tie me up in ropes because I had accepted Islaam.” He then continued to relate the complete account.[2] Another narration states that he said, “If only you had seen me bound in ropes by Hadhrat Umar τ when he was not yet a Muslim because I had accepted Islaam.” [3]

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Hadhrat Anas τ narrates that Hadhrat Umar τ once left home with his sword hanging from his neck when a person from the Banu Zuhra tribe asked him where he was headed. He replied, “I intend killing Muhammad.” The man asked, “How will you remain safe from the Banu Haashim and Banu Zuhra tribes (who will kill you) if you kill him.” Hadhrat Umar τ said, “It appears to me that you have also become a heretic and forsaken the religion you had been following.” The man said, “Should I not inform you of something even more astonishing?” “What is it?” asked Hadhrat Umar τ. The man replied, “Your sister and brother-in-law have both become heretics and forsaken the religion that you follow.”

Hadhrat Umar τ walked away in a rage and when he came to them, someone from amongst the Muhaajireen called Khabbaab was with them. When Hadhrat Khabbaab τ heard Hadhrat Umar τ approaching, he hid in somewhere in the house. When Hadhrat Umar τ arrived, he asked, “What were those whispers I heard?” They had been busy

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[1] Abu Nu'aym, Ibn Sa'd and Ibn Abi Shaybah as quoted in *Kanzul Ummaal* (Vol.7 Pg.71).
[2] Bukhari (Vol.1 Pg.545).
[3] Bukhari (Vol.1 Pg.546).

reciting Surah TaaHaa, but they replied, "It was nothing but something we were discussing."

Hadhrat Umar τ said, "It appears that you two have become heretics." His brother-in-law said, "O Umar! What if the truth lies in a religion other than yours?" Hadhrat Umar τ jumped at him and trampled him most violently. When his sister intervened to push him away from her husband, he smote her so fiercely that her face started to bleed. Furious, she said, "O Umar! What if the truth lies in a religion other than yours? I testify that there is none worthy of worship but Allaah and that Muhammad ρ is Allaah's messenger!" Hadhrat Umar τ gave up and said, "Give me that book you have with you so that I may read it." Hadhrat Umar τ was literate. However, his sister said, "You are impure and only pure people may touch it. First take a bath or wash yourself."

After washing himself, Hadhrat Umar τ took the book and started reciting Surah Taahaa up to the verse:

إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

"Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance." {Surah TaaHaa, verse 14}

Hadhrat Umar τ then said, "Take me to Muhammad ρ." When Hadhrat Khabbaab τ heard this, he came out from inside the house and said, "Glad tidings for you, O Umar! I have strong hope that the du'aa Rasulullaah ρ made on Thursday night was accepted in your favour when he said, 'O Allaah! Strengthen Islaam with either Umar bin Khattaab or Abu Jahal bin Hishaam.'"

Rasulullaah ρ was then in a house at the foot of Safa and Hadhrat Umar τ went to the house. At the door of the house were Hadhrat Hamza, Hadhrat Talha and several other Sahabah ψ. When Hadhrat Hamza τ noticed that the were frightened of Hadhrat Umar τ, he said, "Yes, it is Umar. If Allaah intends good for him, he will accept Islaam and follow Rasulullaah ρ. On the other hand, if Allaah intends otherwise, it will be easy for us to kill him." At that moment, Rasulullaah ρ was inside the house and revelation was descending on him. Rasulullaah ρ then came out of the house and grabbing hold of Hadhrat Umar τ's collar and sword handle, said to him, "When will you desist, O Umar! Are you waiting for Allaah to send the humiliation and punishment that he sent to Waled bin Mughiera? O Allaah! Here is

Umar bin Khattaab. O Allaah! Strengthen the Deen with Umar bin Khattaab."

Hadhrat Umar τ then said, "I testify that you are the prophet of Allaah." After he had accepted Islaam, he told Rasulullaah ρ to leave the house (and to perform salaah openly in the Masjidul Haraam).[1]

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Hadhrat Thowbaan τ narrates that Rasulullaah ρ prayed, "O Allaah! Strengthen the Deen with Umar bin Khattaab." Early one night, Hadhrat Umar τ had heard his sister recite:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

"Read in the name of your Rabb Who created..." {Surah Alaq, verse 1}

He then beat her up so badly that he thought he had killed her. When he awoke before dawn the next morning, he heard her voice again reciting:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

"Read in the name of your Rabb Who created..." {Surah Alaq, verse 1}

He then said, "I swear by Allaah that this is neither poetry nor unintelligible whispers." He therefore went to Rasulullaah ρ and found Hadhrat Bilaal τ at the door. When he knocked at the door, Hadhrat Bilaal τ asked who he was. When he said that he was Umar bin Khattaab, Hadhrat Bilaal τ told him to wait until he sought permission from Rasulullaah ρ for him to enter. Hadhrat Bilaal τ then said to Rasulullaah ρ, "Umar bin Khattaab is at the door." Rasulullaah ρ said, "If Allaah intends good for Umar, he will enter the Deen."

Rasulullaah ρ permitted Hadhrat Bilaal τ to open the door and then grabbed hold of Hadhrat Umar τ's collar and shook him saying, "What do you want? Why have you come?" Hadhrat Umar τ replied, "Present to me what you call people towards." Rasulullaah ρ said, "You should

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[1] Ibn Sa'd (Vol.3 Pg.191) as quoted by Allaama Ayni (Vol.8 Pg.68). Ibn Is'haaq has reported a similar narration in detail as mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.81).
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testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ρ is Allaah's servant and messenger." Hadhrat Umar τ accepted Islaam on the spot and then told Rasulullaah ρ to leave the house (and to perform salaah openly in the Masjidul Haraam).[1]

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Hadhrat Umar τ's slave Aslam narrates that Hadhrat Umar τ once asked him, "Do you wish to know about the days when I first accepted Islaam?" When Hadhrat Aslam asked to be informed, Hadhrat Umar τ said, "I used to be one of Rasulullaah ρ's strongest opponents. It was during an extremely hot day in one of the alleyways of Makkah when someone saw me and asked he where I was headed. When I informed him that I was going after Rasulullaah ρ, he said, 'O son of Khattaab! You are saying this when this Deen has entered your very household!' 'What are you saying?" I asked. He explained, 'Even your sister has gone to the Deen.' In a rage, I returned and knocked at her door."

"It was the practise of Rasulullaah ρ to bond people without any wealth to others who were able to spend on them. There were therefore two Sahabah ψ who were bonded in this manner to my sister's husband. When I knocked at the door and was asked to identify myself, I said, 'Umar bin Khattaab.' They (the two Sahabah ψ with my brother-in-law) had been busy reading a manuscript they had with them and when they heard my voice, they hid somewhere inside the house, forgetting to take the manuscript with them. When my sister opened the door, I shouted, 'O enemy of yourself! Have you become a heretic?' I then lifted something in my hand and hit her on the head. She wept and said, 'O son of Khattaab! Do what you like for I have already accepted Islaam.' She went in and I took a seat. It was then that I noticed the manuscript by the door. 'What is that manuscript over there?' I asked. My sister replied, 'Keep away from it, O son of Khattaab because you do not take the ceremonial bath or clean yourself thoroughly. Only pure people may touch it.' However, I insisted until she gave it to me." The rest of the narration continues.[2]

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[1] Tabraani. Haythami (Vol.9 Pg.62) has commented on the chain of narrators.
[2] Bazzaar. Haythami (Vol.9 Pg.64) has commented on the chain of narrators.

Hadhrat Umar τ narrates that Hadhrat Uthmaan bin Madh'oon τ noticed that while he could walk about in safety under the protection of Waleed bin Mughiera, the other Sahabah ψ were suffering great torment. He then said to himself, "There must be a great deficiency in me because my days and nights are spend in safety under the protection of a Mushrik while my companions and members of my Deen are suffering torture and hardships." He then went to Waleed bin Mughiera and said to him, "O Abu Abdish Shams! You have certainly fulfilled your duty, but I wish to absolve you of the protection you have granted me." Waleed asked, "Why is it, O nephew? Has one of my people perhaps harmed you?" "No," replied Hadhrat Uthmaan bin Madh'oon τ, "I prefer rather the protection of Allaah and do not want to seek protection from anyone besides He."

Waleed said, "Let us proceed to the Masjidul Haraam to announce that I have been absolved of my protection just as I had announced the granting of my protection in the first place." The two men proceeded to the Masjidul Haraam where Waleed announced to the people, "Uthmaan here has come to absolve me of the protection I had been giving him." Hadhrat Uthmaan bin Madh'oon τ then addressed the people saying, "What he says is true. He has been true to his word and an honourable guardian. However, because I prefer not to seek protection from anyone other than Allaah, I have absolved him of his protection."

Hadhrat Uthmaan bin Madh'oon τ was returning when he noticed (the famous poet) Labeed bin Rabee'ah bin Maalik bin Kilaab Qaysi reciting poetry to a gathering of the Quraysh. Hadhrat Uthmaan bin Madh'oon τ sat with them as Labeed was reciting a couplet which meant, "Behold! Everything other than Allaah has no substance." Hadhrat Uthmaan bin Madh'oon τ congratulated him by saying, "That's true." Labeed then recited another couplet which meant, "And every bounty must definitely come to an end." To this, Hadhrat Uthmaan bin Madh'oon τ commented, "You are mistaken because the bounties of Jannah will never come to an end.

Labeed said, "O assembly of Quraysh! A person in your company is usually never offended (no one has objected to my poetry before). Since when has this started amongst you?" Someone in the gathering said, "This person is one of many fools like him who have forsaken our religion. Think nothing of what he says." Hadhrat Uthmaan bin Madh'oon τ replied to the man and their dispute became so intense that

the man stood up and slapped Hadhrat Uthmaan bin Madh'oon τ so hard that his eye was blackened.

Watching what had happened from close by, Waleed bin Mughiera said, "Dear nephew! By Allaah! Your eye would not have received what it did (had you still been in my protection). You were enjoying a secure protection." Hadhrat Uthmaan bin Madh'oon τ replied by saying, "True! However, dear Abu Abdish Shams, my good eye is very much in need of what its sister eye received for the sake of Allaah. I am now in the protection of One Who is much more honourable and more powerful than you."

Concerning what happened to his eye, Hadhrat Uthmaan bin Madh'oon τ used to say a few couplets which mean:

"So what if my eye suffered for the pleasure of my Rabb at the hands

of an irreligious and misguided person?

Ar Rahmaan has already granted His rewards in exchange
And whoever pleases Ar Rahmaan is certainly most fortunate

Without doubt, even though you call me one who is misguided, astray and a fool, I shall still adhere to the Deen of Muhammad ρ

In this I seek only the pleasure of Allaah and our Deen is undoubtedly the truth
Even though this displeases those who oppress us and who overstep the limits"

Hadhrat Ali bin Abi Taalib τ composed the following couplets concerning the blackened eye of Hadhrat Uthmaan bin Madh'oon τ:

"In thinking of times of danger
Have you become grieved and weep like a distraught person?

Or do you weep in thinking of foolish people
Who harshly oppress those who invite towards the Deen

These people shall never desist from immoral behaviour as long as they remain healthy
While deception is way with them and they cannot be trusted

Have you not seen that Allaah has reduced the good in them

And that we are upset about what happened to Uthmaan bin Madh'oon

When they fearlessly slapped him over the eye
Persistently taunting and hitting without abate

Although he did not die instantly, Allaah shall certainly punish them
Measure for measure, they shall be punished without any reduction"[1]

A narration of Ibn Is'haaq states that Waleed invited Hadhrat Uthmaan bin Madh'oon τ to return to his protection, but Hadhrat Uthmaan bin Madh'oon τ refused.[2]

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Hadhrat Abu Raafi narrates that Hadhrat Umar τ once dispatched and army to fight the Romans. With this army was a Sahabi ψ by the name of Hadhrat Abdullaah bin Hudhaafa τ. However, he was taken prisoner and brought before the Roman Emperor. When the soldiers informed the emperor that Hadhrat Abdullaah τ was one of the companions of Rasulullaah ρ, the tyrant said, "I shall share my kingdom and my authority with you if you become a Christian." Hadhrat Abdullaah τ replied, "If you offer me your kingdom coupled with the kingdom of all the Arabs in exchange for leaving the Deen of Muhammad ρ for a duration equal to the blinking of an eye, I would still not do so." The emperor said, "I shall then have you killed." "Do as you please," said Hadhrat Abdullaah τ.

The emperor commanded his men to tie Hadhrat Abdullaah τ to a cross and then instructed his archers to shoot their arrows close to his hands and then close to his legs (without killing him) as the emperor continued telling him to forsake Islaam. However, Hadhrat Abdullaah τ kept refusing. The emperor then had him untied and commanded his

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[1] Abu Nu'aym in *Hilya* (Vol.1 Pg.103)
[2] *Al Bidaaya wan Nihaaya* (Vol.3 Pg.93). Haythami (Vol.6 Pg.34) has commented on the chain of narrators.
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men to fill a cauldron with water and bring it to a boil. Two Muslim prisoners were then brought and one of them was thrown into the cauldron. (After showing him this) The emperor again asked Hadhrat Abdullaah τ to become a Christian, but he again refused. The emperor then gave orders that Hadhrat Abdullaah τ should be thrown into the cauldron.

As Hadhrat Abdullaah τ was being led to the cauldron, he began weeping. When the emperor was informed about this, he thought that Hadhrat Abdullaah τ was frightened, so he called him back. Again he asked Hadhrat Abdullaah τ to become a Christian, but the offer was again refused. The emperor then asked, "Then what made you weep?" Hadhrat Abdullaah τ replied, "I wept when I thought to myself that once I am thrown into the fire, I will be killed instantly. I wish that I had as many lives as the hairs on my body so that each one could be given for the pleasure of Allaah."

The tyrant said, "Would you kiss my head in exchange for your freedom?" Hadhrat Abdullaah τ asked, "In exchange for all the prisoners?" The emperor agreed, "In exchange for all the prisoners." Hadhrat Abdullaah τ said to himself, "Although he is an enemy of Allaah, I don't mind kissing his head in exchange for my freedom as well as the freedom of all the Muslim prisoners." Hadhrat Abdullaah τ therefore drew closer and kissed his head, after which all the prisoners were handed over to him.

Hadhrat Abdullaah τ then brought them al back to Hadhrat Umar τ. When Hadhrat Umar τ was informed about the events, he said, "It is compulsory for every Muslim to kiss the head of Abdullaah bin Hudhaafa τ and I shall be the first." Hadhrat Umar τ then stood up and kissed his head (so that Hadhrat Abdullaah τ should forget the unpleasant experience of kissing the emperor's head).[1]

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In another narration, Hadhrat Nu'maan τ narrates that when the Muslims received large amounts of wealth (as booty during the Khilaafah of Hadhrat Umar τ), Hadhrat Umar τ said to the people, "I

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[1] Bayhaqi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.7 Pg.62). *Isaaba* (Vol.2 Pg.297) contains commentary on the chain of narrators.
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have seen Rasulullaah ρ restless the entire day because he could not even find poor quality dates to fill his stomach."[1]

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Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ Suffer Extreme Hunger and Meet up with Hadhrat Abu Ayyoob τ

Hadhrat Abdullaah bin Abbaas τ narrates that when the afternoon heat was at its peak, Hadhrat Abu Bakr τ left for the Masjid. Hearing him, leave Hadhrat Umar τ asked, "O Abu Bakr! What has made you leave your house at this hour?" Hadhrat Abu Bakr τ replied, "It is the extreme pangs of hunger that as made me leave home." Hadhrat Umar τ said, "By Allaah! It is nothing else that has made me leave my home." As they spoke, Rasulullaah ρ arrived there and asked, "What has made you two leave your homes at this hour?" "It is the extreme pangs of hunger that as made us leave home." Rasulullaah ρ said, "I swear by the Being Who controls my life! It is nothing else that has made me leave my home. Stand up."

The three then went to the door of Hadhrat Abu Ayyoob τ who always used to keep some food or milk aside for Rasulullaah ρ. However, Rasulullaah ρ had been late that day and did not arrive at the usual time (to receive the food). Subsequently, Hadhrat Abu Ayyoob τ fed the food to his family and had left to work in his orchard. When they arrived at the door, the wife of Hadhrat Abu Ayyoob τ came and said, "Welcome to the Nabi of Allaah ρ and to those with him." When Rasulullaah ρ asked her where Hadhrat Abu Ayyoob τ was, Hadhrat Abu Ayyoob τ happened to overhear this as he was working in his orchard and came running.

Hadhrat Abu Ayyoob τ said, "Welcome to the Nabi of Allaah ρ and to those with him. O Nabi of Allaah ρ! This is not the time you usually come." "That is true," replied Rasulullaah ρ. Hadhrat Abu Ayyoob τ then left to cut off a branch of a date palm which contained a variety of ripe dates, juicy dates and dry dates. Rasulullaah ρ asked him, "Why have you done this? Why did you not rather select a few ripe dates from the

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[1] Muslim as reported in *Targheeb wat Tarheeb* (Vol.5 Pg.154). The Hadith is also narrated by Ahmad, Tayaalisi, Ibn Sa'd, Ibn Majah, Abu Awaanah and others as quoted in *Kanzul Ummaal* (Vol.4 Pg.40).
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branch?" Hadhrat Abu Ayyoob τ replied, "O Rasulullaah ρ! I wanted to you to eat from the variety of ripe, juicy and dry dates. Say what you may, I am now going to slaughter an animal to eat with this." Rasulullaah ρ said, "If you are slaughtering something, do not slaughter a milk-giving animal."

Hadhrat Abu Ayyoob τ then slaughtered a kid and said to his wife, "Make some dough for us and bake some bread because you know better how to bake." Hadhrat Abu Ayyoob τ then cooked half of the kid and roasted the other half. When the food was prepared and placed in front of Rasulullaah ρ and his companions, Rasulullaah ρ took a piece of meat and placing it in a piece of bread, said, "O Abu Ayyoob! Send this to Faatima because she has not had anything like it for many days." Hadhrat Abu Ayyoob τ took it to Hadhrat Faatima رضي الله عنها .

After they had all eaten to their fill, Rasulullaah ρ's eyes filled with tears as he said, "Bread, meat, ripe dates, juicy dates and dry dates. I swear by the Being Who controls my life! These are the bounties about which you will be questioned on the Day of Qiyaamah." Noticing that this statement had a profound effect on his companions, Rasulullaah ρ added, "When you receive something like this and start eating, recite بِسْمِ اللهِ – 'In the name of Allaah' and once you have eaten to your fill, recite:

أَلْحَمْدُ لِلّٰهِ الَّذِي هُوَ أَشْبَعَنَا وَ أَنْعَمَ عَلَيْنَا فَأَفْضَلَ

'All praise is due to Allaah Who has filled our bellies, showered His bounties on us and granted us plenty.'

Rasulullaah ρ further told them that reciting this du'aa shall compensate for the food (and one will not be questioned about it on the Day of Qiyaamah).

When they got up to leave, Rasulullaah ρ told Hadhrat Abu Ayyoob τ to see him the following day because whenever someone did him a good turn, he liked to repay it. However, Hadhrat Abu Ayyoob τ did not hear what Rasulullaah ρ said so Hadhrat Umar τ told him, "Rasulullaah ρ commands you to see him tomorrow." When Hadhrat Abu Ayyoob τ met Rasulullaah ρ the following day, Rasulullaah ρ gave him a slave woman he possessed and said, "O Abu Ayyoob! I request you to treat her well because we have only seen good in her since she has been with us." After leaving Rasulullaah ρ, Hadhrat Abu Ayyoob τ said to himself, "I see no better way of complying with the request of Rasulullaah ρ other than setting her free." He therefore set her free.[1]

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[1] Tabraani and Ibn Hibbaan as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.431).

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Hadhrat Abdullaah bin Abbaas τ reports that he once heard Hadhrat Umar τ narrate that Rasulullaah ρ left home one afternoon and found Hadhrat Abu Bakr τ in the Masjid. "What brings you here at this hour?" asked Rasulullaah ρ. Hadhrat Abu Bakr τ replied, "The same thing that brought you here, O Rasulullaah ρ!" When Hadhrat Umar τ arrived there, Rasulullaah ρ asked, "What brings you here at this hour?" Hadhrat Umar τ replied, "The same thing that brought the two of you here." Rasulullaah ρ then started talking to them. He then said, "Do you two have the strength to walk to an orchard where we shall find, food, drink and shade?" Rasulullaah ρ then took them to the house of Hadhrat Abul Haytham bin Tayyihaan τ who was from the Ansaar. A lengthy Hadith follows.[1] Imaam Mundhiri[2] says that this incident probably occurred once with Hadhrat Abu Ayyoob τ and once with Hadhrat Abul Haytham τ.

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Hadhrat Mujaahid narrates that Hadhrat Abu Hurayra τ used to say, "By Allaah! I used to press my stomach on the ground to suppress my hunger and also tie stones to my stomach for this reason. One day, I sat by the road which the Sahabah frequented. When Hadhrat Abu Bakr τ passed by, I asked him about a verse of the Qur'aan only with the hope that he would ask me to follow him home. However, he did not do this. When Hadhrat Umar τ passed by, I asked him about a verse of the Qur'aan again only with the hope that he would ask me to follow him home. However, he also did not do so. When Abul Qaasim ρ passed, he immediately recognised the look on my face and what I needed. He said, 'O Abu Hurayra!' 'I am at your service, O Rasulullaah ρ! I exclaimed. He asked me to accompany him home and (when he entered the house) I asked permission to enter, which was granted."

"I noticed a cup of milk and Rasulullaah ρ asked (his wife), "From where did you get this milk?' The reply came that a certain person or family had sent it. Rasulullaah ρ then said, 'O Abu Hirr!' 'I am at your service, O Rasulullaah ρ!' I responded. He said, 'Go and call the men of Suffa for me.' The men of Suffa were the guests of the Muslims who had neither any families or wealth to go to. Whenever Rasulullaah ρ received any gift, he took some of it and sent the rest to them. On the other hand, whenever Rasulullaah ρ received any Sadaqah, he gave everything to them without taking anything for himself. This depressed me because I thought that I would at least have a sip of the milk which would give me strength for the rest of the day and night. I thought that

[1] Bazzaar, Abu Ya'la, Uqayli, Ibn Mardaway, Bayhaqi and Sa'eed bin Mansoor as quoted in *Kanzul Ummaal* (Vol.4 Pg.40). Muslim and Maalik have also narrated it briefly.
[2] *Targheeb wat Tarheeb* (Vol.5 Pg.167).

since I was to invite them, I would have to serve them once they arrived. What would then be left for me? However, obedience to Allaah and His Rasool ρ is compulsory and I left to call them."

"When they all arrived, they requested permission to enter. When Rasulullaah ρ permitted them to enter, they took their seats. Rasulullaah ρ then said, 'O Abu Hirr, take the cup and serve.' I therefore took the cup and served it to them. Each person took the cup and drank to his fill before returning it. Eventually, I reached the last person and then came to Rasulullaah ρ. There was some milk left over when Rasulullaah ρ took the cup in his hand and lifted his head to look at me. He smiled and said, 'O Abu Hirr! It's just you and I left.' 'That's right, O Rasulullaah ρ!' I replied. He then told me to sit down and drink, which I did. He then bade me to drink more which I did. He then continued bidding me to drink more until I submitted, 'I swear by the Being Who has sent you with the truth! I have no space for more.' Rasulullaah ρ then told me to hand the cup over to him and when I handed it over, he drank what was left."[1]

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Hadhrat Abu Khunays Ghifaari τ narrates that he accompanied Rasulullaah ρ on the Tihaama expedition. When they reached Usfaan, the Sahabah ψ approached Rasulullaah ρ and said, "O Rasulullaah ρ! We are suffering extreme hunger. Permit us to eat one of the riding animals." Rasulullaah ρ granted the permission. When Hadhrat Umar τ was informed about this, he came to Rasulullaah ρ and said, "O Nabi of Allaah ρ! What have you done? If you have instructed the people to slaughter their riding animals, what will they ride?" "What do you suggest, O son of Khattaab?" asked Rasulullaah ρ. Hadhrat Umar τ replied, "I suggest that you instruct them to bring all their leftover provisions which you should gather together and place in a dish. You should then pray to Allaah for them."

Rasulullaah ρ then gave the order to collect all their leftover provisions in a dish, after which he made du'aa. Thereafter, he told them all to bring their satchels and each person's satchel was filled.[2]

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[1] Ahmad, Bukhari and Tirmidhi as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.101). Haakim has also narrated it.
[2] Bazzaar and Tabraani as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.303).

Hadhrat Umar τ narrates that they were with Rasulullaah ρ on an expedition when they said, "O Rasulullaah ρ! The enemy is here. They have eaten well while our people are hungry." The Ansaar offered, "Should we not slaughter our camels and feed the people?" Rasulullaah ρ said, "Whoever has any leftover food should bring it here." While some people brought a *Mudd*, others brought a *Saa*[1]. Some brought more while others brought less. The sum of all the food the people brought was twenty-odd *Saa*. Rasulullaah ρ then sat aside and prayed to Allaah to bless the food. Thereafter, he said, "Take but do not loot."

The Muslims then started taking, someone in his basket and another in his bag. Everyone filled their satchels and people even tied knots in the sleeves and filled them (sleeves were made very wide in those days). When everyone had finished taking, the food was still the same as it had been at the beginning. Rasulullaah ρ them said, "I testify that there is none worthy of worship but Allaah and that I am Allaah's messenger. Whoever says this with sincerity, Allaah will save him from the heat of Jahannam."[2]

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Hadhrat Abdullaah bin Abbaas τ narrates that Hadhrat Umar τ was once asked to give an account of "The Hour of Difficulty" (the expedition to Tabook). Hadhrat Umar τ said, "When we left for Tabook, the heat was intense and when we stopped over at a place, we were so thirsty that we thought our necks would fall off (that we would die). In fact, when any of us went out in search of his mount, he really thought that he would die by the time he returned. The situation was so severe that when one of us slaughtered a camel, he would extract the liquids from its entrails to drink and then rub the remainder on his stomach (so that the coolness could penetrate his stomach)."

"Hadhrat Abu Bakr τ then said, 'O Rasulullaah ρ! Allaah is always good to you so make du'aa to Allaah on our behalf.' 'Do you really want me to do so?' asked Rasulullaah ρ. 'Please do,' entreated Hadhrat Abu Bakr τ. Rasulullaah ρ then raised his hands to the heavens (to make du'aa) and had not yet dropped his hands when clouds started gathering in the sky. First a drizzle fell and then the rains came pouring down. The Sahabah ψ filled whatever containers they had and when we left the

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[1] The *Mudd* and *Saa* were units of weight used in those days.
[2] Abu Ya'la. Haythami (Vol.8 Pg.304) has commented on the chain of narrators.
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place, we discovered that the rain had no fallen further than the area where the army was camped."[1]

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Hadhrat Ibn Seereen narrates that during the Khilaafah of Hadhrat Umar τ, mention was made of some Sahabah ψ and it appeared as if the people regarded Hadhrat Umar τ to be better than Hadhrat Abu Bakr τ. When Hadhrat Umar τ heard about this, he said, "I swear by Allaah that a single night of Hadhrat Abu Bakr τ is better than the entire family of Umar and single day of Hadhrat Abu Bakr τ is better than the entire family of Umar. When Rasulullaah ρ left for the cave that night, Hadhrat Abu Bakr τ was with him. At times he walked ahead of Rasulullaah ρ and at other times he walked at the back. When Rasulullaah ρ noticed this, he asked, 'O Abu Bakr! Why do walk sometimes ahead of me and sometimes at the back?' He said, 'When I think that there may be someone searching for you, I walk at the back but I then walk ahead when I think that someone may be lying in ambush.' Rasulullaah ρ said, 'O Abu Bakr! If anything has to happen, do you prefer that it happens to you rather than me?' 'Certainly! I swear to this by the Being Who has sent you with the truth!' replied Hadhrat Abu Bakr τ."

"When they reached the cave, Hadhrat Abu Bakr τ said, 'O Rasulullaah ρ! You stay here until I have cleaned the cave for you.' He then entered the cave and cleaned it. When he came out and remembered that he had not cleaned the holes, he said, 'O Rasulullaah ρ! You stay here until I have cleaned it.' He then entered the cave and cleaned out the holes. He then told Rasulullaah ρ to enter and Rasulullaah ρ did. I swear by the Being Who controls my life! That single night is better than the entire family of Umar!"[2]

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Hadhrat Baraa bin Aazib τ says, "The first Muslims (from Makkah) to migrate to us (in Madinah) were Hadhrat Mus'ab bin Umayr τ and Hadhrat Ibn Ummu Maktoom τ. The two of them started teaching us

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[1] Ibn Wahab as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.9). Ibn Sa'd has also narrated it as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.396). Bazzaar and Tabraani have also reported it with a reliable chain of narrators as confirmed by Haythami (Vol.6 Pg.194).

[2] Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.180). Haakim has also narrated as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.348). As quoted in *Kanzul Ummaal* (Vol.8 Pg.335), Baghawi has also narrated it from Hadhrat Umar τ and the Hadith is reliable, as confirmed by Ibn Katheer.

the Qur'aan. Thereafter, Hadhrat Ammaar, Bilaal and Sa'd ψ migrated, followed by Hadhrat Umar τ accompanied by twenty others. I have never seen the people of Madinah happier on any occasion than the occasion when they arrived. By the time they arrived, I had already learnt Surah A'la amongst other Mufassal Surahs."[1]

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The Hijrah of Hadhrat Umar bin Khattaab τ and his Two Companions

Hadhrat Umar τ says, "When I decided to migrate to Madinah, Ayaash bin Abi Rabee'ah, Hishaam bin Aas and I arranged to meet at the valley of Tanaadhib which was a place after Sarif at the oasis of the Banu Ghifaar tribe. We agreed that if any of us was not there by dawn, it meant that he was stopped and the other two were to proceed. Consequently, Ayaash and I were at Tanaadhib by dawn and Hishaam was prevented from coming. He was put in difficulty (by the Mushrikeen) and he succumbed to it (forsook Islaam). When we arrived in Madinah, we stayed with the Banu Amr bin Awf tribe at Quba. Ayaash was the cousin and uterine brother of Abu Jahal bin Hishaam and Haarith bin Hishaam. The two of them therefore came for him in Madinah (to take him back to Makkah) at a time when Rasulullaah ρ was still in Makkah."

The two of them spoke to Ayaash and said, 'Your mother has taken a vow never to com her hair and never to take shade from the sun until she sees you.' Ayaash took pity on his mother. I said to him, 'Beware of them because I swear by Allaah that all they want is to take you away from your Deen. By Allaah! When the lice start harassing your mother, she will start combing her hair and when the heat of Makkah becomes unbearable, she will have to take shade.' However, Ayaash said, 'I shall fulfil the vow of my mother. In any case, I still have some wealth in Makkah that I need to collect.' I pleaded with him saying, By Allaah! You know that I am one of the wealthiest people of the Quraysh. You can have half of my wealth if you do not go with them.' In spite of this, he refused my offer and insisted on going with them. When I saw that he was adamant to go, I said to him, 'Since you want to do as you want to do, at least take this camel of mine for she is of

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[1] Ibn Abi Shaybah as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).
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good pedigree and very obedient. Stay on her and if you doubt anything your people do, use her to (escape and) save yourself."

Hadhrat Umar τ narrates further, "Ayaash then left with the two and on the road, Abu Jahal said to him, 'Dear brother! By Allaah, this camel of mine has become very lazy. Will you not allow me to ride with you on that camel?' 'Certainly,' replied Ayaash. He therefore made the camel sit down and the two others also made their camels sit so that Abu Jahal could change camels. When they were on the ground, the two men attacked Ayaash and tied him up very securely. They then took him to Makkah and when they pressurised him to forsake Islaam, he succumbed to the pressure. We believed that Allaah would never accept the repentance of a person who forsakes Islaam and this is what those who forsook Islaam also thought. It was only when Rasulullaah ρ arrived in Madinah that Allaah revealed the following verses of the Qur'aan:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ * وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ * وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ العَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ

Say, "O My bondsmen who have wronged their souls *(by committing kufr or other sins)* **! Never lose hope of Allaah's mercy** *(so do not abstain from seeking forgiveness thinking that you will not be forgiven)*. **Verily, Allaah forgives all sins** *(that are free of kufr and Shirk)*. **Undoubtedly, He is the Most Forgiving, the Most Merciful." Turn to your Rabb and surrender to Him before punishment afflicts you, after which you will not be assisted. Follow the best** *(the injunctions of Islaam)*, **which your Rabb has revealed to you before punishment suddenly afflicts you** *(for not accepting Islaam)* **without your realising it.** {Surah Zumar, verses 53-55}

Hadhrat Umar τ says that he wrote down these verses and sent them to Hishaam bin Aas. Hishaam says, "When the verses reached me, I started reading them at Dhu Tuwa looked at them from top to bottom but could not understand them. I then prayed to Allaah to make me understand and Allaah inspired my heart that they were revealed with reference to people like me and the belief we entertained (that we will

never be forgiven after forsaking Islaam). I then returned to my camel, sat on it and (rode off until I) met Rasulullaah ρ in Madinah.[1]

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Hadhrat Ummu Abdillaah bint Abi Hathma رضي الله عنها says, "By Allaah! We were preparing to leave for Abyssinia when (my husband) Aamir had to leave for something we needed. In the meantime, Hadhrat Umar τ who was still a Mushrik came to me. We had been suffering difficulties and cruel treatment at his hand. He said, 'O Ummu Abdillaah! Are you leaving?' 'We certainly are!' I replied, 'By Allaah! We are going to a land from the lands of Allaah because you people have harassed us and acted cruelly towards us until Allaah has made an escape for us.' Hadhrat Umar τ said, 'May Allaah go with you.' I saw such gentleness in him that I had never seen before. He then left and he seemed to truly grieved by our departure. When Hadhrat Aamir returned after fulfilling the task, I said to him, 'O Abu Abdillaah! If only you had seen Umar just now. He was extremely gentle and actually grieved by our departure.' He asked, 'Are you hopeful that he will accept Islaam?' 'I certainly do,' I replied. Because Hadhrat Aamir had lost hope of Hadhrat Umar τ accepting Islaam after seeing his harshness and opposition against Islaam, he commented, 'The man you saw (Hadhrat Umar τ) shall never accept Islaam until the donkey of Khattaab accepts Islaam!'"[2] The name of Hadhrat Ummu Abdillaah رضي الله عنها was Layla.[3]

Hadhrat Abu Moosa Ash'ari τ narrates that they lived in Yemen and when they heard that Rasulullaah ρ had migrated to Madinah, his brothers and he migrated to Rasulullaah ρ. He was the youngest of them and the others were Hadhrat Abu Burda τ and Hadhrat Abu Ruhm τ. The narrator is unsure whether Hadhrat Abu Moosa Ash'ari τ said that they accompanied by a fifty odd people, by fifty three people or by fifty two people from their tribe. He says that they boarded a ship but the ship took them to Abyssinia where they met Hadhrat Ja'far τ and stayed there awhile. They then all left together (for Madinah) and met Rasulullaah ρ when he had conquered Khaybar.

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[1] Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.172). The narration is also reported by Ibnus Sakan as referred to in *Isaaba* (Vol.3 Pg.604); by Bazzaar [from reliable sources as confirmed by Haythami (Vol.6 Pg.61)]; by Bayhaqi (Vol.9 Pg.13); by IbnSa'd (Vol.3 Pg.164), by Ibn Mardaway and by Bazzaar in brief as quoted in *Kanzul Ummaal* (Vol.1 Pg.262); by Tabraani and by Ibn Shihaab as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.62).

[2] Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.79). Tabraani has also reported the narration and Haythami (Vol.6 Pg.24) has commented on the chain of narrators. Haakim in his *Mustadrak* (Vol.4 Pg.58).

[3] *Isaaba* (Vol.4 Pg.400).
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Many people used to tell those Sahabah ψ who had been on the ship, "We beat you to the Hijrah." Hadhrat Asmaa bint Umays رضي الله عنها was also amongst those who had been on the ship and had migrated to Abyssinia. One day she was visiting Ummul Mu'mineen Hadhrat Hafsa رضي الله عنها when Hadhrat Umar τ came there. When he saw Hadhrat Asmaa رضي الله عنها there with (his daughter) Hadhrat Hafsa رضي الله عنها, he asked, "Who is this?" When his daughter informed him that the lady was Hadhrat Asmaa bint Umays رضي الله عنها, Hadhrat Umar τ asked, further, "Is she the one who has been to Abyssinia and at sea?" As soon as Hadhrat Asmaa رضي الله عنها confirmed that it was her, he commented, "We beat you to the Hijrah. We therefore have more right to Rasulullaah ρ."

Hadhrat Asmaa رضي الله عنها became furious and said, "Never! By Allaah! You people were with Rasulullaah ρ who fed your hungry and advised the ignorant amongst you while we were in a land where the people were far from Deen and hated it. All this we did for the pleasure of Allaah and His Rasool ρ. I swear that I shall neither take food or drink until I tell Rasulullaah ρ what you said and ask him about it. I swear that I shall neither lie to him nor distort or add to what you have said." She then went to Rasulullaah ρ and informed him about what Hadhrat Umar τ had said. "What did you then tell him?" asked Rasulullaah ρ. After she had informed about her reply to Hadhrat Umar τ, Rasulullaah ρ said, "He does not have a greater right to me than you. He and his companions have only one Hijrah to their credit while you and the people on the ship have two Hijrahs to your credit."

Hadhrat Asmaa رضي الله عنها says, "I saw Hadhrat Abu Moosa Ash'ari τ and the other people on the ship came to me in groups to ask about this statement of Rasulullaah ρ. Nothing in the world made them happier and they regarded nothing to be greater than this statement that Rasulullaah ρ had made in their favour." She also mentioned, "I saw Hadhrat Abu Moosa τ listening to this Hadith from me over and over again."

Hadhrat Abu Moosa Ash'ari τ narrates that that Rasulullaah ρ said, "I recognise the voices of the Ash'ariyyeen travellers (the tribesmen of Hadhrat Abu Moosa Ash'ari τ) when they enter by night and by their (melodious) voices I can locate their camps at night even though I had never seen their camps by day." Amongst them was a person called Hakeem who (was extremely brave) and would say to the enemy (who intend to flee), "My companions ask you to wait for them (so do not

leave without a fight)". He would also say to the Muslim cavalry, "My companions (from the infantry) ask you to wait for them (so do not begin the fight without us)."[1]

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Hadhrat Umar τ says, "When Rasulullaah ρ stayed in Makkah, he went to every Arab tribe and presented his case to them during the Hajj season. However, he could find none to respond to him until Allaah brought this tribe of the Ansaar because of the good fortune that Allaah had decreed for them and the honour He wished to bestow on them. They therefore granted him a sanctuary and assisted him. May Allaah rewards them with abundant good on behalf of His Nabi ρ."[2]

Another narration adds that Hadhrat Umar τ said, "By Allaah! We failed to fulfil the pledge we made with the Ansaar when we said to them that while we remain the leaders, they shall be the viziers. If I live to the end of the year, every governor of mine shall be from the Ansaar."[3]

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Hadhrat Aa'isha رضي الله عنها says, "I came out of the house during the Battle of Khandaq and was following the people when I heard footsteps on the ground behind me. It was Sa'd bin Mu'aadh τ and his nephew Haarith bin Aws τ carrying a shield. I immediately sat down on the ground and Sa'd τ passed by wearing a coat of steel armour. (Because of his extraordinary height) Part of his body was exposed and I feared for those parts (that an enemy should not strike him there). Sa'd τ was one of the largest and tallest of people and was reciting the following couplets as he passed:

'Wait awhile until Hamal reaches the battle

How beautiful is death when its term arrives'

I then stood up and entered an orchard where I found a group of Muslims sitting. Amongst them was Hadhrat Umar τ and a person wearing a helmet. (When he saw me) Hadhrat Umar τ said, 'What

[1] Bukhari and Muslim as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.205).
[2] Bazzaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.134).
[3] *Jam'ul Fawaa'id* (Vol.2 Pg.30). *Majma'uz Zawaa'id* (Vol.6 Pg.42) contains commentary on the chain of narrators.

brings you here? By Allaah! You are certainly a brave woman. Do you not fear that a calamity may befall us or that we are defeated?' He continued reprimanded me until I wished that the earth should open up at that moment so that I could enter it. The other person then lifted his helmet and I saw that he was Talha bin Ubaydilaah τ. He said, 'Shame on you Umar. You have been overdoing things since today. Where else can we run to except to Allaah?'"

"A man from the Quraysh called Ibn Arqa shot an arrow at Sa'd bin Mu'aadh τ and said, 'Take that for my name is Ibn Arqa!' the arrow struck an artery in his arm and cut it wide open. Sa'd τ had been an ally of the Banu Qurayza during the Period of Ignorance and prayed to Allaah saying, 'O Allaah! Do not let me die until I have had the pleasure of seeing what is to become of the Banu Qurayza'. His artery then stopped bleeding. Allaah then sent a cyclonic wind against the Mushrikeen, thereby alleviating the Mu'mineen of having to fight. Allaah is Most Powerful and Mighty."

Hadhrat Aa'isha رضي الله عنها continues narrating. She says that (since the Mushrikeen were forced to retreat,) Abu Sufyaan and those with him returned to Tihaama while Uyayna bin Badr and his people returned to Najd. The Banu Qurayza returned and locked themselves up in their fortresses. Meanwhile, Rasulullaah ρ returned to Madinah and had a tent pitched for Sa'd τ in the Masjid. Hadhrat Jibra'eel υ then arrived and had sand on his front teeth (indicating that he was still engaged in battle). He asked Rasulullaah ρ, "Have you already put down your weapons? By Allaah, the angels have not yet put down their weapons. You should now fight the Banu Qurayza." Rasulullaah ρ therefore wore his armour and had an announcement made that the Sahabah ψ should march for battle. As they passed by the Banu Ghanam tribe who lived in the neighbourhood of the Masjid, Rasulullaah ρ asked them is anyone had passed by them. They told him that Hadhrat Dihya Kalbi τ had passed by. The beard, age and face of Hadhrat Jibra'eel υ resembled that of Hadhrat Dihya Kalbi τ (because Hadhrat Jibra'eel υ appeared in the semblance of Hadhrat Dihya τ. It was therefore Hadhrat Jibra'eel υ whom the Banu Ghanam tribesmen had seen passing). When Rasulullaah ρ arrived at the fortresses of the Banu Qurayza, he laid siege to them for twenty-five nights.

When the Banu Qurayza could no longer bear the siege and their suffering grew intense, they were asked to surrender to the decision of Rasulullaah ρ. When they consulted with Hadhrat Abu Lubaba τ, he

indicated to them that they would be killed. They then asked to surrender to the decision of Hadhrat Sa’d bin Mu’aadh τ. Rasulullaah ρ allowed them to do so and Hadhrat Sa’d bin Mu’aadh τ was brought on a donkey fitted with a carriage made from the bark of a date palm. He was lifted on to the donkey and his people surrounded him. (Interceding on behalf of the Banu Qurayza) The people said to Hadhrat Sa’d τ, “O Abu Amr! They are your allies, your friends, are of assistance during times of need and people whom you know.” However, Hadhrat Sa’d τ gave no reply and did not even pay any attention to them.

Eventually, when he drew close to the settlement of the Banu Qurayza, Hadhrat Sa’d τ turned to his people and said, “The time has come for me not to be concerned about the criticism of critics when it concerns Allaah.” Hadhrat Aa’isha رضي الله عنها narrates further from Hadhrat Abu Sa’eed Khudri τ that when Hadhrat Sa’d τ arrived, Rasulullaah ρ said to the Sahabah ψ, “Stand up for your leader and help him to dismount.” Hadhrat Umar τ remarked, “Our leader is Allaah.” Rasulullaah ρ repeated, “Help him down.” After the Sahabah ψ had helped Hadhrat Sa’d τ down, Rasulullaah ρ said to him, “Decide their fate.” Hadhrat Sa’d τ said, “I have decided that all their warriors should be executed, that their families should be taken captive and that their wealth be distributed as booty.” Rasulullaah ρ commented, “You have decided their fate according to the decision of Allaah and His Rasool ρ.”

Hadhrat Sa’d τ then made the following du’aa, “O Allaah! If you have reserved any battle for your Nabi ρ against the Quraysh, then preserve me for it. However, if You have terminated all battles between him and them, then take me to You.” Although his wound had already healed by then and the only sign of it was a mark resembling an earring, it opened up again. He then had to return to the tent that Rasulullaah ρ had pitched for him in the Masjid. Hadhrat Aa’isha رضي الله عنها narrates further, “Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ went to visit him. I swear by the Being in Whose control is the life of Muhammad ρ! As I sat in my room, (when Hadhrat Sa’d τ passed away after a few days) I could recognise the crying of Hadhrat Umar τ from that of Hadhrat Abu Bakr τ. The Sahabah ψ were just as Allaah described them in the Qur'aan when He says:

Hadhrat Alqama narrates that he then asked Hadhrat Aa'isha رضي الله عنها, "Dear mother! What did Rasulullaah ρ then do?" Hadhrat Aa'isha رضي الله عنها replied, "Although Rasulullaah ρ would not cry often upon the death of anyone, when he was real grieved, he would hold his beard."[1]

Hadhrat Aa'isha رضي الله عنها also narrates that when Hadhrat Sa'd bin Mu'aadh τ passed away, Rasulullaah ρ and the Sahabah ψ cried whereas Rasulullaah ρ usually only held his beard when his grief grew intense. She says further, "I could also recognise the crying of my father (Hadhrat Abu Bakr τ) from that of Hadhrat Umar τ."[2]

Another narration states that when Rasulullaah ρ returned from the burial of Hadhrat Sa'd bin Mu'aadh τ, his tears flowed on to his beard.[3]

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Hadhrat Usayd bin Hudhayr τ narrates that that two families approached him requesting that he ask Rasulullaah ρ to include them in the distribution of food or to give them something from it. The one family was from the Banu Zafar tribe while the other was from the Banu Mu'aawiya tribe. When he spoke to Rasulullaah ρ, Rasulullaah ρ said to him, "Certainly. I shall grant each of them a portion. When Allaah gives us again, we shall give them." Hadhrat Usayd τ said, "May Allaah grant you the best rewards, O Rasulullaah ρ." Rasulullaah ρ said, "In fact, may Allaah grant the best rewards to you Ansaar. As far as I know, you have always been most chaste and most patient. However, after I die, you shall see that others will be given preference over you."

Hadhrat Usayd τ says, "When Hadhrat Umar bin Khattaab τ (became the Khalifah) and was distributing some clothing amongst the people, he sent me a set of clothing, which I regarded to be very little. As I was performing salaah, I noticed a youngster from the Quraysh wearing the same set of clothing which (was so big for him that) he was dragging along. I then recalled the words of Rasulullaah ρ: 'After I

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[1] Ahmad. This narration is authentic and there are many others like it, as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.123). Ibn Sa'd (Vol.3 Pg.3) has also reported the narration. Haythami (Vol.6 Pg.138) and the author of *Isaaba* (Vol.1 Pg.274) have commented on the chain of narrators. As quoted in *Kanzul Ummaal* (Vol.7 Pg.40), Abu Nu'aym has also reported the narration and then mentioned several other Ahadeeth concerning the merits of Hadhrat Sa'd bin Mu'aadh τ.

[2] Ibn Jareer in his *Tahdheeb*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.42).

[3] Tabraani. Haythami (Vol.9 Pg.309) has commented on the chain of narrators.
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die, you shall see that others will be given preference over you'. I then said, 'Allaah and His Rasool ρ have spoken the truth.' When someone informed Hadhrat Umar τ about this, he came to me as I was still performing salaah. He bade me to continue my salaah and when I had finished, he asked, 'What is it that you said?' After informing him, he said, 'I had given that set of clothing to a Sahabi who had participated in the Battle of Badr, the Battle of Uhud and the Pledge of Aqaba. The youngster from the Quraysh (who you saw) went to him, bought it from him and then wore it. Did you think that it (giving preference to others over the Ansaar) would occur during my time?' I conceded by saying, 'I swear by Allaah that I do not think that it would occur during your rein as Khalifah.'"[1]

The Story of Hadhrat Muhammad bin Maslama τ and Hadhrat Umar τ

Hadhrat Muhammad bin Maslama τ narrates that as he was going to the Masjid, he noticed a man from the Quraysh wearing a set of (good) clothing. When he asked the man who gave him the clothing, the man replied, "The Ameerul Mu'mineen." After he had passed by Hadhrat Muhammad bin Maslama τ noticed another man from the Quraysh wearing a set of (good) clothing. When he asked the man who gave him the clothing, the man also replied that the Ameerul Mu'mineen had given it to him. When Hadhrat Muhammad bin Maslama τ entered the Masjid, he exclaimed in a loud voice, "Allaahu Akbar! Allaah and His Rasool ρ have spoken the truth! Allaahu Akbar! Allaah and His Rasool ρ have spoken the truth!"

When Hadhrat Umar τ heard this, he sent someone to call him. Hadhrat Muhammad bin Maslama τ told the man that he first had to perform two Rakaahs of salaah. Hadhrat Umar τ sent the messenger again with the message that he insists that Hadhrat Muhammad bin Maslama τ should go to him. However, Hadhrat Muhammad bin Maslama τ was adamant that he would not go to Hadhrat Umar τ until he had performed two Rakaahs of salaah. He therefore started his salaah. Hadhrat Umar τ then came himself and sat beside Hadhrat Muhammad bin Maslama τ. When he had complete his salaah, Hadhrat Umar τ asked, "Do tell me why you raised your voice calling the Takbeer in the

[1] Ahmad. Haythami (Vol.10 Pg.33) has commented on the chain of narrators.

place where Rasulullaah ρ performed salaah. And why did you say, 'Allaah and His Rasool ρ have spoken the truth'."

Hadhrat Muhammad bin Maslama τ replied, " O Ameerul Mu'mineen! I was proceeding to the Masjid when I noticed a certain man from the Quraysh wearing a set of (good) clothing. When I asked him who gave him the clothing, the man replied that the Ameerul Mu'mineen had given it to him. After he had passed by I noticed another man from the Quraysh wearing a set of (good) clothing. When I asked the man who gave him the clothing, the man also replied that the Ameerul Mu'mineen had given it to him. After he had passed by I noticed a man from the Ansaar wearing a set of clothing that was less expensive than the two others. When I asked him who given him the clothing, he informed me that the Ameerul Mu'mineen had given it to him. Although Rasulullaah ρ had stated: 'After I die, you shall see that others will be given preference over you', I do not want it to happen at your hands, O Ameerul Mu'mineen."

Hadhrat Umar τ then started to weep and said, "I seek forgiveness from Allaah! I shall never do it again." Thereafter, Hadhrat Umar τ was never seen giving preference to a person from the Quraysh over a person from the Ansaar.[1]

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Hadhrat Humayd bin Abdur Rahmaan Himyari narrates that when Rasulullaah ρ passed away, Hadhrat Abu Bakr τ was at one end of Madinah (where he lived). When he arrived, he opened the face of Rasulullaah ρ and said, "May my parents be sacrificed for you! You are so pure in life and death. I swear by the Rabb of the Kabah that Muhammad ρ has indeed passed away."

(When he heard that the Ansaar had gathered to discuss the Khilaafah,) Hadhrat Abu Bakr τ followed by Hadhrat Umar τ went to the Ansaar. In his talk to the Ansaar, Hadhrat Abu Bakr τ did not omit to mention any verse of the Qur'aan or statement of Rasulullaah ρ concerning the virtues of the Ansaar. He also said, "I am also aware that Rasulullaah ρ said, 'If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar.' O Sa'd[2]! Because you were sitting there, you know that Rasulullaah ρ said, 'The Quraysh

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.329).
[2] Hadhrat Sa'd bin Ubaadah τ, one of the leaders of the Ansaar.
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are the successors of this matter (Khilaafah). Righteous people will follow the righteous of the Quraysh while sinful people will follow the sinful of the Quraysh." Hadhrat Sa'd τ confirmed this when he said to Hadhrat Abu Bakr τ, "You have spoken the truth. We shall be viziers while you are the leaders."[1]

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Hadhrat Qaasim bin Muhammad narrates that when Rasulullaah ρ passed away, the Ansaar gathered around Hadhrat Sa'd bin Ubaadah τ. Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Abu Ubaydah bin Jarraah τ also arrived there. Hadhrat Hubaab bin Mundhir τ who had participated in the Battle of Badr stood up and said, "One leader from you (Muhaajireen) and one from us (Ansaar). O honoured group (of Muhaajireen)! I swear by Allaah that we do not begrudge you this position but we fear that such a person may become the leader whose fathers or brothers we (Ansaar) may have killed (when fighting for Islaam. He should then not wish to take revenge from us)." Hadhrat Umar τ said, "If it ever happens, you should rather die (fighting him) if you are able to."

Hadhrat Abu Bakr τ then started to speak. He said, "We shall be the leaders while you be the viziers. This matter will be shared equally between us just as the frond of a date palm divides at the centre." The first person to pledge his allegiance was Hadhrat Basheer bin Sa'd (also known as) Abu Nu'maan τ. After everyone had united under the leadership of Hadhrat Abu Bakr τ, an occasion arrived when he had to distribute some wealth amongst the people. He sent Hadhrat Zaid bin Thaabit τ to an old lady from the Banu Adi bin Najaar tribe wit her share of the wealth. When she asked what it was, Hadhrat Zaid τ told her that it was her share of the wealth that Hadhrat Abu Bakr τ had given to the women. She remarked, "Do you wish to bribe away from my Deen?" "Certainly not," replied Hadhrat Zaid τ. She then asked, "Do you fear that shall leave the Deen I follow?" "Definitely not," responded Hadhrat Zaid τ. She then said, "I swear by Allaah that is shall never accept anything from him in future." When Hadhrat Zaid τ returned and informed Hadhrat Abu Bakr τ about what the old lady had expressed, Hadhrat Abu Bakr τ said, "We shall also not take back anything that we have given her."[2]

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[1] Ahmad and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.137). Haythami (Vol.5 Pg.191) has commented on the chain of narrators.
[2] Ibn Sa'd and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).
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Hadhrat Anas τ narrates that when Rasulullaah ρ consulted with the Sahabah ψ to march to Badr, Hadhrat Abu Bakr τ gave his opinion (in favour of marching). Rasulullaah ρ again asked for opinions and Hadhrat Umar τ gave his. When Rasulullaah ρ again asked for opinions, someone from the Ansaar said, "O assembly of Ansaar! It is your opinion that Rasulullaah ρ wants." A person from the Ansaar then said, "In that case, O Rasulullaah ρ (if we have to fight them), we shall not say to you what the Bani Israa'eel said to Moosa υ when they told him, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' In fact, we swear by the Being Who sent you with the truth that we shall follow you even if you travel to (the distant city of) Barkul Ghimaad (in Yemen)."[1]

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Another narration from Hadhrat Anas τ states that when Rasulullaah ρ heard about the arrival of (the caravan of) Abu Sufyaan, he consulted with the Sahabah ψ. When Hadhrat Abu Bakr τ voiced his opinion (to march), Rasulullaah ρ turned away from him. Thereafter, when Hadhrat Umar τ voiced his opinion, Rasulullaah ρ turned away from him as well. Hadhrat Sa'd bin Ubaadah τ (from the Ansaar) then said, "It is our opinion that Rasulullaah ρ wants." Addressing Rasulullaah ρ, he then said, "I swear by the Being Who controls my life! If you command us to ride our animals into the sea, we shall readily do so and if you command us to travel to (the distant city of) Barkul Ghimaad (in Yemen), we shall certainly do so." It was only then that Rasulullaah ρ gave the command (for the Sahabah ψ to march).[2]

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Hadhrat Alqama bin Waqqaas Laythi τ narrates that after leaving for Badr, when he reached a place called Rowhaa, Rasulullaah ρ addressed the Sahabah ψ asking, "What is your opinion?" Hadhrat Abu Bakr τ responded by mentioning the news that had reached them about the extensive battle preparations that Mushrikeen had made. When

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[1] Ahmad, narrating from reliable sources as confirmed by Ibn Katheer in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263). The narration is "*Thulaathi*" in nature.

[2] Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263) and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.273).
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Rasulullaah ρ again asked for opinions, Hadhrat Umar τ responded as Hadhrat Abu Bakr τ had done. When Rasulullaah ρ again asked for opinions, Hadhrat Sa'd bin Mu'aadh τ (from the Ansaar) said, "O Rasulullaah ρ! It seems like it is our opinion that you are asking for. I swear by the Being Who has honoured you and revealed the Qur'aan to you that although I have never travelled the road and have no knowledge about it, we shall definitely travel with you even if you were to travel up to Barkul Ghimaad which lies in Yemen. We shall also not be like those people who said to Moosa υ, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' We shall rather say, 'You and your Rabb both go ahead and fight. We shall be there right behind you.' You had possibly left for a purpose after which Allaah intended you to do something else. Look into the matter that Allaah intends you to do and then do it. You may join ties with whoever you please, severe ties with whoever you please, initiate hostilities towards whoever you please, enter into peace treaties with whoever you please and take as much of our wealth as you please." It was with reference to this statement of Hadhrat Sa'd τ that Allaah revealed the following verse of the Qur'aan:

كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقاً مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ

Just as your Rabb took you *(O Muhammad ε)* **from your home with the truth** *(with good cause to fight the battle)* **while there was certainly a group of the Mu'mineen who were unhappy** *(to fight the Kuffaar because they were not prepared for battle)***.** {Surah Anfaal, verse 5}[1]

Another narration states that Hadhrat Sa'd τ also said to Rasulullaah ρ, "Take as much of our wealth as you please and leave as much as you please but what you take from us is more beloved to us than what you leave. Our wills are subservient to the commands you give us. I swear by Allaah that even if you continue travelling until you reach Barkul Ghamdaan, we shall travel with you."[2]

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Hadhrat Abdullaah bin Abbaas τ says that he came to Rasulullaah ρ six months after Rasulullaah ρ returned from Taa'if. Allaah had then commanded Rasulullaah ρ to march to Tabook, which Allaah refers to

[1] Ibn Mardaway, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).
[2] Umawi in his *Maghaazi*, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).
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as "the hour of hardship" in the Qur'aan. This took place when the heat was intense, when hypocrisy was rife and the men of Suffa were plenty. Suffa was a platform (in the Masjid) where the very poor Muslims gathered. The Sadaqah that came to Rasulullaah ρ (for distribution) and the Sadaqah of the Muslims went to them. Whenever there arose a military expedition, a Muslim would take one or more of them, feed him well, equip him for battle and they would fight with the other Muslims. In this way, the Muslims anticipated more reward (for spending on them).

Rasulullaah ρ instructed the Muslims to spend in the path of Allaah with the intention of gaining rewards. They therefore spent most generously with the expectation of reward. However, there were others (the Munaafiqeen) who did not spend with the intention of gaining rewards from Allaah (they spent for show and to conceal their true identities). While transport was provided for many poor people, many were left without transport. The person who donated the most on that day was Hadhrat Abdur Rahmaan bin Auf τ, who gave two hundred *Awqiya* of silver (eight thousand Dirhams). Hadhrat Umar τ gave a hundred *Awqiya* of silver (equal to four thousand Dirhams) while Hadhrat Aasim Ansaari τ gave ninety *Wasaq* of dates.

Hadhrat Umar τ said, "O Rasulullaah ρ! I think that Abdur Rahmaan has committed a sin because he has not left anything for his family." Rasulullaah ρ then asked Hadhrat Abdur Rahmaan τ if he had left anything behind for his family. He replied, "Yes, what I have left is more than what I have spent and better." When Rasulullaah ρ asked him how much he had left for them, he replied, "The sustenance and good that Allaah and His Rasool ρ have promised."

A Sahabi from the Ansaar by the name of Abu Aqeel τ brought a mere *Saa* of dates, which was his donation. When the Munaafiqeen saw the donations, they started mocking. If someone donated a large sum, they would say that he was a show-off and when another donated a small amount of dates, which was all he could afford, they would say, "He is more in need of what he has brought." When Hadhrat Abu Aqeel τ brought his *Saa* of dates, he said, "I spent the entire night pulling a rope (to draw water from a well) in exchange for two *Saa* of dates. By Allaah! I have nothing besides this." In an effort to excuse his small contribution and feeling embarrassed about it, he concluded by saying, "I have brought one *Saa* and left the other for my family." The Munaafiqeen commented, "He needs the *Saa* more than anyone else."

The Munaafiqeen continued in this manner as the wealthy and poor amongst them waited to receive a share of the donations.

When the time drew close for Rasulullaah ρ to leave, the Munaafiqeen came in large numbers to seek exemption. They complained about the intense heat and also said that if they had to embark on the expedition, they would face many tests. They even went to the extent of taking oaths to substantiate their lies. Not knowing what their hearts concealed, Rasulullaah ρ exempted them. It was group from amongst them who built the Masjid of hypocrisy in expectation of the arrival of the evildoer Abu Aamir as well as Kinaana bin Abd Yaleel and Alqama bin Ulaatha Aamiri. Abu Aamir had aligned himself with (the Roman emperor) Heraclius (with whom he plotted to attack the Muslims. The 'Masjid' was built as a meeting place for him). It was with reference to them that Surah Baraa'ah was revealed part by part.

Hadhrat Abdullaah bin Abbaas τ continues to narrate that it was also in Surah Baraa'ah that a verse was revealed which does not exempt anyone from marching in Jihaad. The sincere Muslims who were loyal to Allaah and His Rasool ρ but were weak, unwell or poor complained to Rasulullaah ρ when the following verse of the Qur'aan was revealed:

انْفِرُواْ خِفَافًا وَثِقَالاً

Proceed *(in the path of Allaah)* **when light or heavy** *(happily or reluctantly, rich or poor, in good conditions and adverse conditions)***...** {Surah Baraa'ah, verse 41}

They said, "There is now no exemption from this (we cannot miss the expedition)." At that stage, many of the sins of the Munaafiqeen were still concealed and only became apparent afterwards. Many of them stayed behind the expedition without any physical ailment because they had no conviction (in Allaah). The Surah (Baraa'ah) was revealed to Rasulullaah ρ with great clarification and detail, informing him about the people who had joined him. When he reached Tabook, Rasulullaah ρ dispatched Hadhrat Alqama bin Mujazzar τ to Palestine and Hadhrat Khaalid bin Waleed τ to Dowmatul Jandal. Rasulullaah ρ said to Hadhrat Khaalid τ, "Move quickly for you may find him (the ruler of Dowmatul Jandal) out hunting and will be able to capture him." Hadhrat Khaalid τ found the ruler out hunting and manage to capture him.

In the meantime, the Munaafiqeen in Madinah were anxious to hear bad news (about the Muslims). Consequently, when they heard that

the Muslims were suffering great hardships and difficulties, they rejoiced and said, "We expected this and therefore steered clear from it." On the other hand, when they heard that the Muslims were safe and sound, they grew very depressed. Every enemy of the Munaafiqeen in Madinah could clearly see this (enmity towards the Muslims) in the Munaafiqeen. Every Bedouin and non-Bedouin Munaafiq was engaging in some clandestine act, which was eventually exposed.

Every indisposed Muslim was anxiously awaiting for Allaah to reveal verses of the Qur'aan that would excuse them. As Surah Baraa'ah was being revealed bit by bit, the Muslims started entertaining all types of thoughts about themselves. Until the entire Surah was revealed, they feared that some punishment would be cited about every major and minor sin that they ever committed. Eventually, (once the revelation was complete) the position of every person became clear. It was then apparent who was rightly guided and who was wandering astray.[1]

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The Sahabah ψ Spend Generously for the Expedition to TAbook

Rasulullaah ρ gave the Sahabah ψ plenty of encouragement to fight in Jihaad and asked them to spend for the pleasure of Allaah. The Sahabah ψ therefore donated most generously. The first to spend so generously was Hadhrat Abu Bakr τ who donated everything he owned, equalling four thousand Dirhams. Rasulullaah ρ asked him, "Have you left anything for your family?" he replied, "I have left Allaah and His Rasool ρ for them." Hadhrat Umar τ then arrived with half of his belongings. When Rasulullaah ρ asked him if he had left anything for his family, he replied, "Yes, I have left half of what I have brought." (Another narration states that he had left as much as he had brought.) When Hadhrat Umar τ heard about what Hadhrat Abu Bakr τ had brought he said, "He has beaten me each time we have vied to do good."

Hadhrat Abbaas bin Abdil Muttalib τ, Hadhrat Talha bin Ubaydillaah τ, Hadhrat Sa'd bin Ubaadah τ and Hadhrat Muhammad bin Maslama τ all

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[1] Ibn Asaakir (Vol.1 Pg.105). *Kanzul Ummaal* (Vol.1 Pg.249) has also reported the narration in detail from Ibn Asaakir and Ibn Aa'idh.
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donated large sums. Hadhrat Abdur Rahmaan bin Auf τ donated two hundred *Awqiya* of silver (equal to eight thousand Dirhams) while Hadhrat Aasim bin Adi τ contributed ninety *Wasaq* of dates. Hadhrat Uthmaan bin Affaan τ equipped a third of the army and in providing everything for a third of the army, he became the person who spent the most. In fact, he gave so much that it is said that he left them without any needs. The Sahabah ψ report that Rasulullaah ρ then said, "Nothing that Uthmaan does after this can cause him any harm."

With great enthusiasm, the wealthy Sahabah ψ spent in this good cause anticipating the rewards from Allaah. Those Sahabah ψ who were less wealthy assisted those who were poorer than them. They would even bring their camels to one or two persons, asking them to ride in turns. Some people would even bring some money and give it to someone leaving on the expedition. In fact, even the ladies assisted those in every way they could. Hadhrat Ummu Sinaan Aslamiyya رضي الله عنها says that she saw a cloth spread out in front of Hadhrat Aa'isha رضي الله عنها in her room, which was filled with bangles, bracelets, anklets, earrings, rings and other jewellery that the women had sent to assist the Muslim army in its preparations. The Muslims were suffering poverty at that time and because it was a time when the fruit crops were ripe and shady areas were sought after. People therefore preferred to stay at home and disliked leaving.

Rasulullaah ρ hastened and intensified preparations and made the arm camp at Thaniyyatul Wadaa (just outside Madinah). The arm was so large that their names could not be contained in one register. Few were those who intended to absent themselves for they knew that their absence would be unknown only until Allaah reveals some revelation to Rasulullaah ρ (a time when they would suffer much embarrassment). When Rasulullaah ρ was ready to leave, he appointed Hadhrat Sibaa bin Urfuta Ghifaari τ as his deputy in Madinah. According to others, Rasulullaah ρ appointed Hadhrat Muhammad bin Maslama τ. Rasulullaah ρ instructed the Sahabah ψ saying, "Take many pairs of shoes along because as long as a person is wearing shoes, he is like one who is riding." As Rasulullaah ρ travelled, Ibn Ubay and other Munaafiqeen drew back saying, "Muhammad wants to fight the Romans despite his arduous condition coupled with the extreme heat and the long journey towards an army he has no power to combat. Does he think that fighting the Romans is child's play?" The Munaafiqeen with Ibn Ubay expressed the same opinions. To make people panic about the safety of Rasulullaah ρ and the Sahabah ψ, he also added, "By

Allaah! It is as if I can already see the companions of Muhammad tied up in ropes tomorrow."

When Rasulullaah ρ left from Thaniyyatul Wadaa for Tabook, he had already flown the large and small flags. He handed over the biggest flag to Hadhrat Abu Bakr τ, another large flag to Hadhrat Zubayr τ, the flag of the Aws tribe to Hadhrat Usayd bin Hudhayr τ and the flag of the Khazraj tribe to either Hadhrat Abu Dujaana τ or to Hadhrat Hubaab bin Mundhir τ. In total there were thirty thousand people with Rasulullaah ρ including ten thousand horsemen. Rasulullaah ρ instructed every tribe of the Ansaar to carry its own large and small flags. The other Arab tribes also carried their large and small flags.[1]

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Hadhrat Usaama bin Zaid τ narrates that Rasulullaah ρ gave him instructions to attack the inhabitants of Ubna (in Palestine) at dawn and to raze their town to the ground. Rasulullaah ρ then said to him, "Proceed in the name of Allaah." Hadhrat Usaama τ then left flying the flag (that Rasulullaah ρ gave him) and handed it over to Hadhrat Burayda bin Husayb τ from the Banu Aslam tribe, who then carried it to the house of Hadhrat Usaama τ. On the instruction of Rasulullaah ρ, the army of Hadhrat Usaama τ camped at a place called Jurf, which is today called Siqaaya Sulaymaan (close to Madinah). The soldiers then started to leave. Whoever had fulfilled his necessities would leave for his camp and whoever did not, would engage in completing it.

Every one of the earliest Muhaajireen were part of this expedition including Hadhrat Umar τ, Hadhrat Abu Ubaydah τ, Hadhrat Sa'd bin Abi Waqqaas τ, Hadhrat Abu A'war Sa'eed bin Zaid bin Amr bin Nufayl τ and several others. Amongst the Ansaar who were part of the army were Hadhrat Qataadah bin Nu'maan τ and Hadhrat Salama bin Aslam bin Hareesh τ.

Many of the Muhaajireen, Hadhrat Ayaash bin Abi Rabee'ah τ being the most vociferous of them, remarked, "This child has been appointed as Ameer of the earliest Muhaajireen!" This talk then became rife. When Hadhrat Umar τ heard some of the talk, he refuted what the speaker said and then reported it to Rasulullaah ρ. Rasulullaah ρ became extremely angry and although he had a bandage tied to his head

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[1] Ibn Asaakir (Vol.1 Pg.110).
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(because of his illness) and was covered in a shawl, he left his room and ascended the pulpit. After praising Allaah, he said, "O people! What is this talk of yours that has reached me concerning the appointment of Usaama as Ameer? By Allaah! If you object to my appointing him as Ameer, you must have objected to my appointing his father (Hadhrat Zaid bin Haaritha τ) before him. I swear by Allaah that just as he was fit for leadership, his son after him is also fit for it. Just as his father was the most beloved person to me, he is the most beloved to me. They are both the most suitable people for any good. Accept my bequest to treat Usaama well for he amongst the best of you." Rasulullaah ρ then descended from the pulpit and went to his room. This took place on Saturday 10th Rabee'ul Awwal.

The Muslims who were due to leave in the army of Hadhrat Usaama τ came to bid farewell to Rasulullaah ρ. Amongst them was Hadhrat Umar τ. As they came, Rasulullaah ρ kept saying, "Dispatch the army of Usaama." (Hadhrat Usaama τ's mother) Hadhrat Ummu Ayman رضي الله عنها came to Rasulullaah ρ and said, "O Rasulullaah ρ! Do leave Usaama to stay at the camp (in Jurf) until you are well. If you send him like this, he will not be able to even help himself (because of his concern for you)." However, Rasulullaah ρ repeated, "Dispatch the army of Usaama." The Muslims therefore returned to the camp and spent Saturday night there. On Sunday morning, Hadhrat Usaama τ came to Madinah (to see Rasulullaah ρ). Rasulullaah ρ was extremely ill and unconscious. This was the day in which Rasulullaah ρ was given medicine.

With tears in his eyes, Hadhrat Usaama τ entered the room of Rasulullaah ρ where Hadhrat Abbaas τ and the wives of Rasulullaah ρ sat around him. Hadhrat Usaama τ bent down to kiss Rasulullaah ρ. Rasulullaah ρ was unable to speak and lifted his hands towards the sky and then placed them on Hadhrat Usaama τ. Hadhrat Usaama τ says that he knew that Rasulullaah ρ was making du'aa for him. Hadhrat Usaama τ then returned to the camp. On Monday, Rasulullaah ρ was well and Hadhrat Usaama τ came to meet him early in the morning. Rasulullaah ρ said to him, "Travel with the blessing of Allaah." When Hadhrat Usaama τ bade farewell to Rasulullaah ρ, he was looking well. Rasulullaah ρ's wives were even combing each others' hair out of happiness at the recovery of Rasulullaah ρ. Hadhrat Abu Bakr τ came to Rasulullaah ρ and said, "O Rasulullaah ρ! With the grace of Allaah, you look well this morning. Today is my day with (my wife) Bint Khaarijah.

Permit me to go to her." When Rasulullaah ρ permitted him, he left for the Sunh district (in the upper part of Madinah).

In the meanwhile, Hadhrat Usaama τ went to the army's camp and called for the others to join up with the army. When he reached the camp, he descended and commanded to men to leave. By then, the sun was already high.

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Rasulullaah ρ Passes Away and the Sahabah ψ Return to Madinah

As Hadhrat Usaama τ was preparing to leave from Jurf, a messenger came to him from Hadhrat Ummu Ayman رضي الله عنها who was his mother. The messenger informed him that Rasulullaah ρ was in the throes of death. Hadhrat Usaama τ therefore returned to Madinah together with Hadhrat Umar τ and Hadhrat Abu Ubaydah τ. When they arrived, Rasulullaah ρ was in the last few moments. Rasulullaah ρ then passed away close to midday on Monday 12th Rabee'ul Awwal. All the Muslims camping at Jurf returned to Madinah. Hadhrat Buraydah bin Husayb τ came with the flag of Hadhrat Usaama τ still flying and stuck it in the ground at the door of Rasulullaah ρ's room. After Hadhrat Abu Bakr τ became the Khalifah, he instructed Hadhrat Buraydah τ to take the flag to the house of Hadhrat Usaama τ and not to remove it from the staff until Hadhrat Usaama τ had led the Muslims in battle. Hadhrat Buraydah τ says, "I then took the flag to the house of Hadhrat Usaama τ, after which I took it flying to Shaam with Hadhrat Usaama τ. I then returned it to the house of Hadhrat Usaama τ where it stood flying until he passed away."

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When the news of Rasulullaah ρ's demise reached the other Arabs, many of them renounced Islaam. Hadhrat Abu Bakr τ then said to the army "Proceed whence Rasulullaah ρ had commanded you to go." Consequently, the army started to march and camped where they were previously camped. Hadhrat Buraydah τ also took the flag to the previous camp. This (decision to dispatch the army) did not appeal to the senior Sahabah ψ. Consequently, Hadhrat Umar τ, Hadhrat

Uthmaan τ, Hadhrat Abu Ubaydah τ, Hadhrat Sa'd bin Abi Waqqaas τ and Hadhrat Sa'eed bin Zaid τ approached Hadhrat Abu Bakr τ. They said, "O successor of Rasulullaah ρ! Everywhere the Arabs are rebelling against you and you will not be able to do anything by separating this large army from yourself. Rather use them to combat the Murtaddeen (those who have forsaken Islaam). Another concern we have is that we fear that Madinah may be attacked while there are only women and children here. Why do you not postpone the dispatching of this army against the Romans until stability returns and the Murtaddeen have either returned to the Deen they have left or are destroyed by the sword. You are then at liberty to dispatch Usaama τ. We are confident that the Romans will not be marching against us yet."

After listening to everything they had to say, Hadhrat Abu Bakr τ asked, "Does anyone have anything else to add?" They replied, "No. you have heard everything we have to say." Hadhrat Abu Bakr τ then said, "I swear by the Being Who controls my life! I shall dispatch this army even if I knew that wild animals would eat me in Madinah (without them here to defend me). This has to be the first task I shall undertake (as Khalifah). How can I not do it when revelation had been descending on Rasulullaah ρ from the heavens as he kept saying, 'Dispatch the army of Usaama.' Of course, there is one thing that I need to speak to Usaama about. It is that Umar stays behind with us (in Madinah) because we cannot do without him. By Allaah! I have no idea whether Usaama will do so or not. I swear by Allaah that if he refuses I shall not compel him to concede." The Sahabah ψ then realised that Hadhrat Abu Bakr τ was determined to send the army of Hadhrat Usaama τ.

Hadhrat Abu Bakr τ then went to see Hadhrat Usaama τ at his house and spoke to him about leaving Hadhrat Umar τ behind. When Hadhrat Usaama τ agreed, Hadhrat Abu Bakr τ said to him, "Are you giving permission with a happy heart?" "I certainly am," replied Hadhrat Usaama τ. Hadhrat Abu Bakr τ then left the house and instructed someone to announce, "I strongly emphasise that no one who had marched with Usaama during the lifetime of Rasulullaah ρ should remain behind. If anyone is brought to me who had stayed behind, I shall make him join the army on foot." Hadhrat Abu Bakr τ then sent for those Muhaajireen who objected to the appointment of Hadhrat Usaama τ as Ameer. He was stern with them and took an undertaking from them that they will march with Hadhrat Usaama τ. Consequently, not a soul stayed behind.

Hadhrat Abu Bakr τ then left to see Hadhrat Usaama τ and the Muslims off. When they left from Jurf, they numbered three thousand men and had a thousand horses. As they rode off, Hadhrat Abu Bakr τ walked by the side of Hadhrat Usaama τ for a while and said to him, "I entrust to Allaah your Deen, your belongings and the result of your actions. Rasulullaah ρ has already briefed you, so fulfil the instructions of Rasulullaah ρ. I shall neither command nor prevent you from proceeding for I am merely executing the instruction that Rasulullaah ρ issued."

Hadhrat Usaama τ set off speedily and passed through peaceful areas where the people had not forsaken Islaam, such as the areas of the Juhayna clan and other tribes belonging to the Qudaa'ah tribe. When he reached Waadi Qura, Hadhrat Usaama τ sent a spy ahead from the Banu Udhra tribe, whose name was Hurayth. Taking to his mount, he rode ahead of Hadhrat Usaama τ until he reached Ubna (their intended destination). He surveyed the area and searched for the best route (for the army to take). He then returned quickly and rejoined Hadhrat Usaama τ at a place that lay a distance of two nights journey from Ubna. He informed Hadhrat Usaama τ that the people were oblivious of the (Muslim) army and had not even mustered their own army. Hadhrat Usaama τ then ordered the Muslim army to move speedily and attack the enemy unawares before they had a chance to muster their forces.[1]

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Hadhrat Hasan bin Abil Hasan narrates that before he passed away, Rasulullaah ρ formed an army comprising of the people of Madinah and surrounding areas. Included in this army was Hadhrat Umar τ. Rasulullaah ρ appointed Hadhrat Usaama bin Zaid τ as the Ameer of this army. The last man of the army had not yet passed by the trench when Rasulullaah ρ passed away. Hadhrat Usaama τ halted the army and said to Hadhrat Umar τ, "Request the Khalifah of Rasulullaah ρ to permit me to return the army to Madinah for I have with me the noblest and leading Sahabah ψ and I fear that the Mushrikeen may attack the Khalifah and the families of Rasulullaah ρ and the Muslims." Some of the Ansaar said to Hadhrat Umar τ that if Hadhrat Abu Bakr τ

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[1] Ibn Asaakir (Vol.1 Pg.130). The narration also appears in *Mukhtasar Ibn Asaakir*. *Kanzul Ummaal* (Vol.5 Pg.312) has reported the narration from Ibn Asaakir using another chain of narrators. Reference is also made to this narration in *Fat'hul Baari* (Vol.8 Pg.107).
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is determined to dispatch the army, he should convey the message from them that an Ameer who is older than Hadhrat Usaama τ should be appointed.

Upon the instruction of Hadhrat Usaama τ, Hadhrat Umar τ proceeded to Hadhrat Abu Bakr τ and informed him about what Hadhrat Usaama τ had said. Hadhrat Abu Bakr τ said, "I would not reveres a decision that Rasulullaah ρ made even if wild dogs and wolves were to snatch away my body." Hadhrat Umar τ then said, "The Ansaar have requested me to convey he message that they want you to appoint an Ameer over them who is elder than Usaama." Hadhrat Abu Bakr τ had been sitting, but (when he heard this, he) sprang up and grabbed hold of the beard of Hadhrat Umar τ. He then said, "May your mother lose you, O son of Khattaab! You are asking me to relieve him of a post to which Rasulullaah ρ appointed him?!" When Hadhrat Umar τ returned and the people asked him what had happened, he said, "March on. May your mothers lose you because of what I have suffered today at the hands of the Khalifah of Rasulullaah ρ on your account."

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Hadhrat Abu Bakr τ then proceeded to see the army off and to give them encouragement. Hadhrat Abu Bakr τ walked as Hadhrat Usaama τ rode while Hadhrat Abdur Rahmaan bin Auf τ led Hadhrat Abu Bakr τ's animal. Hadhrat Usaama τ said, "O Khalifah of Rasulullaah ρ! Either you ride or I dismount." Hadhrat Abu Bakr τ replied, "By Allaah! You should not dismount. By Allaah! I shall not ride. What harm is there if I make my feet dusty for a while in the path of Allaah? In fact, every step taken by the person leaving in Jihaad earns the reward of seven hundred good deeds, has his ranks raised by seven hundred stages and erases seven hundred sins from his account."

When he was about to leave, Hadhrat Abu Bakr τ asked, "If you feel that you could help me by leaving Umar bin Khattaab with me, could you please do so." Hadhrat Usaama τ granted permission.[1]

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Hadhrat Urwa τ narrates that after the Sahabah ψ had pledged their allegiance (to Hadhrat Abu Bakr τ) and were satisfied, Hadhrat Abu

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[1] Ibn Asaakir, as it appears in *Mukhtasar Ibn Asaakir* (Vol.1 Pg.117), *Kanzul Ummaal* (Vol.5 Pg.314) and *Al Bidaaya wan Nihaaya* (Vol.6 Pg.305).

Bakr τ said to Hadhrat Usaama τ, "Proceed whence Rasulullaah ρ had commanded you." Several individuals from the Muhaajireen and the Ansaar discussed the matter with Hadhrat Abu Bakr τ. They said to him, "Hold back Usaama and his army because we fear that the other Arabs may attack us when they hear about the demise of Rasulullaah ρ." Being more resolute (and knowledgeable) about the situation, Hadhrat Abu Bakr τ said, "How can I hold back an army that Rasulullaah ρ had dispatched? I would then be doing something very bold! I swear by the Being Who controls my life that I would prefer having all the Arabs attack me rather than restraining an army that Rasulullaah ρ had dispatched! O Usaama! Proceed with your army whence Rasulullaah ρ had commanded you and fight in the area of Palestine where Rasulullaah ρ had commanded. Fight the people of Mu'ta for Allaah shall be sufficient for those whom you are leaving behind (in Madinah). However, if you would, could you please permit Umar τ to remain behind. I need his counsel and his assistance for he has excellent opinions and is a great well-wisher to the cause of Islaam. Hadhrat Usaama τ permitted Hadhrat Umar τ to remain behind.

Most of the Arab tribes had by then renounced Islaam. They included most of the tribes in the east as well as the Ghitfaan tribe, the Banu Asad tribe and most of the Ash'ja tribe. The Banu Tay tribe though held on to their Deen. For this reason, most of the Sahabah ψ were of the opinion that the army of Hadhrat Usaama τ should be held back and rather used against the Ghitfaan and other tribes who had renounced Islaam. Refusing to withhold the army of Hadhrat Usaama τ, Hadhrat Abu Bakr τ said, "You know well that from the period of Rasulullaah ρ it had been our practice to consult with each other concerning matters about which no practice of Rasulullaah ρ was found and about which no verse of the Qur'aan was revealed. You have expressed your opinions and I shall now express mine. If it is correct, you should practise accordingly for Allaah shall never make you all unite on anything that it misguided. I swear by the Being Who controls my life that I do not see anything better than fighting those who refuse to give me even a piece of rope that Rasulullaah ρ used to take from them (as zakaah)." The Muslims approved of the opinion of Hadhrat Abu Bakr τ and agreed that it was better than theirs.

Hadhrat Abu Bakr τ then dispatched Hadhrat Usaama bin Zaid τ in the direction that Rasulullaah ρ had commanded. Hadhrat Usaama τ reaped a large booty in the battle and Allaah returned him and his army safely. When Hadhrat Usaama τ had left, Hadhrat Abu Bakr τ took an army of

Muhaajireen and Ansaar (to fight the Murtaddeen) but (when they heard of his army approaching) the Bedouins fled with their families. When the Muslims received intelligence about the Bedouins fleeing with families, they said to Hadhrat Abu Bakr τ, "Return to Madinah to our families and women and appoint an Ameer (in your place) from amongst your companions, handing over your command to him." They kept insisting until Hadhrat Abu Bakr τ eventually decided to return. He appointed Hadhrat Khaalid bin Waleed τ as commander of the army with instructions that any of them was at liberty to return to Madinah as soon as the Murtaddeen returned to Islaam and paid their zakaah. Hadhrat Abu Bakr τ then returned to Madinah.[1]

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Hadhrat Sayf narrates that after Hadhrat Khaalid bin Waleed τ had left for Shaam, Hadhrat Abu Bakr τ fell ill. It was as a result of this illness that he passed away a few months later. Hadhrat Abu Bakr τ was close to death and had already appointed Hadhrat Umar τ as the next Khalifah when Hadhrat Muthanna τ arrived (from Shaam) and informed Hadhrat Abu Bakr τ about events there. Hadhrat Abu Bakr τ sent for Hadhrat Umar τ and when he arrived, Hadhrat Abu Bakr τ said, "O Umar! Listen carefully to what I say and then carry it out. I expect that I shall die today (it was a Monday). If I die now, you should prepare people to leave with Muthanna (for Shaam) before the evening and if I die later, you should prepare people to leave with Muthanna before dawn. Regardless of the magnitude of any hurdle, never let it prevent you from the matters of Deen and the commands of your Rabb. You have seen how I acted when Rasulullaah ρ passed away although it was a time when creation was afflicted with a calamity like no other. By Allaah! Had I postponed the command of Allaah and His Rasool ρ, Allaah's would not have assisted us and would have punished us instead. The whole of Madinah would then have been engulfed in flames."[2]

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Hadhrat Abdullaah bin Umar τ narrates that when Rasulullaah ρ passed away, hypocrisy reared its ugly head in Madinah. At the same time, many Arab tribes left the fold of Islaam while the non-Arab nations began issuing threats. They posed a danger (to Muslim security) and

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[1] Ibn Asaakir, as it appears in *Mukhtasar Ibn Asaakir* (Vol.1 Pg.118), *Kanzul Ummaal* (Vol.5 Pg.314).
[2] Ibn Jareer (Vol.4 Pg.43).

gathered at Nahaawind, where they made statements to the effect that the person who had been a cause for the domination of the Arabs had passed away.

Hadhrat Abu Bakr τ assembled the Muhaajireen and the Ansaar and said to them, "The Arabs refuse to pay (the zakaah) for their goats and camels and have turned away from their Deen. On the other front, the non-Arabs have gathered at Nahaawind to fight you from a united platform, smugly thinking that the person who had been the cause for your domination has passed away. Do give me your opinions, for I am merely a man from amongst you who is most heavily burdened with this load."

After they had their heads bowed for long while, it was Hadhrat Umar τ who spoke first. He submitted, "O successor of Rasulullaah ρ! By Allaah! I am of the opinion that you content yourself with accepting only salaah from them and waive the zakaah because they have only recently accepted Islaam after the Period of Ignorance and Islaam has not yet prepared them fully. Perhaps Allaah shall take them back towards good or if Allaah grants further strength to Islaam (and they still refuse to yield), we shall be able to wage war against them. The Muhaajireen and Ansaar who are left do not have the might to take on the Arabs and the non-Arabs all at once." When Hadhrat Abu Bakr τ turned to Hadhrat Uthmaan τ, he offered a similar opinion. Thereafter, Hadhrat Ali τ and the rest of the Muhaajireen echoed the same view. When Hadhrat Abu Bakr τ turned to the Ansaar, they also agreed.

When Hadhrat Abu Bakr τ realised that they all felt the same way, he mounted the pulpit and after praising Allaah, he said, "When Allaah sent Muhammad ρ, the truth was undermined and without support. Islaam was a stranger and an outcast, hanging only by a thread. Although its adherents were few, Allaah assembled them through Muhammad ρ and formed them into the best of nations destined to survive. I swear by Allaah that I shall remain devoted to the laws of Allaah and continue fighting in Jihaad until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies on His earth and successors of His bondsmen. Allaah has spoken the truth and there can be no going back on His word. Allaah has declared:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِم

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* **on earth just as He had made those before them successors.** {Surah Noor, verse 55}

I swear by Allaah that if they (the Arabs refusing to pay zakaah) refuse to pay me even a string which they used to pay to Rasulullaah ρ (as zakaah) and then confront me together with the trees, the rocks, all of Jinn and all of mankind, I shall fight them until my soul meets with Allaah! Allaah has never separated salaah and zakaah and then combined them again (how is it then possible for me to acknowledge their salaah and ignore zakaah?)."

Hadhrat Umar τ shouted, "Allaahu Akbar!" and said, "By Allaah! After Allaah had fixed the resolve in the heart of Hadhrat Abu Bakr τ to wage Jihaad against those who refused to pay zakaah, I also realised that this was right."[1]

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Hadhrat Umar τ narrates that when the Arab tribes forsook Islaam, the Muhaajireen together with himself arrived at a common conclusion. They said to Hadhrat Abu Bakr τ, "O successor of Rasulullaah ρ! Leave the people to continue performing salaah without paying zakaah because they will soon accept the compulsion of zakaah once true Imaan enters their hearts." Hadhrat Abu Bakr τ responded by saying, "I swear by the Being Who controls my life! I prefer falling headlong from the sky rather than neglecting to fight for something that Rasulullaah ρ fought for."

Hadhrat Abu Bakr τ the fought (those who refused to pay zakaah) until they all returned to the fold of Islaam. Hadhrat Umar τ says, "I swear by the Being Who controls my life that that single day (of Hadhrat Abu Bakr τ) is better than (the life's deeds of) the family of Umar."[2]

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Hadhrat Umar τ narrates that when Rasulullaah ρ passed away, many Arab tribes left the fold of Islaam when they said that they would perform salaah without paying zakaah. He narrates further that he then approached Hadhrat Abu Bakr τ and said, "O Khalifah of Rasulullaah ρ!

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[1] Khateeb, as quoted in *Kanzul Ummaal* (Vol.3 Pg.142).
[2] Adani, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).

Be sympathetic towards the people and show mercy towards them for they are like wild animals." Hadhrat Abu Bakr τ said, "Whereas I was hopeful of your help, you have come to inform me that you will not render any assistance. While you had been powerful during the Period of Ignorance, have you become weak in Islaam? Why should I sympathise with them using composed verse or concocted magic? Farfetched! Farfetched! Rasulullaah ρ has passed away and revelation has stopped. I swear by Allaah that I shall fight them as long as my hand can hold a sword and they refuse to pay even a string (that is due from them as zakaah)."

Hadhrat Umar τ says, "I found Hadhrat Abu Bakr τ to be more competent and resolute than myself. He trained the people in many matters which made many of my asks easy when I was appointed as Khalifah."[1]

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Hadhrat Dabba bin Mihsin Anzi narrates that that he once asked Hadhrat Umar bin Khattaab τ, "Are you better than Hadhrat Abu Bakr τ?" Hadhrat Umar τ began to weep and said, "A single night of Hadhrat Abu Bakr τ and a single day of his is better than (the life's deeds of) Umar and the entire family of Umar. Should I not inform you of that night and that day of Hadhrat Abu Bakr τ?" When Hadhrat Dabba asked to be informed, Hadhrat Umar τ said, "The night was the night when Rasulullaah ρ escaped the people of Makkah. He left at night and Hadhrat Abu Bakr τ followed him." He then proceeded to narrate the incident as reported in the Chapter Concerning Hijrah[2]. Hadhrat Umar τ then continued, "The day of his was when Rasulullaah ρ had passed away and many Arab tribes forsook Islaam. While some of them said that they would perform salaah without paying zakaah, others said that they would neither perform salaah nor pay zakaah. I then approached him with the sincere intention of offering good counsel. I said to him, 'O Khalifah of Rasulullaah ρ! Be compassionate towards the people…" The rest of the Hadith is similar to the one quoted above.[3]

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[1] Ismaa'ili, as quoted in *Kanzul Ummaal* (Vol.3 Pg.300).

[2] Under the heading "The Hijrah of Rasulullaah ρ and Hadhrat Abu Bakr τ" and the subheading "Hadhrat Abu Bakr τ Fears for Rasulullaah ρ when they Leave the Cave and Hadhrat Umar τ Praises Hadhrat Abu Bakr τ".

[3] Dinowri in his *Majaalasah*, Abul Hasan bin Bishraan in his *Fawaa'id*, Bayhaqi in his *Dalaa'il* and La'lakaai in his *Sunnah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.348).

Hadhrat Abu Hurayra τ narrates that after Rasulullaah ρ had passed away and Hadhrat Abu Bakr τ succeeded him, many Arab tribes forsook Islaam. It was then that Hadhrat Umar τ approached Hadhrat Abu Bakr τ and said, "O Abu Bakr! How can we fight these people when Rasulullaah ρ said, 'I have been commanded to fight people until they declare 'Laa Ilaaha Illallaah'. When someone declares 'Laa Ilaaha Illallaah', his property and life is safe from me except by the right of Allaah (a warrant by which his property or life may be taken as a penalty). Thereafter, Allaah shall reckon with him."

Hadhrat Abu Bakr τ responded by saying, "I swear by Allaah that I shall definitely fight anyone who differentiates between salaah and zakaah for zakaah is a right of wealth (just as salaah is a right due from the body). By Allaah! If they refuse to pay to me (as a part of zakaah) a string that they were paying to Rasulullaah ρ, I shall certainly fight them for it!" Hadhrat Umar τ says, "I swear by Allaah that Hadhrat Abu Bakr τ said this because he had assurance from Allaah that he ought to wage Jihaad. I was therefore convinced that this was the right thing to do."[1]

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Hadhrat Abdullaah bin Abi Awfa τ narrates that when Hadhrat Abu Bakr τ intended launching a military offensive against the Romans, he first called for Hadhrat Ali τ, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Sa'd bin Abi Waqqaas τ, Hadhrat Sa'eed bin Zaid τ, Hadhrat Abu Ubaydah bin Jarraah τ and other senior Sahabah ψ from amongst the Muhaajireen and Ansaar. He called both those who participated in the Battle of Badr and those who did not. Amongst them was Hadhrat Abdullaah bin Abi Awfa τ, who narrates further that when they all arrived, Hadhrat Abu Bakr τ addressed them saying, "Verily the bounties of Allaah on His servants cannot be counted and all our deeds can never compensate for these. All praises belong to Allaah who has united you, reconciled you guided you to Islaam and distanced Shaytaan from you. Shaytaan now has no hope of you committing Shirk or of you taking a deity other than Allaah. The Arabs are the children of a single father and mother."

Hadhrat Abu Bakr τ continued, "I have decided that the Muslims should march in Jihaad against the Romans in Shaam so that Allaah may

[1] Bukhari, Muslim, Abu Dawood, Tirmidhi, Nasa'ee, Ibn Hibbaan and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.301).
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strengthen the Muslims and elevate the Kalimah. Together with this, the Muslims shall have a tremendous share because whoever is killed shall die as a martyr and the rewards with Allaah are best for the righteous. On the other hand, whoever survives shall survive to defend the Deen and will be deserving of the great rewards due to those who wage Jihaad. This is merely my opinion. Any one of you is at liberty to advise me."

The Speech of Hadhrat Umar τ in Support of the Opinion of Hadhrat Abu Bakr τ to March in Jihaad

Hadhrat Umar τ then stood up and said, "All praises are due to Allaah Who blesses those of His servants with good Whom He pleases. By Allaah! Whenever we competed for good, you always beat us to it. This is the bounty of Allaah Whom Allaah grants to whoever He wills. Allaah is the One Who possesses the greatest bounties. As a matter of fact, I had intended to approach you concerning the very matter you have raised. However, it was destined that you should be the first to mention it. Your opinion is most accurate. May Allaah always guide you to what is correct. Dispatch troops of cavalry one after the other and troops of infantry one after the other. Armies should march in succession and Allaah shall assist His Deen and grant honour and strength to Islaam and the Muslims."

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An Exchange of Words between Hadhrat Umar τ and Hadhrat Amr bin Sa'eed τ and Hadhrat Khaalid bin Sa'eed τ Advises his Brother to Assist Hadhrat Abu Bakr τ

(After listening to the address of Hadhrat Abu Bakr τ) The Sahabah ψ were silent without any of them offering any response. Hadhrat Umar τ then said, "O assembly of Muslims! What is the matter with you that you do not respond to the Khalifah of Rasulullaah ρ when he is calling you towards that which will give life to you?" Had the gains been near at hand and the journey an easy one, you would have certainly jumped to it [1]."

[1] Here Hadhrat Umar τ was referring to a statement in verse 42 of Surah Taubah.
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In response to this, Hadhrat Amr bin Sa'eed τ stood up and retorted, "O son of Khattaab! Are you comparing us to the example of the Munaafiqeen? What prevented you from taking the initiative to do that which you accused us of not doing?" Hadhrat Umar τ replied, "Hadhrat Abu Bakr τ knows well that I will surely respond if he calls me and fight if he asks me to." Hadhrat Amr bin Sa'eed τ rejoined, "If we fight, it will not be for you because we fight only for Allaah." Hadhrat Umar τ then said, "May Allaah guide you! You have spoken well."

Hadhrat Abu Bakr τ then said to Hadhrat Amr bin Sa'eed τ, "Please be seated. May Allaah shower His mercy on you. In saying what you heard him say, Umar did not intend to hurt or to insult any Muslim. All he intended by what he said was to encourage those who were hesitant to fight in Jihaad."

Thereafter, Hadhrat Khaalid bin Sa'eed τ (the brother of Hadhrat Amr bin Sa'eed τ) stood up and said, "The Khalifah of Rasulullaah ρ is right. Do be seated, dear brother." When Hadhrat Amr bin Sa'eed τ sat down, Hadhrat Khaalid τ continued, "All praises belong to Allaah besides Whom none is worthy of worship. Who has sent Muhammad ρ with guidance and the true religion to make it dominate over all other religions even though the Mushrikeen abhor it. All praises are due to Allaah Who fulfils His promises, Who makes them come to realisation and Who destroys His enemies. We neither oppose you nor have any opposition amongst ourselves. You are a well-wishing and concerned leader and we are prepared to march whenever you command and prepared to obey you whenever you issue an order."

Hadhrat Abu Bakr τ was extremely pleased by this speech and said, "May Allaah reward you well, my brother and friend! You had accepted Islaam willingly, migrated with the hope of reward when you escaped from the Kuffaar with your Deen so that Allaah and His Rasool ρ may be pleased and so that the Kalimah may be elevated. You are one of the commanders of the people, so prepare to march. May Allaah shower His mercy on you." Thereafter, Hadhrat Abu Bakr τ descended from the pulpit.

Hadhrat Khaalid bin Sa'eed τ then left to make the necessary preparations. In the meanwhile, Hadhrat Abu Bakr τ instructed Hadhrat Bilaal τ to make the following announcement: "O people! March in Jihaad against the Romans in Shaam!" There were no doubts amongst

the people that Hadhrat Khaalid bin Sa'eed τ was their commander. He was the first to each the army camp, after which people started arriving there in tens, twenties, thirties, forties, fifties and hundreds. Eventually, a very large army had gathered. Accompanied by several leading Sahabah ψ, Hadhrat Abu Bakr τ proceeded to the camp one day. Although he saw an impressive number of men, he did not think that the number was adequate to fight the Romans. Turning to his companions, he asked, "What would you say if I send this number of men to Shaam?" Hadhrat Umar τ replied, "I do not think that this number is sufficient for the large Roman army." Turning to the others, Hadhrat Abu Bakr τ asked, "What do you men think?" they replied, "We second the opinion of Umar." Hadhrat Abu Bakr τ then said, "Should I then rather not write to the people of Yemen, calling them to Jihaad and encouraging them with the rewards for Jihaad?" All his companions shared his opinion and said, "That is an excellent idea! Go ahead." Hadhrat Abu Bakr τ then wrote the letter.

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Hadhrat Umar τ Encourages People Towards Jihaad

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Muthanna bin Haaritha τ once addressed the people saying, "O people! You should never regard marching against the Persians as something difficult. We have already captured their fertile grounds and the best half of Iraq. We already have half of their kingdom and have caused them tremendous losses. Our people are bold against them and Inshaa Allaah we shall soon also have their remaining lands."

Hadhrat Umar τ then stood up and said, "The region of Hijaaz is not your original homeland. You only stay where you can find some vegetation and it is only by there that the people of Hijaaz manage to survive. Where are those Muhaajireen who were always leaping towards the promises of Allaah? March to the lands that Allaah has promised in His Book that He would make you inherit. Allaah has declared:
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لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّه

'To make it (Islaam) dominate over all other religions.'[1]

Allaah shall therefore make His Deen dominate, give honour to those who assist His Deen and make its adherents the inheritors of (the territories) all nations. Where are the righteous servants of Allaah then?"

The first to respond was Hadhrat Abu Ubayd bin Mas'ood, followed by either Hadhrat Sa'd bin Ubayd or Hadhrat Saleet bin Qais ψ. When the party gathered, Hadhrat Umar τ was told to appoint someone from the senior Muhaajireen and Ansaar as their commander. However, Hadhrat Umar τ said, "By Allaah! I shall not do this. Allaah only gives status on account of your eagerness and enthusiasm to fight the enemy. Therefore, should you shrink away and dislike meeting the enemy, then the most deserving of leadership will be he who was the first to come forward and respond to the call. By Allaah! I shall appoint as commander only he who was the first to respond."

Hadhrat Umar τ then summoned Hadhrat Abu Ubayd, Hadhrat Saleet and Hadhrat Sa'd ψ and said (to Hadhrat Saeet and Sa'd ψ), "If you two had beaten him, I would have appointed you as commander and you would have deserved it because you are Muslims longer." Hadhrat Umar τ then appointed Hadhrat Abu Ubayd as commander of the army and said to him, "Listen to the Sahabah ψ of Rasulullaah ρ and consult with them. Never Hadhrat Uthmaan τ hasty to do anything until you have verified the facts. This is warfare and only that person succeeds in it who is calm and who knows when to attack and when not to attack."[2]

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In another report narrated by Hadhrat Sha'bi رحمه الله, it is mentioned that when Hadhrat Umar τ was told to appoint a Sahabi τ as commander, he said, "The virtue of the Sahabah ψ is on account of them being the first to volunteer and being present when others refused to present themselves. However, when they express reluctance and others do what they had been doing, then those who are prepared to march when heavy or light become more deserving. By Allaah! I shall only appoint as their commander the one who had been first to respond."

[1] Surah Fatah, verse 28.
[2] Ibn Jareer Tabari (Vol.4 Pg.61).
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Hadhrat Umar τ then appointed Hadhrat Abu Ubayd as the commander and advised him concerning the army.[1]

Hadhrat Umar τ Consults with the Sahabah ψ Concerning a Military Offensive Against the Persians

Hadhrat Umar bin Abdul Azeez says that when the news of the martyrdom of Hadhrat Abu Ubayd bin Mas'ood reached Hadhrat Umar τ and he learned that the Persians aligned behind someone from the family of the Kisra, he had an announcement (of Jihaad) made amongst the Muhaajireen and the Ansaar (and instructed them to meet at a place called Siraar). Hadhrat Umar τ left for Siraar and sent Hadhrat Talha bin Ubaydillaah τ ahead to a place called Ahwas. He then appointed Hadhrat Abdur Rahmaan bin Auf τ as commander of the army's right flank, Hadhrat Zubayr bin Awaam τ as commander of the left flank and appointed Hadhrat Ali τ as his deputy in Madinah. When Hadhrat Umar τ consulted with the Sahabah ψ, they all shared the opinion that he should march against the Persians. However, Hadhrat Umar τ did not consult with them before reaching Siraar and before Hadhrat Talha τ had returned (from Ahwas).

When Hadhrat Umar τ consulted with the eminent Sahabah ψ, Hadhrat Talha τ also expressed the same opinion as the others (to march against the Persians) but Hadhrat Abdur Rahmaan bin Auf τ was against the idea. Hadhrat Abdur Rahmaan bin Auf τ said, "After the demise of Rasulullaah ρ, I have never before this day and shall never afterwards say that I shall sacrifice my parents for anyone. However, now I say that may my parents be sacrificed for you (O Ameerul Mu'mineen)! Leave this matter to me. You remain in Madinah and send out an army. I have noticed that the decree of Allaah has always been in favour of your armies. The defeat of your army is not (as demoralising) as your defeat. I fear that if you are martyred or defeated in battle, the Muslims (will be so demoralised that they) will never again cry out 'Allaahu Akbar' or recite 'Laa Ilaaha Illallaah'."

Hadhrat Umar τ (accepted this opinion and) was looking for a commander and they were still busy consulting when a letter arrived from Hadhrat Sa'd τ, who had been employed to collect zakaah of the people of Najd. When Hadhrat Umar τ asked those with him to suggest who should command the army, Hadhrat Abdur Rahmaan bin Auf τ

[1] Ibn Jareer Tabari (Vol.4 Pg.61).

said, “You have just found him.” “Who is he?” asked Hadhrat Umar τ. Hadhrat Abdur Rahmaan τ replied, “He is the clawed and valiant lion Sa’d bin Maalik τ.” The other members of the consultative assembly agreed.[1]

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The Enthusiasm of Hadhrat Umar τ for Jihaad and His Statement that Jihaad is Better than Hajj

Hadhrat Umar τ is reported to have said, “I would have preferred to meet Allaah had it not been for three things; for walking in the path of Allaah, for placing my head on the sand in prostration before Allaah and for sitting in the company of people who choose their words just as the best dates are selected.”[2]

Hadhrat Umar τ is also reported to have said (to the people), “Ensure that you perform Hajj for it is a virtuous deed that Allaah has commanded. However, Jihaad is even more virtuous.”[3]

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The Incident of Hadhrat Umar τ With the Person who Intended to Proceed in Jihaad

Hadhrat Anas τ narrates that a man came to Hadhrat Umar τ and requested, “O Ameerul Mu'mineen! Please provide me with transport because I want to proceed in Jihaad.” Hadhrat Umar τ then told someone to take the man to the public treasury so that he could take whatever he required form there. When the man entered the treasury and found gold and silver, he asked, “What is all this? I need none of this. All I require are provisions for a journey and transport.” The people took the man back to Hadhrat Umar τ and informed him about what he had said. Hadhrat Umar τ then issued instructions that the man should be provided with provisions and transport. (When these were brought) Hadhrat Umar τ himself tied the saddle to the animal.

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[1] Ibn Jareer Tabari (Vol.1 Pg.65).
[2] Ahmad in his *Zuhd*, Sa’eed bin Mansoor, Ibn Abi Shayba and others, as quoted in *Kanzul Ummaal*.
[3] Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).

After mounting the animals, the man raised his hands (in du'aa) and praised Allaah for the treatment he received and for what Hadhrat Umar τ had given him. In the meanwhile, Hadhrat Umar τ was walking behind him with the hope that the man would make du'aa for him. After praising Allaah, the man said, "O Allaah! Also grant Hadhrat Umar τ the best of rewards."[1]

The Statement of Hadhrat Umar τ About the Virtue of the Person who Marches out and Stands Guard in the Path of Allaah

Hadhrat Artaat bin Mundhir narrates that Hadhrat Umar τ once asked those sitting in his company, "Which person deserves the greatest rewards?" The people started making mention of salaah and fasting and mentioning the names of people who are best after the Ameerul Mu'mineen. Thereafter, Hadhrat Umar τ said, "Shall I not inform you of those whose rewards are greater than those you have mentioned and who is even better than the Ameerul Mu'mineen?" When the people asked to be informed, Hadhrat Umar τ replied, "A small (seemingly unimportant) man in Shaam leading his horse by its reins as he walks while guarding the capital city of the Muslims (guarding Madinah against any attack from the Kuffaar in Shaam). He neither knows whether a wild animal may maul him, whether a poisonous reptile may bite him or whether an enemy may overpower him. That is the person whose rewards are greater than all those you have mentioned and who is even better than the Ameerul Mu'mineen."[2]

The Incident of Hadhrat Umar τ and Hadhrat Abu Bakr τ Concerning the Departure of Hadhrat Mu'aadh τ

Hadhrat Ka'b bin Maalik τ narrates that Hadhrat Umar τ used to say, "The departure of Hadhrat Mu'aadh bin Jabal τ to Shaam was an event that presented much difficulty to Madinah its people with regard to questions of Islaamic jurisprudence and the religious rulings (Fataawa) that Hadhrat Mu'aadh τ issued. I had spoken to Hadhrat Abu Bakr τ about keeping Hadhrat Muaa'dh τ behind (in Madinah) because the people needed him but Hadhrat Abu Bakr τ refused this request saying, 'I cannot stop a man who wants to go somewhere in search of

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[1] Hannaad, as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).
[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.289).

martyrdom.' I responded by saying, 'By Allaah! When a person is serving important interests of his townspeople, he will be blessed with the status of a martyr even as he lies on his bed in his own home.'"

Hadhrat Ka'b bin Maalik τ says that Hadhrat Mu'aadh bin Jabal τ used to issue Fataawa (religious rulings) during the lifetime of Rasulullaah ρ as well as during the time that Hadhrat Abu Bakr τ was Khalifah.[1]

Hadhrat Umar τ Gives Preference to those who were the First to Migrate over the Popular Leaders of People

Hadhrat Naufal bin Amaarah narrates that Hadhrat Haarith bin Hishaam and Hadhrat Suhayl bin Amr ψ came and sat with Hadhrat Umar τ in a manner that he was between the two of them. Thereafter, the first among those to migrate to Madinah started arriving. (As each one of them arrived,) Hadhrat Umar τ said, "Move aside, O Suhayl! Move aside, O Haarith!" In this manner, Hadhrat Umar τ moved the two of them further from himself. As the Ansaar started coming to Hadhrat Umar τ, he moved the two men further in a like manner until they were behind everyone.

When the two men left the presence of Hadhrat Umar τ, Hadhrat Haarith bin Hishaam τ said to Hadhrat Suhayl bin Amr τ, "Did you see how we were treated?" Hadhrat Suhayl τ replied, "Dear man! We should not blame Hadhrat Umar τ, but should blame ourselves. When those people were invited to accept Islaam, they were quick to do so while we procrastinated." When the Muhaajireen and Ansaar had left Hadhrat Umar τ, the two men approached him and said, "O Ameerul Mu'mineen! We noticed what you did today and realise that is was due to our own shortcomings. However, is there any way in which we could gain the status we have not been able to achieve?" Hadhrat Umar τ said to them, "I know of no other way but in that direction." He then pointed towards the Roman borders (where the Muslims were waging Jihaad against the Romans). The two men then left for Shaam, where they both passed away.[2]

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136). Ibn Abdil Birr has also quoted it in his *Isti'aab* (Vol.2 Pg.111).
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The Statement of Hadhrat Suhayl bin Amr ψ to the Leaders over Whom Hadhrat Umar τ had Given preference to the Early Muhaajireen

Hadhrat Hasan رحمه الله narrates that several persons came to the door of Hadhrat Umar τ. Amongst them were Hadhrat Suhayl bin Amr ψ, Hadhrat Abu Sufyaan bin Harb τ and other prominent leaders of the Quraysh ψ. Hadhrat Umar τ's doorkeeper came out and allowed inside those Sahabah ψ who participated in the Battle of Badr such as Hadhrat Suhayb τ, Hadhrat Bilaal τ and Hadhrat Ammaar τ. Hadhrat Hasan رحمه الله says, "I swear by Allaah that Hadhrat Umar τ had himself participated in the Battle of Badr. He loved those who participated in the Battle of Badr and always advised others to show preference to them.

Abu Sufyaan τ said, "I have never before seen a day like today! He allows these slaves to enter with paying any attention to us sitting there." Hadhrat Hasan رحمه الله narrates further by saying, "Hadhrat Suhayl bin Amr ψ responded to him. What an excellent and intelligent man he was! He said, 'O people! By Allaah! I see the expressions on your faces. If you are angry, be angry with yourselves. You were also invited to accept Islaam when these people were invited. However, they were quick to respond while you procrastinated. Listen well! I swear by Allaah that the virtue (of accepting Islaam early) by which they have excelled ahead of you is a greater loss to you than their beating you to this door (of the Ameerul Mu'mineen) for which you are competing.'" Hadhrat Suhayl bin Amr ψ then continued to say, "As you see, these men have beaten you and I swear by Allaah that you have no way of reaching the status that they have beat you to. You should therefore look towards waging Jihaad and hold tightly to it. Perhaps Allaah shall bless you with the honour of (waging sincere) Jihaad and martyrdom."

Hadhrat Suhayl bin Amr ψ then stood up, dusted his clothing and proceeded to Shaam. Hadhrat Hasan رحمه الله added, "Hadhrat Suhayl bin Amr ψ had spoken the truth. By Allaah! Allaah has not made the person who is quick like the person who procrastinates (they cannot share the same status)."[1]

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[1] Haakim (Vol.3 Pg.282) and *Isti'aab* (Vol.2 Pg.110). Haythami (Vol.8 Pg.46) has commented on the chain of narrators. Bukhari in his *Taareekh* and Baawardi have also narrated it in brief, as quoted in *Isaaba* (Vol.2 Pg.94).
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Hadhrat Abu Waa'il narrates that when Hadhrat Khaalid bin Waleed τ was about to pass away, he said, "I searched for martyrdom wherever I anticipated it to be but I was destined to die on my bed. After my recitation of 'Laa Ilaaha Illallaah', there is no deed I have more hope in than the night I spent wearing my helmet as the rain poured all the time until dawn. Thereafter, we launched a surprise attack on the enemy positions. When I die, I want you to gather my weapons and my horse and donate it as equipment in the path of Allaah."

After Hadhrat Khaalid bin Waleed τ had passed away, Hadhrat Umar τ came for the Janaazah (funeral prayer) and said, "There is no harm if the family of Waleed shed their tears as long as they do not tear theor clothes and wail loudly."[1]

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The fathers of Hadhrat Abdullaah bin Muhammad, Umar bin Hafs and Ammaar bin Hafs all narrate from their fathers that Hadhrat Bilaal τ once approached Hadhrat Abu Bakr τ saying. "O Khalifah of Rasulullaah ρ! I have heard Rasulullaah ρ say that the best deed of the Mu'mineen is Jihaad in the path of Allaah. I have therefore decided to guard the borders for the pleasure of Allaah until I die." Hadhrat Abu Bakr τ responded by saying, "O Bilaal! I plead to you in the name of Allaah and for the sake of my honour and the rights I have (not to leave me). My age has advanced, my strength has weakened and my death is near."

Hadhrat Bilaal τ therefore stayed with Hadhrat Abu Bakr τ. After Hadhrat Abu Bakr τ had passed away, Hadhrat Umar τ gave Hadhrat Bilaal τ a similar reply (when he requested to proceed in Jihaad). However, Hadhrat Bilaal τ refused to accept the reply. Hadhrat Umar τ then asked, "Who then (will call out the Adhaan)?" Hadhrat Bilaal τ replied, "Leave it to Sa'd, for he also called out the Adhaan in Quba during the time of Rasulullaah ρ." Hadhrat Umar τ then appointed Hadhrat Sa'd τ to call out the Adhaan and decided that his progeny after him should call out the Adhaan.[2]

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[1] Ibn Mubaarak in his Kitaabul Jihaad, as quoted in *Isaaba* (Vol.1 Pg.415). Although majority of scholars believe that Hadhrat Khaalid bin Waleed τ passed away in Hims, this narration indicates that he passed away in Madinah. Tabraani has also narrated this report in brief and Haythami (Vol.9 Pg.350) has commented on the chain of narrators.

[2] Tabraani. Haythami (Vol.5 Pg.274) has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.168) has also reported the narration.
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Hadhrat Anas τ narrates that Hadhrat Abu Talha τ was reciting Surah Baraa'ah when he came to verse:

انْفِرُواْ خِفَافًا وَثِقَالاً

'Proceed *(in the path of Allaah)* **when light or heavy'** {Surah Taubah, verse 41}

He said, "I have no doubts that our Rabb intends to encourage us to proceed (in Jihaad) whether we are young or old. O my sons. Prepare my provisions for the journey. Prepare my provisions for the journey." His sons said to him, "May Allah have mercy on you! You fought with Rasulullaah ρ until he passed away. Thereafter, you fought with Hadhrat Abu Bakr τ until he passed away and then with Hadhrat Umar τ until he passed away. Now let us fight on your behalf." "Never!" exclaimed Hadhrat Abu Talha τ, "Just prepare my provisions."

He then joined naval expedition and passed away while at sea. It was only after seven days that an island could be found on which to bury him. When he was buried there, his body had not even started to decay.[1]

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Hadhrat Abu Zur'ah bin Amr bin Jareer narrates that Hadhrat Umar τ once dispatched an army that included Hadhrat Mu'aadh bin Jabal τ. After the army had left, Hadhrat Umar τ saw Hadhrat Mu'aadh τ and asked, "What has kept you back?" Hadhrat Mu'aadh τ replied, "I wanted to leave after performing the Jumu'ah salaah." Hadhrat Umar τ scolded him by saying, "Have you not heard Rasulullaah ρ say, 'A single morning or evening in the path of Allaah is better than the entire world and its contents'?"[2]

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Hadhrat Yazeed bin Abi Habeeb narrates that the news reached Hadhrat Umar τ that Hadhrat Abdullaah bin Harr Anasi τ had started farming on his land in Shaam. Hadhrat Umar τ therefore took the land

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[1] *Isti'aab* (Vol.1 Pg.550). Ibn Sa'd (Vol.3 Pg.66), Bayhaqi (Vol.9 Pg.21) and Haakim (Vol.3 Pg.353) have also reported the narration from reliable sources as confirmed by Haakim. Abu Ya'la has also reported the narration from reliable sources as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.312).

[2] Ibn Raahway and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.289).
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away from him and gave it to someone else saying, "You have taken the disgrace and humiliation from the necks of these prominent people and placed it on your neck."[1]

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Hadhrat Jaabir bin Abdullaah τ narrates that they (the Sahabah ψ) were once on an expedition when someone from the Muhaajireen punched another Sahabi from the Ansaar on the back. When the Ansaari called the other Ansaar for help, the Muhaajir called for the other Muhaajireen to help him as well. When Rasulullaah ρ heard this, he exclaimed, "What are these calls of the Period of Ignorance?" When the Sahabah ψ informed Rasulullaah ρ that a Muhaajir had punched and Ansaari, Rasulullaah ρ said, "Forget these talks for they are foul-smelling."

When Abdullaah bin Ubay (the leader of the Munaafiqeen) heard about this, he commented, "Are they (the Muhaajireen) doing this? By Allaah! If we return to Madinah, the honourable ones among us (the people of Madinah) shall certainly exile the humiliated ones (the Muhaajireen)." When the news of this statement reached Rasulullaah ρ, Hadhrat Umar τ stood up and said, "O Rasulullaah ρ! Permit me to cut off the neck of that Munaafiq!" Rasulullaah ρ replied, "Leave him. We do not want people to say that Muhammad ρ kills his companions."

Whereas the Ansaar were in the majority when the Muhaajireen arrived in Madinah, the Muhaajireen later outnumbered them.[2]

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Hadhrat Urwa bin Zubayr τ and Hadhrat Amr bin Thaabit Ansaari τ narrates that Rasulullaah ρ was on the expedition of Muraysee when he demolished the idol Manaat that stood between Qafa Mushallal and the coast. Rasulullaah ρ had dispatched Hadhrat Khaalid bin Waleed τ to destroy the idol.

It was during the same expedition that two men started fighting with each other. The one belonged to the Muhaajireen while the other belonged to the Bahz tribe who were allies of the Ansaar. The man from the Muhaajireen had floored the man from the Bahz tribe and was on top of him when the man from the Bahz cried out, "O assembly of Ansaar!" When some members of the Ansaar came to his assistance,

[1] Ibn Aa'idh in his *Maghaazi*, as quoted in *Isaaba* (Vol.3 Pg.88).
[2] Bukhari, Muslim, Ahmad and Bayhaqi as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.370).

the Muhaajir called to the Muhaajireen for help. A few Muhaajireen responded. When a fight was about to break out between the group from the Ansaar and the group from the Muhaajireen, they were stopped.

When this occurred, every Munaafiq and those with the disease (of hypocrisy) in their hearts went to Abdullaah bin Ubay bin Salool (the leader of the Munaafiqeen) saying, "We used to entertain hopes in you previously and you always used to defend us. However, you can no longer cause any harm nor any benefit. These Jalaabeeb have assisted each other against us." They referred to the new Muhaajireen as Jalaabeeb. Allaah's enemy Abdullaah bin Ubay responded by saying, "By Allaah! If we return to Madinah, the honourable ones among us (the people of Madinah) shall certainly exile the humiliated ones (the Muhaajireen)." Another Munaafiq by the name of Maalik bin Dukhshun commented, "Did I not tell you people not to spend on those who are with Rasulullaah ρ until they disperse."

When Hadhrat Umar τ heard about this, he went to Rasulullaah ρ and said, "O Rasulullaah ρ! Permit me to cut off the neck of that man who is causing dissension." Here Hadhrat Umar τ was referring to Abdullaah bin Ubay. Rasulullaah ρ said to Hadhrat Umar τ, "Will you really kill him if I give the command?" "Certainly," replied, Hadhrat Umar τ, "I swear by Allaah that I shall cut off his neck as soon as you issue the command to kill him." Rasulullaah ρ then told Hadhrat Umar τ to be seated.

Hadhrat Usayd bin Hudhayr τ who belonged to the Banu Abdul Ash'hal family of the Ansaar then approached Rasulullaah ρ and said, ""O Rasulullaah ρ! Permit me to cut off the neck of that man who is causing dissension." Rasulullaah ρ said to Hadhrat Usayd τ, "Will you really kill him if I give the command?" "Certainly," replied, Hadhrat Usayd τ, "I swear by Allaah that I shall strike my sword beneath his earlobes as soon as you issue the command to kill him." Rasulullaah ρ then told him to be seated.

Rasulullaah ρ then instructed the Sahabah ψ to announce that the army would be leaving. Rasulullaah ρ left with the Sahabah ψ during the afternoon and travelled the entire day and night until the following afternoon. Rasulullaah ρ then set up camp and again left with the Sahabah ψ in the afternoon as he did previously until after the third day of travelling they reached Qafa Mushallal in the morning.

When Rasulullaah ρ reached Madinah, he sent for Hadhrat Umar τ and said to him, "O Umar! Would you have killed him if I issued the command?" When Hadhrat Umar τ replied in the affirmative, Rasulullaah ρ said, "Had you killed him on that day, many of the Ansaar would have felt insulted (because the skirmish had just taken place in which the Ansaar were in a weaker position). However, if I issue the command today, even they would be prepared to execute him. (Had you killed him then) People would have said that I attack my own companions, take them out of their homes (in Jihaad) and then kill them after having them bound."

It was with reference to this incident that Allaah revealed the verses:

هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَى مَنْ عِندَ رَسُولِ اللَّهِ
حَتَّى يَنفَضُّوا وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ
الْمُنَافِقِينَ لَا يَفْقَهُونَ يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ
لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ
وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

They *(the Munaafiqeen)* **are the ones who said, "Do not spend on those with Rasulullaah** ρ *(the Muhaajireen)* **until they disperse** *(leave Madinah)***."** *(However, they fail to realise that Allaah can sustain people without them because)* **To Allaah belongs the treasures of the heavens and the earth but the hypocrites do not understand** *(this)***. They** *(the Munaafiqeen)* **say, "If we return to Madinah, the honourable ones among us** *(the people of Madinah)* **shall certainly exile the humiliated ones** *(the Muhaajireen)***."** *(However, they fail to realise that it is the true Mu'mineen who are truly honourable because)* **All honour belongs to Allaah, His Rasool** ρ **and the Mu'mineen but the Munaafiqeen do not know it.** {Surah Munaafiqoon, verses 7,8}[1]

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Hadhrat Zaid bin Abi Habeeb narrates that when a man once came to Hadhrat Umar τ, Hadhrat Umar τ asked, "Where have you been?" "I have been guarding the borders," the man replied. Hadhrat Umar τ

[1] Ibn Abi Haatim. Ibn Katheer in his *Tafseer* (Vol.4 Pg.372) and Ibn Hajar in his *Fat'hul Baari* (Vol.8 Pg.458) have commented on the chain of narrators.
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asked further, "How many days did you spend on guard?" "Thirty days," was the reply. Hadhrat Umar τ commented, "Why did you rather not complete forty days?"[1]

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The Incident of a Woman and the Decision of Hadhrat Umar τ

Hadhrat Ibn Jurayj narrates that someone whom he regards to be a truthful person informed him that as Hadhrat Umar τ was patrolling (the streets of Madinah), he overheard a woman saying:

تَطَاوَلَ هذَا اللّيلُ وَ اسْوَدَّتْ جَانِبُه وَ أَرَّقَنِي أَن لاَّ حَبِيْبَ أُلاعِبُهُ

فَلَوْ لا حِذَارُ اللهِ لا شَيْءَ مِثْلُهُ لَزُعْزِعَ مِنْ هذَا السَّرِيرِ جَوَانِبُهُ

"The night is long and its ends have become dark
I am unable to sleep because I have no beloved to fondle

Were it not for fear of Allaah, which is something without a match
every end of this bed would be shaken furiously"

When Hadhrat Umar τ asked her what the matter was, she replied, "My husband has been away for several months and I have great desire for him." Hadhrat Umar τ asked, "Have you no evil intentions?" "Allaah forbid!" she exclaimed. Hadhrat Umar τ then said to her, "Control yourself for I shall sent a message to him."

When Hadhrat Umar τ had done this, he went to (his daughter) Hadhrat Hafsa رضي الله عنها and asked, "I wish to ask you something that worries me, so do remove my worries from me. Tell me after how long a period does a woman start desiring for her husband?" Hadhrat Hafsa رحمه الله cast down her gazes out of modesty. Hadhrat Umar τ said, "Verily

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[1] *Al Bidaaya wan Nihaaya* (Vol.4 Pg.157).
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Allaah does not shy away from the truth.” She then motioned with her hands to indicate three months, otherwise four.

Hadhrat Umar τ then wrote (to the governors of all the regions) that no army was to be kept away (from home) for more than four months.[1]

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Hadhrat Abdullaah bin Umar τ narration Hadhrat Umar τ once left the house at night. He then happened to overhear a woman recite the following couplet:

تَطَاوَلَ هذَا اللّيلُ وَ اسْوَدَّتْ جَانِبُه وَ أَرَّقَنِي أن لاَّ حَبِيْبَ ألاعِبُهُ

“The night is long and its ends have become dark
I am unable to sleep because I have no beloved to fondle”

Hadhrat Umar τ then asked his daughter Hadhrat Hafsa رضي الله عنها, “What is the maximum period that a woman can do without her husband?” She replied, “Four to six months.” Hadhrat Umar τ then said, “I shall then not keep an army (away from home) for more than this period.”[2]

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Hadhrat Ahmar τ who was the freed slave of Hadhrat Ummu Salma رضي الله عنها narrates that they were travelling with Rasulullaah ρ on an expedition when they passed by a stream. As Hadhrat Ahmar τ started transporting people across the stream, Rasulullaah ρ commented, “You are certainly a Safeena (a ship) today.”[3]

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Hadhrat Mudrik bin Awf Ahmis states that he was once with Hadhrat Umar τ when a messenger from Hadhrat Nu’maan bin Muqarrin τ arrived. When Hadhrat Umar τ asked him about the condition of the people, he mentioned those Muslim who had been martyred. He mentioned the names of the martyrs and added that there were many

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[1] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.308).
[2] Bayhaqi (Vol.9 Pg.29).
[3] Hasan bin Sufyaan, Ibn Mandah, Maalini and Abu Nu’aym, as quoted in *Muntakhab* (Vol.5 Pg.194).
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whom he did not recognise. Hadhrat Umar τ commented, “But Allaah knows them all.” Some people then said that there was a person who had sold his soul. They were referring to Hadhrat Awf bin Abi Hayya Ahmisi, also known as Abu Shubayl. Hadhrat Mudrik bin Awf interjected by saying, “O Ameerul Mu'mineen! These people are of the opinion that that uncle of mine threw himself into destruction.” Hadhrat Umar τ replied, “They are wrong. In fact, he bought the Aakhirah in exchange for this world.”

Hadhrat Awf had been fasting on the day that he was wounded. He was still alive when he was removed from the battlefield and refused to drink any water until he eventually passed away (in the state of fasting).[1]

Hadhrat Mudrik bin Awf Ahmis states that he was once with Hadhrat Umar τ when a messenger from Hadhrat Nu’maan bin Muqarrin τ arrived. When Hadhrat Umar τ asked him about the condition of the people, he mentioned those Muslim who had been martyred. He mentioned the names of the martyrs and added that there were many whom he did not recognise. Hadhrat Umar τ commented, “But Allaah knows them all.” Some people then said that there was a person who had sold his soul. They were referring to Hadhrat Awf bin Abi Hayya Ahmisi, also known as Abu Shubayl. Hadhrat Mudrik bin Awf interjected by saying, “O Ameerul Mu'mineen! These people are of the opinion that that uncle of mine threw himself into destruction.” Hadhrat Umar τ replied, “They are wrong. In fact, he bought the Aakhirah in exchange for this world.”

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The Du’aa Rasulullaah ρ Made on the Occasion of the Battle of Badr

Hadhrat Umar τ narrates that on the day of the Battle of Badr, Rasulullaah ρ looked at his Sahabah ψ who numbered just over three hundred. He then looked at the Mushrikeen who numbered over a thousand. Wearing only an upper and lower garment, Rasulullaah ρ then turned towards the Qibla and prayed, “O Allaah! Fulfil Your promise to me. O Allaah! If this group of Muslims is destroyed, You will

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[1] Ibn Abi Shaybah, as quoted in *Isaaba* (Vol.3 Pg.122).
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never again be worshipped on earth." Rasulullaah ρ continued seeking Allaah's help and praying to Him until his upper garment fell off. Hadhrat Abu Bakr τ came to put the garment on again and then held on to Rasulullaah ρ from behind saying, "O Rasulullaah ρ! What you have so persistently asked from your Rabb is sufficient for He will certainly fulfil the promise He made to you." It was then that Allaah revealed the verse:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلآئِكَةِ مُرْدِفِينَ

(O Muhammad ε, remember the time before the Battle of Badr) When you sought help from your Rabb and He accepted your du'aa saying, "I shall strengthen ***(reinforce)*** you with a thousand angels who will appear one after another ***(to help you fight the Mushrikeen)*.**" **{Surah Anfaal, verse 9}**[1]

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The Letter of Hadhrat Umar τ to his Commanders about Attaining a Deep Understanding of Deen

Hadhrat Ahwas bin Hakeem bin Umayr Absi narrates that Hadhrat Umar τ wrote the following in a letter addressed to the commanders of the various Muslims armies, "Endeavour to attain a deep understanding of Deen because no person can be excused for pursuing falsehood thinking that it is the truth. Similarly, no one can be excused for forsaking the truth in the belief that it is falsehood."[2]

In the chapter entitled "Rasulullaah ρ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause", it has already been narrated how much was spent by Sahabah ψ such as Hadhrat Abu

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[1] Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Jareer and others, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.275). Ibn Abi Shayba, Abu Awaana, Ibn Hibbaan, Abu Nu'aym, Ibn Mundhir, Ibn Abi Haatim, Abu Shaykh, Ibn Mardway and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.266).

[2] Aadam bin Abi Ayaas in his *Ilm*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.228).
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Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Talha τ, Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Abbaas τ, Hadhrat Sa'd bin Ubaadah τ, Hadhrat Muhamma bin Maslama τ and Hadhrat Aasim bin Adi τ. More details will be mentioned in a forthcoming chapter specifically dealing with the spending of the Sahabah ψ.

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The Statements of Hadhrat Umar τ Concerning Martyrs

Hadhrat Abul Bakhtari Taa'ee narrates that many people in Kufa gathered with Hadhrat Abul Mukhtaar the father of Mukhtaar bin Abu Ubayd at the bridge of Abu Ubayd. This was the place where Hadhrat Abu Ubayd (Thaqafi) was martyred (along with his entire battalion in the year 13 A.H.). All were martyred save for two or three men who used their swords to attack the enemy lines with such force that they opened up a path for themselves through which to escape. They eventually reached Madinah.

As the three were sitting one day and discussing the others (those who killed in the battle), Hadhrat Umar τ came to them and asked, "Tell me what you have been discussing about them?" They replied, "We were seeking forgiveness on their behalf and making du'aa for them." Hadhrat Umar τ threatened, "You will have to tell me what you were saying about them otherwise you will receive harsh treatment from me." They said, "We were saying that they are martyrs."

Hadhrat Umar τ then said, "I swear by the Being besides Whom there is no deity, Who has sent Muhammad ρ with the truth and without Whose command Qiyaamah will never take place! No living being knows what a dead person will receive by Allaah except for the Nabi of Allaah ρ because Allaah has forgiven all his past and future errors. I swear by the Being besides Whom there is no deity, Who has sent Muhammad ρ with the truth and guidance and without Whose command Qiyaamah will never take place! There are people who fight to show off, others who fight because of their tribal fanaticism, those who fight to attain worldly gain and those who fight for wealth. All those who fight will receive by Allaah only that which was in their hearts."[1]

[1] *Kanzul Ummaal* (Vol.2 Pg.292). Haafidh Ibn Hajar رحمه الله has commented on the chain of narrators.
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Hadhrat Maalik bin Aws bin Hadathaan τ that they were busy discussing an army that was martyred during the Khilaafah of Hadhrat Umar τ when one of them commented, "They were the workers of Allaah out in the path of Allaah so their rewards will be with Allaah." Another person observed, "Allaah will resurrect them (on the Day of Qiyaamah) according to the intentions they died with." To this, Hadhrat Umar τ remarked, "Correct. I swear by the Being Who controls my life that Allaah will certainly resurrect them according to the intentions the died with. There are people who fight for show and boasting while others fight with the intention of gaining things of this world. There are also those whom the battle takes by surprise and they have no option but to fight. Then there are those who fight with perseverance and with hope of rewards from Allaah. These are the true martyrs. In fact, even I have no idea of what will happen to me (in the Aakhirah) or of what will happen to you. All I do know is that the occupant of this grave (Rasulullaah ρ) has all his past and future errors forgiven."[1]

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Hadhrat Masrooq narrates that when mention was made of some martyrs in front of Hadhrat Umar τ, he addressed the people saying, "Whom do you regard to be martyrs?" The people replied, "O Ameerul Mu'mineen! Martyrs are those who are killed in these battles." When he received this reply, Hadhrat Umar τ said, "In that case, martyrs will be plenty. Let me enlighten you on the subject. Bravery and cowardliness are natural traits amongst people which Allaah places wherever He wills. The truly brave person is therefore the one who fights with fervour without caring whether he returns to his family. On the other hand, the coward is the one who flees from the battlefield on account of his wife. The true martyr is he who gives his life with the hope of earning rewards from Allaah. The true Muhaajir is he who leaves the acts that Allaah forbids and the true Muslim is he from whose tongue and hands other Muslims are safe."[2]

Hadhrat Abu Atiyya τ reports that Rasulullaah ρ was once sitting when he was informed that a man had passed away. Rasulullaah ρ asked, "Has any of you seen him do any good deed?" "Yes," replied another Sahabi τ, "I once stood guard with him in the path of Allaah." Rasulullaah ρ then and those with him then stood up and Rasulullaah ρ

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[1] Tammaam.
[2] Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.2 Pg.292).

led the Janaazah salaah (funeral prayer) for the deceased. When the Sahabi τ was placed in the grave, Rasulullaah ρ threw some sand with his hands and then said, "Although your companions think that you are amongst the inmates of Jahannam, I testify that you are from amongst the inhabitants of Jannah." Addressing Hadhrat Umar bin Khattaab τ, Rasulullaah ρ then said, "Do not ask about the (evil) actions of people, but rather enquire about their (good deeds which are acts of) Islaam."[1]

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Hadhrat Abu Atiyya τ narrates that when a person passed away during the time of Rasulullaah ρ, some of the Sahabah ψ said, "O Rasulullaah ρ! Do not lead the Janaazah salaah for him." Rasulullaah ρ then asked, "Has anyone seen him (do any good deed)." The Hadith continues further.[2]

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Another narration from Hadhrat Abu Aa'idh τ states that Rasulullaah ρ once left for the Janaazah of a Sahabi τ. When the deceased was placed (before Rasulullaah ρ), Hadhrat Umar bin Khattaab τ said, "Do not lead the Janaazah salaah for him, O Rasulullaah ρ, because he was a sinful man." Rasulullaah ρ then turned to the other Sahabah ψ and asked, "Has anyone seen him (do any good deed)." The Hadith continues further like the one quoted above.[3]

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Hadhrat Amr bin Shurahbeel τ reports that when Hadhrat Sa'd bin Mu'aadh τ was struck with an arrow during the Battle of Khandaq, his blood spilled on Rasulullaah ρ. Hadhrat Abu Bakr τ arrived and (seeing the condition of Hadhrat Sa'd τ) said, "Oh, my back has been broken!" (This was an expression of shock.) After Rasulullaah ρ bade him to be silent, Hadhrat Umar τ arrived and exclaimed, "Innaa Lillaahi wa innaa Ilayhi Raaji'oon!"[4]

Hadhrat Qais bin Abi Haazim narrates that Hadhrat Umar τ once delivered and sermon in which he said, "There is a palace in the everlasting Jannah that has five hundred doors. At each door there are five thousand wide-eyed damsels. None but a prophet can enter it." He

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[1] Tabraani. Haythami (Vol.5 Pg.288) has commented on the chain of narrators.
[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.291).
[3] Bayhaqi in *Shu'abul Imaan*, as quoted in Mishkaat Pg. 328.
[4] Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.8 Pg.122).
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then turned to the grave of Rasulullaah ρ and said, "All the best to you, O occupant of this grave." Thereafter, he continued, "Or a Siddeeq (may enter it)." He then turned to the grave of Hadhrat Abu Bakr τ and said, "All the best to you, O Abu Bakr." Then he continued saying, "Or a martyr (may enter it)." He then turned to himself saying, "How will you ever attain martyrdom, O Umar?" He then added, "The same Allaah Who took me out of Makkah to migrate to Madinah has the power to pull martyrdom to me."[1] Hadhrat Abdullaah bin Mas'ood τ says, "Allaah then did pulled martyrdom to him at the hands of the worst of creation who was a slave of Mughiera τ."[2]

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Hadhrat Aslam narrates that Hadhrat Umar τ used to make the following du'aa: "O Allaah! Bless me with martyrdom in Your path and make my death in the city of Your Rasool ρ."[3] Another narration from Hadhrat Hafsa رضي الله عنها states that Hadhrat Umar τ prayed, "O Allaah! Let me be killed in Your path and have my death in the city of Your Nabi ρ." When Hadhrat Hafsa رضي الله عنها asked him how this was possible, he replied, "Allaah shall make it happen when He wills."[4]

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Hadhrat Humayd bin Abdur Rahmaan Himyari narrates that a Sahabi by the name of Hadhrat Humama τ once fought a battle in Isfahan during the Khilaafah of Hadhrat Umar τ when he prayed thus: "O Allaah! Humama claims that he loves to meet You. O Allaah, if he is true, grant him the resolve (to search for martyrdom) and if he is false, then give him death in Your path even though he dislikes it." The remainder of the Hadith states that he was finally martyred and that Hadhrat Abu Moosa Ash'ari τ also testified that he was a true martyr.[5]

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Hadhrat Ma'qal bin Yasaar τ reports that Hadhrat Umar τ once consulted with the Hurmuzaan (a Persian leader who accepted Islaam after being defeated by the Muslims). Hadhrat Umar τ asked, "What are

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[1] Tabraani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.275).
[2] Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.55) where Haythami has commented on the chain of narrators.
[3] Bukhari.
[4] Ismaa'eeli, as quoted in *Fat'hul Baari* (Vol.4 Pg.71).
[5] Abu Dawood, Musaddad, Haarith, Ibn Abi Shaybah and Ibn Mubaarak, as quoted in *Isaaba* (Vol.1 Pg.355).
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your opinions? Should we start with Faaris, Azerbaijan or Isfahan?" Hurmuzaan replied, "Faaris and Azerbaijan are wings while Isfahan is the head. If you cut one wing, the other wing will take over but if you cut the head, both wings will become useless. Start with the head." Hadhrat Umar τ then entered the Masjid where he found Hadhrat Nu'maan bin Muqarrin τ performing salaah. Hadhrat Umar τ sat beside Hadhrat Nu'maan τ and when he had completed his salaah, Hadhrat Umar τ said, "I wish to appoint you as commander." Hadhrat Nu'maan τ said, "Not as a collector but as a warrior." "As a warrior indeed," confirmed Hadhrat Umar τ. Hadhrat Umar τ then sent him to Isfahan.

In the remainder of the Hadith, it is reported that Hadhrat Mughiera τ said to Hadhrat Nu'maan τ, "May Allaah have mercy on you! Launch the attack because we are being pressed (the arrows of the enemy are coming fast and furious)." Hadhrat Nu'maan τ replied, "You are undoubtedly a man of many virtues. However, I have fought with Rasulullaah ρ and whenever he did not launch an attack at the beginning of the day, he would postpone it for the time when the sun had passed the meridian, when the wind started to blow and Allaah's help would descend."

Thereafter, Hadhrat Nu'maan τ said, "I shall wave my flag thrice. When I wave it the first time, every man should attend to the call of nature and then perform wudhu. When I wave it the second time, every man should check his weapons and shoe straps and fix them. Then when I wave it for the third time, you should attack and should not turn your attention to each other. If Nu'maan is killed, none should turn their attention to him either for I am to make a du'aa to Allaah which I stress that every person say Aameen to. (He then made the du'aa saying) O Allaah! Grant Nu'maan martyrdom today with your assistance to the Muslims and make them victorious."

Hadhrat Nu'maan τ then waved his flag the first time, followed by the second and then the third. He then wore his armour and launched the attack. He was the first to fall in battle. Hadhrat Ma'qal τ reports, "I went up to Hadhrat Nu'maan τ but then recalled his instruction. I therefore marked the spot and proceeded. Whenever we killed an enemy soldier, his companions immediately became oblivious of us (to tend to him). (The Persian leader) Dhul Haajibayn fell from his mule, causing his abdomen to cut open. Allaah then granted us victory. I then went to Hadhrat Nu'maan τ with a container of water. As I washed the sand from his face, he asked who I was. When I informed him that

I was Ma'qal bin Yasaar, he asked, 'What has happened to the Muslims?' 'Allaah has given them victory,' I replied. He then said, 'All praise to Allaah! Write to Hadhrat Umar τ informing him of this.' It was then that his soul departed."[1]

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The Incident of Hadhrat Umar τ and his brother Zaid τ Concerning not Wearing Armour with the Intention of being Martyred

Hadhrat Abdullaah bin Umar τ narrates that on the day that the Battle of Uhud was fought, Hadhrat Umar τ said to his brother, "Take my armour, dear brother." His brother replied, "I desire martyrdom just as you do." They both therefore left the armour.[2]

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Hadhrat Qaasim bin Abdur Rahmaan bin Raafi τ who belonged to the Banu Adi bin Najjaar tribe narrates that Hadhrat Anas bin Nadhar τ the uncle of Hadhrat Anas bin Maalik τ came across some men from the Muhaajireen and the Ansaar (during the Battle of Uhud) who had lost all morale to fight. Amongst them was Hadhrat Umar bin Khattaab τ and Hadhrat Talha bin Ubaydillaah τ. Hadhrat Anas bin Nadhar τ asked them, "What makes you sit here?" "Rasulullaah ρ has been martyred," they replied. He then said to them, "What is the use of living after him? Stand up and die for that which Rasulullaah ρ died for!" He then faced the enemy and fought until he was killed.[3]

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Hadhrat Aasim bin Amr bin Qataadah reports that after the Battle of Uhud, a delegation from the Adhal and Qaara tribes came to Rasulullaah ρ and said, "O Rasulullaah ρ! Islaam has come to us so send with us a group of your Sahabah ψ to make us understand the Deen, to teach us the Qur'aan and to educate us about the Shari'ah of

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[1] Tabari (Vol.4 Pg.249).
[2] Tabraani narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.298). Ibn Sa'd (Vol.3 Pg.275) and Abu Nu'aym in *Hilya* (Vol.1 Pg.367) have also reported the narration.
[3] Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.34).
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Islaam." Rasulullaah ρ therefore sent with them six Sahabah ψ, whose names have been recorded.

These Sahabah ψ proceeded with these people until they reached Rajee, which was a well of the Hudhayl tribe situated at one end of Hijaaz where the Hada'a region commences. There the people accompanying the Sahabah ψ betrayed them and solicited help from the Hudhayl tribe. Unaware of what was happening, the Sahabah ψ were in their camp when they were suddenly surrounded by many men brandishing their swords. When the Sahabah ψ grabbed their swords to fight them, the men said, "We swear by Allaah that we do not wish to kill you. All we want is to get some money from the people of Makkah in exchange for you. We give you assurance in the name of Allaah that we shall not kill you." However, Hadhrat Marthad τ, Hadhrat Khaalid bin Bukayr τ and Hadhrat Aasim τ said, "By Allaah! We shall never ever accept a promise or pledge from a Mushrik."

The Couplets that Hadhrat Aasim τ Recited and His Body is Protected from the Mushrikeen

Hadhrat Aasim τ then recited some couplets which meant:

"Far from being a sick man, I am a powerful archer

And my bow has a sturdy string

Arrows with long and wide shafts glide over it
Death is true whereas life is a fake

Whatever Allaah has destined will certainly happen to a man
And man will have to return to Him

May my mother forsake me if I do not fight you"

Hadhrat Aasim τ also said the following:

I am Abu Sulaymaan with arrow made by (the expert arrow-maker) Muq'ad

And with a bow that is like a kindled fire

I feel no fear when a warrior comes storming on a speedy camel
And my shield is made from the hide of a bull with little hair

(To top it all) I am a firm believer in everything revealed to Muhammad ρ

He is also reported to have said:

I am Abu Sulaymaan and warriors like me are excellent archers
I am also from a tribe that is a most honourable one

Hadhrat Aasim τ then fought the Mushrikeen until he and his two companions were martyred. After killing Hadhrat Aasim τ, the Hudhayl intended to severe his head to sell it to Sulaafa bint Sa'd bin Shuhayd. When her son was killed in the Battle of Uhud, she made a vow that if she ever got the head of Hadhrat Aasim τ, she would drink wine from his skull. However, a swarm of wasps protected his body. When the Mushrikeen were prevented from getting to it, they said, "Leave him until the evening when the wasps would have left. We can then have him." Allaah then sent heavy rains flowing down the valley, which carried his body away.

Hadhrat Aasim τ had made a promise to Allaah that because the Mushrikeen were impure, none of them should ever touch him and he would not touch any of them either. When the news of the wasps protecting the body of Hadhrat Aasim τ reached Hadhrat Umar τ, he said, "Allaah protects the Mu'min servant. Aasim τ vowed that no Mushrik should touch him and that he would not touch any Mushrik during his lifetime, so Allaah prevented it from happening after his death just as Allaah prevented it during his lifetime."

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Hadhrat Ja'far bin Abdullaah bin Aslam Hamdaani τ narrates that the first casualty during the Battle of Yamaamah was Hadhrat Abu Aqeel Unayfi τ. An arrow struck him between his shoulder and heart. The arrow bent and therefore did not kill him. When the arrow was removed, the left side of his body became paralysed because of the
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injury. This occurred during the early part of the day and he was taken to the camp. When the fighting grew intense, the Muslims were being defeated and driven back behind their camp.

As Hadhrat Abu Aqeel τ lay in a weak condition because of his wound, he heard Hadhrat Ma'n bin Adi τ calling to Ansaar, "Trust in Allaah! Trust in Allaah and attack the enemy once again." Hadhrat Ma'n τ was walking quickly ahead of the others. This was during the time when the Ansaar were shouting, "Let us Ansaar separate! Let us Ansaar separate!" One by one, the Ansaar started separating from the others (and grouping together to launch an attack that would encourage the others).

Hadhrat Abdullaah bin Umar τ says, "Abu Aqeel τ jumped up to join his people (the Ansaar). I said to him, 'What are you doing, Abu Aqeel? You are in no condition to fight.' He replied, 'A caller has announced my name.' 'He has called for the Ansaar and is not referring to the injured,' I explained. He replied, 'I am from the Ansaar and I shall respond even though I have to crawl.'"

Hadhrat Abdullaah bin Umar τ narrates further that Hadhrat Abu Aqeel τ the fastened his back and took a naked sword in his right hand. He then started calling, "O Ansaar! Attack the enemy once more like the Battle of Hunayn." The Ansaar then regrouped and spearheaded an extremely fierce attack on the enemy, forcing them to retreat to an orchard. The Muslims and the enemy met at close quarters and crossed swords with each other.

Hadhrat Abdullaah bin Umar τ says that he saw the injured arm of Hadhrat Abu Aqeel τ severed from the shoulder and lying on the ground. Hadhrat Abu Aqeel τ sustained fourteen wounds, each of which were fatal by themselves. Musaylama was killed and when Hadhrat Abdullaah bin Umar τ reached Hadhrat Abu Aqeel τ, he was lying on the ground breathing his last. When Hadhrat Abdullaah bin Umar τ called Hadhrat Abu Aqeel τ's name, he responded by muttered in a faint voice, "At your service! Who has won the battle?" Hadhrat Abdullaah bin Umar τ informed him, "Glad tidings (we have been victorious)!" Raising his voice, Hadhrat Abdullaah bin Umar τ added, "The enemy of Allaah had been killed!" Hadhrat Abu Aqeel τ then pointed his finger towards the heavens, praised Allaah and then passed away. May Allaah shower His mercy on him.

Hadhrat Abdullaah bin Umar τ says that after returning, he informed (his father) Hadhrat Umar τ about the events that transpired, to which Hadhrat Umar τ commented, "May Allaah shower His mercy on him. He continued asking for martyrdom and searching for it. As far as I know, he was amongst the best of Rasulullaah ρ's companions and was one of the early Muslims."[1]

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Hadhrat Ubaydullaah bin Abdullaah bin Utba τ says that the news reached him that Hadhrat Umar bin Khattaab τ said, "When Uthmaan bin Madh'oon τ died naturally without being martyred, his status dropped in my eyes. I said to myself, 'Look at this man who was extremely abstinent from the world and then passed away without being martyred!' Uthmaan τ stayed in this position in my estimation until Rasulullaah ρ passed away. I then said, 'Shame on me! Even the best of people pass away naturally.' When Abu Bakr τ passed away naturally, I said, 'Shame on me! Even the best of us pass away naturally.' The status of Uthmaan bin Madh'oon τ was then restored to the position it previously enjoyed in my sight."[2]

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Hadhrat Ali bin Abi Taalib τ says, "I know of no person who did not make Hijrah secretly except for Umar bin Khattaab τ. When he decided to make Hijrah, he hung his sword from his neck, carried his bow on his shoulder and took a few arrows in his hand. He then proceeded to the Kabah where the leaders of the Quraysh were sitting in their gatherings. He went around the Kabah seven times and then performed two Rakaahs salaah by the Maqaam Ibraheem. Thereafter, he approached each gathering individually saying, "May your faces be disfigured! Whoever wants his mother to mourn him, his children to become orphans and his wife to become a widow should meet me behind this valley (to try and stop my Hijrah)." None dared follow him.

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A narration of Ibn Is'haaq states that Amr bin Abd Wadd was covered in armour when he stepped forward and called, "Who will fight me?" Hadhrat Ali bin Abi Taalib τ stood up and said, "I shall accept the

[1] Ibn Sa'd (Vol.3 Pg.473)
[2] Ibn Sa'd and Abu Ubayd in his *Ghareeb*, as quoted *Muntakhab* (Vol.5 Pg.240).
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challenge, O Nabi of Allaah ρ." Rasulullaah ρ said, "That is Amr. Be seated." Amr then called out again saying, "Is there nobody to fight me?" He then started making fun of the Muslims by saying, "Where is that Jannah of yours about which you claim that anyone killed from you will enter? Can you not send even one man to fight me?" Hadhrat Ali τ again stood up and volunteered for the task. However, Rasulullaah ρ again bade him to be seated. When Amr pronounced his challenge for the third time and also recited some poetry (to ridicule the Muslims), Hadhrat Ali τ got up and said, "O Rasulullaah ρ! I shall do it." "But that is Amr," cautioned Rasulullaah ρ. Hadhrat Ali τ replied, "(I am prepared to fight) Even though it is Amr." With the permission of Rasulullaah ρ, Hadhrat Ali τ walked towards Amr with the following couplets on his lips (which meant):

"Do not be hasty because coming your way
is a respondent to your challenge who is not at all helpless

He comes with true resolve and foresight
For it is truth that brings salvation to every successful person

I have great hope of setting on you
Women who wail over the bodies of the dead

Using such a powerful strike of the sword
That will be spoken about in all battles"

"Who are you?" Amr asked. "I am Ali," came the reply. "The son of Abd Manaaf?" asked Amr. Hadhrat Ali τ replied, "I am Ali the son of Abu Taalib." Amr said, "Dear nephew! Have you any uncles who are elder than you, (rather send them to fight me) for I do not like to spill your blood." Hadhrat Ali τ remarked, "However, I swear by Allaah that I would love to spill your blood." Amr flew into a rage at this. He dismounted from his animal and drew his sword which appeared to be a spark of fire. He then stormed angrily at Hadhrat Ali τ, who faced him with his leather shield.

Amr struck the shield with such force that the sword cut right through it and injured Hadhrat Ali τ's head. Hadhrat Ali τ then struck an artery of Amr's shoulder so forcefully that Amr fell to the ground. Dust then began to fly and when Rasulullaah ρ heard "Allaahu Akbar", the Sahabah ψ knew that Hadhrat Ali τ had killed Amr. Hadhrat Ali τ then recited the following couplets which meant:

"Will a band of horsemen launch a surprise attack against me?

O my companions, retreat and leave them to me

Today my anger prevents me from fleeing from the battlefield
As did the unmistaken strike of a sword to my head"

He concluded with a few verses that meant:

"By his foolish judgement, he worshipped stones
while by my correct judgement, I worship the Rabb of Muhammad ρ

When I returned, I left him lying on the ground
Like a fallen trunk of a palm lying somewhere between sand dunes and higher ground

I preserved my dignity by not taking his clothes
But had I been the one to fall, he would have snatched away all my clothing

O coalition of forces! Never think that Allaah will stop assisting
His Deen and His Nabi ρ "

Hadhrat Ali τ then went to Rasulullaah ρ, whose face was gleaming. Hadhrat Umar bin Khattaab τ asked him, "Why did you not take his armour? No Arab has armour better than his." Hadhrat Ali τ replied, "When I struck him with my sword, he used his groin area to shield himself (because of which his private parts became exposed) so I felt too shy for this cousin of mine to take off his armour."[1]

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As the Muslims were leaving Uhud, Rasulullaah ρ told (the famous poet) Hadhrat Hassaan τ to says something in praise of Hadhrat Talha τ. He obliged by saying the following couplets (which meant):

[1] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.106).
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“On the day of the valley (the Battle of Uhud), Talha assisted Muhammad ρ

During a time of extreme hardships and difficulties

With his bare hands he shielded (Rasulullaah ρ) from the arrows
And placed his hand beneath the swords (to shield Rasulullaah ρ) because of which it was paralysed

After Muhammad ρ, he led all the others
He erected the mill of Islaam until it could function by itself”

Hadhrat Abu Bakr τ then recited the following (which meant):

“Talha defended the Nabi of guidance as the cavalry chased him
When they eventually caught up, he defended all of Deen

He patiently bore the injuries when his comrades had left
At that time, people were either rightly guided or misguided

O Talha bin Ubaydillaah! Incumbent for you
is the gardens of Jannah and marriage to its beautiful wide-eyed damsels”

Hadhrat Umar τ then said the following couplet (in praise of Hadhrat Talha τ):

“He defended the Nabi of guidance with his drawn sword
at a time when everyone had fled and dispersed”

Rasulullaah ρ then commented, “What you have said is true, O Umar.”[1]
The manner in which Hadhrat Talha τ fought during the Battle of Uhud has already been narrated (in the chapter “Rasulullaah ρ Endures Hardship and Difficulty when Giving Da'wah towards Allaah” under the subheading “The Hardship Rasulullaah ρ Bore During the Battle of Uhud”).

[1] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.68) with commentary on the chain of narrators. Ibn Hibbaan has also reported the narration, as quoted in *Lisaan* (Vol.3 Pg.77).

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Hadhrat Moosa bin Uqba narrates that when Rasulullaah ρ offered the sword to the Sahabah ψ, Hadhrat Umar τ first asked for it. When Rasulullaah ρ ignored him, Hadhrat Zubayr bin Awwaam τ asked for it. Rasulullaah ρ ignored him as well. The two men felt very disappointed about it. When Rasulullaah ρ offered it for the third time, Hadhrat Abu Dujaana τ asked to have it. Rasulullaah ρ gave it to him and he truly fulfilled the rights of that sword.

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Hadhrat Muhammad bin Seereen narrates that Hadhrat Umar τ decreed that Hadhrat Baraa bin Maalik τ should not be appointed as the commander of any expedition because this would spell destruction (because he cared not for his life and would lead the others to places where the risk may be too much for them).[1]

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Tabraani narrated from Muhammad bin Sallaam Jumhi τ that Hadhrat Umar τ wrote to Hadhrat Sa'd τ saying, "I shall reinforce you with two thousand men. They are Amr bin Ma'diyakrib τ and Tulayha bin Khuwaylid τ."

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The Anxiety of the Muhaajireen and the Ansaar when they Fled During the Battle for the Bridge and the Statement of Hadhrat Umar τ

Hadhrat Aa'isha رضي الله عنها reports that as Hadhrat Abdullaah bin Zaid τ was passing my the door of her room, she heard Hadhrat Umar τ call out, "Let us hear the news, O Abdullaah bin Zaid!" Hadhrat Umar τ was inside the Masjid. (When Hadhrat Abdullaah bin Zaid τ entered the Masjid) Hadhrat Umar τ repeated, "What news do you have, O Abdullaah bin Zaid?" Hadhrat Abdullaah bin Zaid τ said, "I am bringing you the news, O Ameerul Mu'mineen." When he came before Hadhrat

[1] Ibn Sa'd, as quoted in *Muntakhab* (Vol.5 Pg.144).

Umar τ, Hadhrat Abdullaah bin Zaid τ informed him about what had transpired. Hadhrat Aa'isha رضي الله عنها says that she had never heard a more detailed and accurate account of any incident given by someone who had been present there. When the defeated Muslim army returned and Hadhrat Umar τ noticed the anxiety of the Muhaajireen and the Ansaar because they had fled the battlefield, he said, "Do not worry, O assembly of Muslims! I am your base to which you have withdrawn (to replenish your strength before returning to battle)."

The Anxiety of Hadhrat Mu'aadh Qaari τ when he Fled During the Battle for the Bridge and the Statement of Hadhrat Umar τ

Hadhrat Muhammad bin Abdur Rahmaan bin Husayn and others report that Hadhrat Mu'aadh Qaari τ from the Banu Najjaar tribe was amongst those who was present and had fled during the battle for the Bridge of Abu Ubayd. He always wept whenever he recited the following verse of the Qur'aan:

وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلاَّ مُتَحَرِّفاً لِّقِتَالٍ أَوْ مُتَحَيِّزاً إِلَى فِئَةٍ فَقَدْ بَاء بِغَضَبٍ مِّنَ اللّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

On such a day *(of battle)*, **whoever will turn his back to them with a reason other than altering the course of battle** *(such as pretending to flee so that the enemy follows them into an ambush)* **or** *(flees with a reason other than)* **retreating to** *(join with)* **another group** *(of Muslim soldiers so that their combined force can fight the enemy)*, **then indeed he shall return with Allaah's anger and his abode shall be Jahannam** *(because deserting the battlefield is a major sin)*. **What an evil place to return to!** {Surah Anfaal, verse 16}

Hadhrat Umar τ would then say to him, "Do not weep, O Mu'aadh. I am your base to whom you have retreated (to regroup and have reinforcements before launching another attack)."[1]

[1] Ibn Jareer (Vol.4 Pg.70).

Hadhrat Sa'd bin Ubayd Qaari τ Returns to the Land of the Battle from which he fled to Redeem himself

Hadhrat Abdur Rahmaan bin Abu Layla τ says that Hadhrat Sa'd bin Ubayd τ was a companion of Rasulullaah ρ who was with the army that was defeated on the day that Hadhrat Abu Ubayd τ was martyred (at the bridge). He received the title of Qaari, a title that no other companion of Rasulullaah ρ received. Hadhrat Umar τ once said to him, "Do you wish to go to Shaam where the Muslims are in a weak position and the enemy are becoming bold against them. You may perhaps you will be able to cleanse the mistake of your fleeing." Hadhrat Sa'd τ replied, "No. I shall go only to the land from which I fled and fight only that enemy who forced me to do what I did." He then went to Qaadisiyyah where he was martyred.[1]

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In a narration discussing the dispatching of Hadhrat Usaama τ's army, Hadhrat Hasan τ narrates that Hadhrat Abu Bakr τ left his home to meet the army. As he saw them off, Hadhrat Abu Bakr τ was walking while Hadhrat Usaama τ rode his animal. In the meanwhile, Hadhrat Abdur Rahmaan bin Auf τ was leading Hadhrat Abu Bakr τ's animal along. Hadhrat Usaama τ said, "O Khalifah of Rasulullaah ρ! Either you ride or I shall dismount." Hadhrat Abu Bakr τ instructed, "By Allaah! Neither should you dismount nor shall I ride! What harm can there be if my feet get dusty for a while in the path of Allaah? A person proceeding in the path of Allaah receives the reward of seven hundred good deeds for every step he takes. In addition to this, his status is elevated by seven hundred degrees and seven hundred of his sins are forgiven." After Hadhrat Abu Bakr τ had seen them off as was returning, he requested, "If you deem it appropriate to assist me with (leaving) Hadhrat Umar τ (behind with me in Madinah), please do so." Hadhrat Usaama τ then allowed Hadhrat Umar τ to stay back.[2]

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Hadhrat Umar τ says that it was during Ramadhaan that they marched with Rasulullaah ρ for the Battle of Badr and for the conquest of Makkah.[3]

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[1] Ibn Sa'd (Vol.3 Pg.300).
[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.314).
[3] Tirmidhi, as quoted in *Fat'hul Baari* (Vol.4 Pg.131).

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Another narration quotes that Hadhrat Umar τ said, "We marched on two military expeditions with Rasulullaah ρ during Ramadhaan; the Battle of Badr and the conquest of Makkah. On both occasions, we did not fast."[1]

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Hadhrat Tha'laba bin Abu Maleek τ narrates that Hadhrat Umar τ was once distributing some cloth amongst the women of Madinah. When a single good cloth was still left over, some people with him said, "O Ameerul Mu'mineen! Give it to the granddaughter of Rasulullaah ρ married to you." They were referring to Hadhrat Ummu Kulthoom رضي الله عنها, the daughter of Hadhrat Ali τ (and Hadhrat Faatima رضي الله عنها). Hadhrat Umar τ said, "Ummu Saleet is more deserving." Hadhrat Ummu Saleet رضي الله عنها was a woman from the Ansaar who had pledged allegiance to Rasulullaah ρ. Hadhrat Umar τ went on to explain, "Because she sewed water bags for us during the Battle of Uhud."[2]

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Another narration quotes that Hadhrat Umar τ said, "I heard Rasulullaah ρ say, 'Whether it was to the right or to the left, in whichever direction I turned I saw her (Hadhrat Ummu Ammaara رضي الله عنها) fighting in my defence.'"[3]

In yet another narration, Hadhrat Hamza bin Sa'eed τ narrates that some woollen shawls were once brought to Hadhrat Umar τ. Amongst them was a very large one of excellent quality. Some people indicated that it was of great value and should be sent to Safiyya bint Ubayd who was recently married to Hadhrat Umar τ's son Abdullaah τ. However, Hadhrat Umar τ said, "I shall send it to someone who is more deserving to it, namely Ummu Ammaara Nusayba bint Ka'b رضي الله عنها about whom I heard Rasulullaah ρ say, 'Whether it was to the right or to the left, in whichever direction I turned I saw her fighting in my defence.'"[4]

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[1] Ibn Sa'd and Ahmad, as quoted in *Kanzul Ummaal* (Vol.4 Pg.329).
[2] Bukhari. Abu Nu'aym and Abu Ubayd have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.97).
[3] Waaqidi, as quoted in *Isaaba* (Vol.4 Pg.479).
[4] Ibn Sa'd narrating from Waaqidi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.98).

The Statement of Hadhrat Umar τ Concerning Dissension

In the narration discussing the scenario before the pledge of allegiance was taken at the hand of Hadhrat Abu Bakr τ, Hadhrat Saalim bin Ubayd states that someone from the Ansaar said, "(Who do we not appoint) A leader from amongst us (Ansaar) and another from amongst you (Muhaajireen)." Hadhrat Umar τ responded to this by saying, "Two swords in one sheath!? They will never fit."[1]

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A man related that they once took some things for Hadhrat Abu Dharr τ. However, when they reached Rabdha (the place where he lived) and asked for him, he was no available. Someone told them that Hadhrat Abu Dharr τ had requested (the Ameerul Mu'mineen) to perform Hajj and had received permission. The men then left for Mina (where they found him). They were once sitting in his company when someone informed him that (the Ameerul Mu'mineen) Hadhrat Uthmaan τ had performed four Rakaahs salaah (in Mina)[2]. This upset Hadhrat Abu Dharr τ greatly and he had strong words to say. He also said, "When I performed salaah behind Rasulullaah ρ (in Mina), he performed only two Rakaahs salaah. I then performed salaah behind Abu Bakr τ and Umar τ (both of whom also performed two Rakaahs)." (Despite saying this) Hadhrat Abu Dharr τ then stood up (when the salaah was performed) and performed four Rakaahs salaah (behind Hadhrat Uthmaan τ). Someone said to him, "You have just criticised the Ameerul Mu'mineen but you now do the same thing he did?" Hadhrat Abu Dharr τ replied, "Causing dissension (by opposing the Ameerul Mu'mineen) is even worse. I have heard Rasulullaah ρ say, 'There shall be kings after me. Never disgrace them because whoever ventures to do so will have taken off the rope of Islaam from his neck and cast it away. The repentance of such a person will never be accepted until he fills the void he has created (by repairing the damage he has done to the Deen), which he will be unable to do and he then returns to the ranks of those who honour the king.' Rasulullaah ρ has commanded us not to allow the kings to overpower us with regards to three factors (although we should honour them, this should not prevent us from

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[1] Bayhaqi (Vol.8 Pg.145).

[2] Hadhrat Uthmaan τ had married in Makkah and had intended to stay a few days in Makkah, because of which he was not a Musaafir
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three things): (1) that we enjoin people to do good, (2) that we prevent them from evil and (3) that we teach them the Sunnah."[1]

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Hadhrat Qataadah narrates that Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ all performed two Rakaahs (Fardh) salaah in Makkah and in Mina. Hadhrat Uthmaan τ also used to do this during the initial years of his Khilaafah. However, he then started performing four Rakaahs. When this news reached Hadhrat Abdullaah bin Mas'ood τ, he recited "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon" but (when the salaah was performed), he then stood up and performed four Rakaahs salaah (behind Hadhrat Uthmaan τ). Someone said to him, "You have just recited 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon' but you have performed four Rakaahs salaah?" Hadhrat Abdullaah bin Mas'ood τ replied, "Causing dissension (by opposing the Ameerul Mu'mineen) is even worse."[2]

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Hadhrat Ali τ once said (to the people), "Continue doing as you have been doing (during the terms of the previous Khalifahs) because I hate disunity. Either people remain an undivided nation or I die (without seeing any disunity) as my companions (Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ) had passed away." For this reason Hadhrat Ibn Seereen was of the opinion that most of the narrations that some people of extreme viewpoints narrated from Hadhrat Ali τ were false (they fabricated narrations to cause more disunity).[3]

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Hadhrat Urwa bin Zubayr τ says that (after hearing about the demise of Rasulullaah ρ) Hadhrat Abu Bakr τ came on his animal from the Sunh district of Madinah. He then dismounted at the door of the Masjid. He was filled with heartache and grief as he sought permission to enter the room of his daughter Hadhrat Aa'isha رضي الله عنها. When she gave permission, he entered the room where Rasulullaah ρ had passed away on the bed. Sitting around Rasulullaah ρ were his wives who veiled their faces and concealed themselves from Hadhrat Abu Bakr τ. Of course, there was

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[1] Ahmad, Haythami (Vol.5 Pg.216) has commented on the chain of narrators.
[2] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.242).
[3] Bukhari, Abu Ubayd in *Kitaabul Amwaal* and Isfahaani in *Hujjah*, as quoted in *Muntakhab* (Vol.5 Pg.50).
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no need for Hadhrat Aa'isha رضي الله عنها to do so. Hadhrat Abu Bakr τ opened the face of Rasulullaah ρ and then knelt on his knees to kiss Rasulullaah ρ. He wept as he said, "What the son of Khattaab says is not true[1]. I swear by the Being Who controls my life that Rasulullaah ρ has certainly passed away. May Allaah's mercy be showered on you, O Rasulullaah ρ! You are so pure in life and in death!"

Hadhrat Abu Bakr τ then covered the face of Rasulullaah ρ and hastened to the Masjid, skipping over the shoulders of people sitting there until he reached the pulpit. When he saw Hadhrat Abu Bakr τ approach, even Hadhrat Umar τ sat down. Standing at the side of the pulpit, Hadhrat Abu Bakr τ called the people and they all sat down and kept silent. He recited the Shahaadah as he knew it and said, "Allaah Y had given the news of the demise of His Nabi ρ when he was still alive amongst you. He has also given you the news of your own deaths. Death is a reality and there will come a time when none besides Allaah Y will be alive. Allaah has declared:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

'Muhammad ε is but a Rasool *(of Allaah)*. **Indeed many Rusul have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)*? **He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)*. **Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)*.**'"[2]**

Hadhrat Umar τ exclaimed, "Is this verse in the Qur'aan? By Allaah, to this day, I had never known that it was ever revealed (I had completely forgotten about it)!" Hadhrat Abu Bakr τ continued, "Allaah has also mentioned the following about Muhammad ρ:

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ

'Indeed, you *(O Rasulullaah ρ)* **shall certainly die, and they shall all die as well.'[3]**

Allaah has also mentioned:

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[1] Hadhrat Umar bin Khattaab τ had been telling people that Rasulullaah ρ had not passed away but his soul had merely been transported away to the heavens and would soon return.

[2] Surah Aal Imraan, verse 144.

[3] Surah Zumar, verse 30.

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

'Everything shall perish but His Countenance. All decisions rest with Him and to Him shall you all be returned *(after death)*.'[1]

Allaah also says:

كُلُّ مَنْ عَلَيْهَا فَانٍ * وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

'Everything on earth shall perish *(on the Day of Qiyaamah if not sooner)*. *(When this happens,)* **Only the countenance of your Rabb the Possessor of majesty and benevolence shall remain** *(forever, without ever perishing)*.'[2]

Allaah says in another verse:

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ

'Every soul shall taste death and it is only on the Day of Qiyaamah that you will be given your rewards in full *(although partial rewards are received in this world and in the grave)*.'"[3]

Hadhrat Abu Bakr τ continued, "Allaah had given a lifetime to Rasulullaah ρ and kept him alive until he established the Deen of Allaah, made the commands of Allaah explicit, passed on the message of Allaah and exerted himself in the path of Allaah. In this condition, Allaah then took him away after he had left you on a path. Now whoever dies will die after being exposed to the clear proofs (of Imaan) and the great cure (to kufr, which is the Qur'aan). Therefore, whoever took Allaah as his Rabb should know that Allaah is Alive and shall never die. On the other hand, whoever worshipped Muhammad ρ and took him as a god should know that their god is no more. Fear Allaah, O people! Hold fast to your Deen and rely on your Rabb because the Deen of Allaah has been established and the word of Allaah is complete. Allaah will assist whoever assists the Deen of Allaah and it is Allaah Who will strengthen His Deen. Indeed, the Book of Allaah that is amongst you is a light and a source of healing. It is through this Book that Allaah had guided Muhammad ρ and it contains the details of the things that Allaah has made Halaal and what He has made Haraam. By

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[1] Surah Qasas, verse 88.
[2] Surah Rahmaan, verses 26, 27.
[3] Surah Aal Imran, verse 185.

Allaah! We have no concern for any of Allaah's creation that wishes to attack us because the swords of Allaah are drawn and we shall never put them down. We shall continue fighting those who oppose us just as we did with Rasulullaah ρ. Whoever now seeks to oppress shall be oppressing only himself." The Muhaajireen then Hadhrat Abu Bakr τ left together with Hadhrat Abu Bakr τ to (tend to the burial of) Rasulullaah ρ.[1]

The Sermon of Hadhrat Umar τ when Most of the Sahabah ψ pledge their allegiance to Hadhrat Abu Bakr τ

Hadhrat Anas τ reports that he heard the closing sermon of Hadhrat Umar τ as he sat on the pulpit the day after Rasulullaah ρ passed away. Hadhrat Abu Bakr τ sat in silence without saying a word. Hadhrat Umar τ said, "I wished that Rasulullaah ρ would remain alive until we had all passed away, so that he would be the last of us alive. (However, we have nothing to fear because) Even though Muhammad ρ has passed away, Allaah has left in our midst a light (the Qur'aan) by which we are guided and which has also guided Muhammad ρ. Abu Bakr τ is the close companion of Rasulullaah ρ. He was 'the second of the two' (in the cave with Rasulullaah ρ during the Hijrah[2]) and he is the most worthy of administering the affairs of the Muslims. You should therefore stand up and pledge your allegiance to him."

Although a large group had already pledged their allegiance to Hadhrat Abu Bakr τ in the hall of the Banu Saa'idah, the general pledge of all the Muslims took place in the Masjid.[3] Imaam Zuhri narrates from Hadhrat Anas τ that on that day Hadhrat Umar τ kept insisting that Hadhrat Abu Bakr τ mount the pulpit until he was forced to do so. The general public then pledged their allegiance to him.

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Imaam Zuhri narrates from Hadhrat Anas τ that the day after the Sahabah ψ had pledged their allegiance to Hadhrat Abu Bakr τ in the

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[1] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.243).
[2] This refers to verse 40 of Surah Taubah in which Allaah says, **"If you do not assist him** *(Rasulullaah ρ)*, **then indeed Allaah had assisted him when the Kuffaar drove him out** *(of Makkah)*. **He was the second of the two** *(the other being his bosom friend Abu Bakr τ)* **when they were** *(hiding from the Kuffaar)* **in the cave** *(outside Makkah)* **and he** *(Rasulullaah ρ)* **told his companion** *(Abu Bakr τ) (when the Kuffaar were on the verge of capturing them)*, **"Do not grieve** *(do not fear for my safety)*. **Verily Allaah is with us** *(and He will protect us from the Kuffaar)*.**"**
[3] Bukhari.
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hall, Hadhrat Abu Bakr τ sat on the pulpit (in the Masjid) as Hadhrat Umar τ stood by. Speaking before Hadhrat Abu Bakr τ, Hadhrat Umar τ duly praised Allaah and then said, "O people! What I told you yesterday (that Rasulullaah ρ had not passed away) was incorrect. Neither have I found this in the Book of Allaah nor has Rasulullaah ρ instructed me to say it. However, I always thought that Rasulullaah ρ would be the last of us (an found it difficult to accept that he had left the world before us). Nevertheless, Allaah has left with you His Book by which he guided Rasulullaah ρ. If you hold fast to it, Allaah shall guide you to that which He has guided Rasulullaah ρ. Allaah has also united you under the leadership of the best amongst you, namely the close companion of Rasulullaah ρ who was 'the second of the two when they were in the cave'. So stand up and pledged your allegiance to Abu Bakr τ." The general public then pledged their allegiance to Hadhrat Abu Bakr τ after some had already pledged their allegiance in the hall.

Hadhrat Abu Bakr τ then addressed the people. After duly praising Allaah, he said, "O people! Although I have been appointed as your leader, I am by no means the best of you[1]. Should I so what is right, do assist me and should I do wrong, do correct me. To be truthful is a great trust while lying is a terrible misappropriation of trust. The weak amongst you are powerful in my eyes and I shall see that I remove the causes for his complaint. On the other hand, the powerful ones amongst you are weak in my eyes and I shall endeavour to take from them the dues (they owe to others), Inshaa Allaah. Whenever a nation forsakes Jihaad, Allaah humiliates them and whenever immoral behaviour becomes widespread amongst them, Allaah surrounds them with calamities. Obey me as long as I obey Allaah and His Rasool ρ. However, should I ever disobey Allaah and His Rasool ρ, you are not obliged to obey me at all. You may now stand up for your salaah. May Allaah shower His mercies on you all."[2]

The Khilaafah of Hadhrat Abu Bakr τ and the Lecture that Hadhrat Umar τ delivered Concerning what Happened in the Hall of the Banu Saa'idah

Hadhrat Abdullaah bin Abbaas τ says that he used to teach the Qur'aan to Hadhrat Abdur Rahmaan bin Auf τ and he was waiting for Hadhrat

[1] Hadhrat Abu Bakr τ said this because of his humility. Otherwise, the Ulema of the Ummah unanimously agree that he is the best of all the Sahabah ψ.
[2] Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.247).

Abdur Rahmaan bin Auf τ one day in Mina during the final Hajj that Hadhrat Umar bin Khattaab τ performed. When Hadhrat Abdur Rahmaan bin Auf τ returned to the place where they were staying, he informed Hadhrat Abdullaah bin Abbaas τ that a man had approached Hadhrat Umar τ and told him about someone else who had said, "When Umar τ passes away, I shall pledge my allegiance to a certain man (Hadhrat Talha bin Ubaydullaah τ) because the pledge of allegiance taken to Abu Bakr τ was a very sudden thing and came to a completion (I shall also do so all of a sudden and he will automatically become the Khalifah)." Hadhrat Umar τ said, "Inshaa Allaah I shall deliver a lecture to the people tonight to warn them about this group that wishes to snatch away the Khilaafah." However, Hadhrat Abdur Rahmaan bin Auf τ said, "Do not do that, O Ameerul Mu'mineen because Hajj brings together even the riff-raff and people of low understanding. When you stand up to address the people, it is these types of people who will dominate the gathering and when you speak, they will exaggerate your words without understanding them and give them interpretations they were never intended to mean. Wait until you reach Madinah because it is the place of Hijrah and the Sunnah. There you should gather the learned scholars and prominent people and address them at ease. They will understand you and interpret your words as you intend them." Hadhrat Umar τ then said, "If I reach Madinah, I shall definitely address the people about this at the first opportunity."

Hadhrat Abdullaah bin Abbaas τ relates further, "When we returned to Madinah on a Friday during the end of Dhul Hijjah, I hastened to the Masjid at midday without bothering about the intense heat. There I saw that Sa'eed bin Zaid τ had beat me and was sitting on the right hand side of the pulpit. I sat in front of him with my knees touching his. It was not long before Umar τ arrived. I said, 'This afternoon he will say such things on this pulpit that were never said before.' Sa'eed bin Zaid τ refuted what I said by saying, 'It is unlikely that he will say anything that no other has mentioned before.' Umar τ sat down and after the Mu'adhin had finished, he stood up. After duly praising Allaah, he said, 'O people! What I wish to say today has been predestined for me to say for I know not whether death may be lurking before me. Therefore, whoever understands what I say and remembers it should take it as far as his conveyance can carry him. However, I do not give permission for anyone who does not understand it well to go and lie about me.'"

Hadhrat Umar τ continued, "Allaah had sent Muhammad ρ with the truth and revealed a Book to him. Amongst the verses revealed to him

were the verses of Rajm (stoning to death of a married person found guilty of adultery). We read the verse, memorised it and understood it. Rasulullaah ρ therefore had people stoned and we did so after him. I fear that as lengthy periods of time pass by you, people would begin to say, 'We do not find the verse of Rajm in the Qur'aan.' They will therefore go astray by forsaking a compulsory injunction that Allaah has detailed. Rajm is therefore established in the Book of Allaah to be enforced on married males and females when either proven guilty beyond doubt, when pregnancy takes place or when the person confesses.

Take note that we also used to read, 'Do not turn away from your forefathers (by associating yourselves with others) because turning away from them is extreme ingratitude.' (Just as it was with the verse of Rajm, the words of this verse were abrogated without the injunction being cancelled). Listen well! Verily Rasulullaah ρ said, 'Never be excessive in praising me as people were excessive in praising Isa the son of Maryam υ. I am only a servant of Allaah, so refer to me as Allaah's servant and His Rasool ρ.' The news has also reached me that one of you has said, 'When Umar τ passes away, I shall pledge my allegiance to so-and-so.' No person should ever be fooled into saying that the pledge of allegiance taken to Abu Bakr τ was a very sudden thing and came to a completion. Although it did happen very quickly, Allaah had saved the entire Ummah from any evil (that would have been the result of it being delayed). In addition to this, you have no one today of the calibre of Abu Bakr τ for whom people would sacrifice their very lives.

What happened on the day that Rasulullaah ρ passed away was that Ali τ, Zubayr τ and those with them stayed behind in the house of Faatima رضي الله عنها the daughter of Rasulullaah ρ. On the other hand, every one of the Ansaar stayed behind in the hall of the Banu Saa'idah while the Muhaajireen gathered around Abu Bakr τ. I said, 'O Abu Bakr τ! Let us go to our Ansaar brothers.' As we walked towards them, we met two righteous men (Hadhrat Uwaym Ansaari τ and Hadhrat Ma'n τ) who informed us about what the Ansaar were doing. They asked, 'Where are you off to, O assembly of Muhaajireen?' 'We are off to see our brothers from the Ansaar,' we replied. 'No!' they said, 'There is no need for you to do that. Why don't you Muhaajireen rather discuss your own affairs.' I said, 'By Allaah! We shall definitely go to them.' We then went to the hall of the Banu Saa'idah where we found the Ansaar gathered together.' In their midst we saw someone wrapped in a

blanket. ‘Who is that?’ I asked. ‘Sa’d bin Ubaadah,’ they replied. I asked further, ‘What is wrong with him?’ ‘He is ill,’ came the reply.

After we were seated, one of the Ansaar stood up to give a lecture. After duly praising Allaah, he said, ‘We are the Ansaar (helpers) of Allaah’s Deen and the army of Islaam. You, O assembly of Muhaajireen, are the group of our Nabi ρ and one of you has mentioned things that give us the impression that you wish to snub us and keep the Khilaafah away from us.’ When he was silent, I intended to say something that I had prepared. It was an impressive speech that I intended saying before Abu Bakr τ in which (my usual) harshness was well concealed. However, Abu Bakr τ bade me to be quiet and I did not wish to oppose him since he was more knowledgeable and more composed than me (so I remained seated). By Allaah! (When he spoke) Abu Bakr τ did not omit to say anything that impressed me from what I had prepared. Until he had completed, he either said exactly what I wanted to say or better than that.

He said, ‘You (Ansaar) are most worthy of whatever good you have already mentioned. However, the Arabs associate leadership only with the Quraysh tribe because their lineage and their city is the best. I have selected two persons for you. You may pledge your allegiance to whichever one of them you choose.’ Abu Bakr τ then took hold of my hand and the hand of Abu Ubaydah bin Jarraah τ. Besides this, there was nothing of his speech that I disliked. By Allaah! I would prefer being led to be executed for committing no crime rather than being the leader of a community that includes Abu Bakr τ. This is what I felt at that time and I do not know whether this opinion would change at the time of my death.

Someone from the Ansaar then said, ‘I have the perfect solution and the best medicine for this. O assembly of Quraysh! Let there be an Ameer from amongst us and another from amongst you.’ Order was then lost and voices started being raised. This reached such a point that we feared serious dissension. I then said, ‘Stretch out your hand, O Abu Bakr!’ When he stretched out his hand, I pledged my allegiance to him and all the Muhaajireen followed suit. The Ansaar then also pledged their allegiance to him. (In the furore) We happened to bump Sa’d bin Ubaadah τ over. When someone said, ‘You have killed Sa’d,’ I replied, ‘Allaah has killed Sa’d.’ By Allaah! From all matters that we have jointly participated in, there was no matter more timeously done than the pledge of allegiance taken at the hand of Abu Bakr τ. (We

acted quickly because) We feared that if we left the Ansaar without any pledge of allegiance being taken, they would take the pledge of allegiance by themselves (at the hands of someone else). We would then either be forced to pledge our allegiance as they had done against our wishes or we would have to oppose them, the obvious result of which would have been anarchy and disorder. (The crux is that) Whoever pledges his allegiance to another without consulting the Muslims has not pledged any allegiance and neither has the other person any authority (as a leader). In fact, it is feared that they would both be killed.

A narration of Zuhri from Hadhrat Urwa τ states that the two men who met Hadhrat Abu Bakr τ and Hadhrat Umar τ were Hadhrat Uwaym bin Saa'idah τ and Hadhrat Ma'n bin Adi τ. A narration of Sa'eed bin Musayyib clarifies that the Sahab τ who said, "I have the perfect solution and the best medicine for this" was Hadhrat Hubaab bin Mundhir τ.[1]

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The Narration of Hadhrat Abdullaah bin Abbaas τ Concerning the Talk of Khilaafah that took Place in the Hall of the Banu Saa'idah

Hadhrat Umar τ narrates that what actually happened after Rasulullaah ρ passed away was that someone came and informed them that the Ansaar had gathered with Hadhrat Sa'd bin Ubaadah τ in the hall of the Banu Saa'idah where they intended taking the pledge of allegiance. Hadhrat Umar τ, Hadhrat Abu Bakr τ and Hadhrat Abu Ubaydah bin Jarraah τ stood up in alarm and hastened towards the Ansaar fearing that they may introduce something strange into Islaam. En route they happened to meet two truthful men; Hadhrat Uwaym bin Saa'idah τ and Hadhrat Ma'n bin Adi τ. When the two men asked where the others were off to, the others replied, "We are off to see your people (the Ansaar) concerning what we have heard about their activities." The two men said, "You may return because you can never be opposed and nothing cane be done without your approval." Hadhrat Umar τ says,

[1] Ahmad, Maalik and many others, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.245). Bukhari, Abu Ubayd in his *Gharaa'ib* (Vol. Pg.), Bayhaqi and Ibn Abi Shayba have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.138,139).
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"We refused to listen to them and continued. In the meantime, I was preparing a speech to say to them. When we eventually reached them, we found them all around Sa'd bin Ubaadah who was lying on a bed due to illness."

When the Muhaajireen arrived, the Ansaar addressed them saying, "O assembly of the Quraysh! Let there be an Ameer from amongst us and another from amongst you." Hadhrat Hubaab bin Mundhir τ added, "I have the perfect solution and the best medicine for this. By Allaah! If you agree, we could make this as pleasant as a young camel." "Take it easy," said Hadhrat Abu Bakr τ. As he started talking, he first bade Hadhrat Umar τ to be silent. Thereafter, he praised Allaah and said, "O assembly of Ansaar! I swear by Allaah that we do not deny your virtues. We neither deny the high status that you have reached in Islaam nor the rights that we owe you. However, even you acknowledge that no other tribe enjoys the status that the Quraysh enjoys amongst all the Arabs. You also know well that the Arabs will unite only under the leadership of one of them. While we (from the Quraysh) shall be the leaders, you (Ansaar) shall be our ministers. Fear Allaah! Do not cause divisions in Islaam and do not be the first to introduce something strange into Islaam. I have selected two men (referring to Hadhrat Umar τ and Hadhrat Abu Ubaydah bin Jarraah τ). Whichever of them you choose to pledge your allegiance, you may rest assured that he is dependable."

Hadhrat Umar τ says, "By Allaah! There was nothing that I wanted said which Abu Bakr τ did not say except this part (where he named me as a potential candidate). I swear by Allaah that I would prefer being killed, then brought back to life and then being killed again for no crime on my part rather than being appointed leader of a community that includes Abu Bakr τ." Hadhrat Umar τ then addressed the gathering saying, "O assembly of Ansaar! O assembly of Muslims! Indeed the person most worthy of leadership after Rasulullaah ρ is 'the second of the two when they were in the cave'. He is Abu Bakr τ who was clearly the very first (to enter Islaam)."

Hadhrat Umar τ then grabbed the hand of Hadhrat Abu Bakr τ but before he could pledge his allegiance to Hadhrat Abu Bakr τ, an Ansaari beat him to it. All the other people followed suit and no attention was given to Hadhrat Sa'd bin Ubaadah τ.[1]

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[1] Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.139).

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Hadhrat Ibn Seereen رحمه الله narrates from a man from the Banu Zurayq tribe that on that fateful day (when Rasulullaah ρ passed away), Hadhrat Abu Bakr τ and Hadhrat Umar τ went to the Ansaar. Hadhrat Abu Bakr τ said, "O assembly of Ansaar! We certainly do not deny the rights owed to you. In fact, no Mu'min can deny these rights. By Allaah! You have always shared in any good that came to us. However, the Arabs will never accept and shall never be happy with any leader that does not belong to the Quraysh. This is because from all Arabs the Quraysh are the most eloquent of people, have the best lineage, have the best city and feed the most people. So come to Umar and pledge your allegiance to him." "No!" replied the Ansaar. "Why not?" asked Hadhrat Umar τ. The Ansaar replied, "Because we fear that he will give others preference over us." Hadhrat Umar τ said, "Never! I shall never do this as long as I live. Rather pledge your allegiance to Abu Bakr τ." Hadhrat Abu Bakr τ said to Hadhrat Umar τ, "You are stronger than me." "But you are more virtuous than me," responded Hadhrat Umar τ. Hadhrat Umar τ repeated this three times. On the third time, Hadhrat Umar τ added, "Together with your virtue, you shall have my strength with you." Addressing the people, he then said, "Pledge your allegiance to Abu Bakr τ." As people were pledging their allegiance to Hadhrat Abu Bakr τ, some people approached Hadhrat Abu Ubaydah bin Jarraah τ (to pledge allegiance to him). Hadhrat Abu Ubaydah τ said to them, "How can you come to me when you have amongst you 'the second of the two'?"[1]

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Hadhrat Abul Bakhtari narrates that Hadhrat Umar τ said to Hadhrat Abu Ubaydah bin Jarraah τ, "Stretch out your hand so that I may pledge my allegiance to you because I have heard Rasulullaah ρ say that you are the Ameen of this Ummah." Hadhrat Abu Ubaydah bin Jarraah τ replied, "I am not likely to step head of a person whom Rasulullaah ρ had commanded to lead us in salaah and who then led us in salaah until Rasulullaah ρ passed away."[2]

Another narration states that Hadhrat Abu Ubaydah τ said, "Since accepting Islaam I have never seen you so something so ridiculous!

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[1] Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).
[2] Ahmad. Haythami (Vol.5 Pg.183) has commented on the chain of narrators.

How can you pledge allegiance to me when you have amongst you As Siddeeq who is 'the second of the two'?"[1]

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The Differences between Hadhrat Umar τ and Hadhrat Khaalid bin Sa'eed τ Concerning the Khilaafah of Hadhrat Abu Bakr τ

Hadhrat Sakhar τ who was Rasulullaah ρ's bodyguard[2] narrates that Hadhrat Khaalid bin Sa'eed bin Aas τ was in Yemen when Rasulullaah ρ passed away. He arrived in Madinah a month after Rasulullaah ρ's demise wearing a silken cloak. When he met Hadhrat Umar τ and Hadhrat Ali τ, Hadhrat Umar τ called out to the people, "Tear up his cloak! How can he wear silk when he is a Muslim man in times of peace?" After the people had torn his cloak up, Hadhrat Khaalid bin Sa'eed τ said, "O Abu Hasan (Hadhrat Ali τ)! O family of Abd Manaaf! Have you been overpowered in leadership?" Hadhrat Ali τ said to him, "Do you view this as a power struggle or Khilaafah?" Hadhrat Khaalid bin Sa'eed τ said, "O family of Abd Manaaf! No person better than you should overpower you in this matter (how could you allow Abu Bakr τ do so when he does not belong to the family of Abd Manaaf?)." Hadhrat Umar τ then said to Hadhrat Khaalid τ, "May Allaah smash your mouth! By Allaah! If any liar contemplates on what you have mentioned, he will do harm only to himself."[3]

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Hadhrat Ummu Khaalid رضي الله عنها who was the daughter of Hadhrat Khaalid bin Sa'eed τ narrates that her father returned from Yemen only after the Muslims had already pledged their allegiance to Hadhrat Abu Bakr τ. Addressing Hadhrat Ali τ and Hadhrat Uthmaan τ, he said, "Do you people who are from the family of Abd Manaaf accept that a person who does not belong to your clan should be appointed as your leader?" When Hadhrat Umar τ reported this to Hadhrat Abu Bakr τ, Hadhrat Abu Bakr τ ignored it while it remained in the heart of Hadhrat Umar τ.

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[1] Ibn Sa'd and Ibn Jareer.

[2] Rasulullaah ρ used bodyguards during a while, but then stopped using them when Allaah revealed verse 67 of Surah Maa'idah where Allaah says, **"Allaah shall protect you from the people"**.

[3] Tabari (Vol.4 Pg.28). Sayf and Ibn Asaakir have also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).

Hadhrat Khaalid bin Sa'eed τ continued staying in Madinah for three months without pledging his allegiance to Hadhrat Abu Bakr τ.

When Hadhrat Abu Bakr τ once passed by the house of Hadhrat Khaalid bin Sa'eed τ one afternoon, Hadhrat Abu Bakr τ greeted him. Hadhrat Khaalid τ said, "Do you want me to pledge my allegiance to you?" Hadhrat Abu Bakr τ replied, "All I want you to do is to enter into the agreement that all the Muslims have entered into." Hadhrat Khaalid τ then said, "Let us make an appointment for tonight when I shall pledge my allegiance to you." Hadhrat Khaalid τ arrived when Hadhrat Abu Bakr τ was seated on the pulpit and pledged his allegiance.

Hadhrat Abu Bakr τ always had a good opinion of Hadhrat Khaalid bin Sa'eed τ and respected him. When Hadhrat Abu Bakr τ once dispatched an army to Shaam, he appointed Hadhrat Khaalid τ as the commander (and gave him the flag). When Hadhrat Khaalid τ took the flag home, Hadhrat Umar τ said to Hadhrat Abu Bakr τ, "How can you give command to Khaalid when he had made those statements in the past?" Hadhrat Umar τ insisted so much that Hadhrat Abu Bakr τ eventually sent Hadhrat Abu Arwa Dowsi to Hadhrat Khaalid τ with the message, "The Khalifah of Rasulullaah ρ requests you to return the flag to us." Hadhrat Khaalid τ took out the flag and handed it over. He then said, "By Allaah! Just as the appointment to command did not please me, the dismissal does not grieve me. The one to be blamed is someone other than the Khalifah (i.e. Hadhrat Umar τ)."

Hadhrat Ummu Khaalid narrated further, "It was not long afterwards that Abu Bakr τ came to apologise to my father and took a promise from him not to every speak ill of Umar τ. By Allaah! My father then always prayed for Umar τ until he passed away."[1]

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Hadhrat Aasim narrates that during his final illness, Hadhrat Abu Bakr τ had the people gathered together and then had some men carry him to the pulpit. This was the last lecture that he ever delivered. After praising Allaah, he said:

"O people! Beware of this world and never place your trust in it for it is extremely deceptive. Rather give preference to the Aakhirah over the world and inculcate great love for it. The love for any one of the two develops hatred for the other. It is by this matter of

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[1] Ibn Sa'd (Vol.4 Pg.97).
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Khilaafah that all our affairs are governed and its end will be set right only by those factors that set right its initiation. Therefore, the only person worthy of assuming this office is the one who is most powerful amongst you, who can exercise the greatest control over his desires, who is most strict when the occasion demands austerity and most compassionate when the occasion demands leniency. He should be one who is most willing to act on the opinions of people with knowledge and insight and does not engross himself in futilities. He does not grieve over matters that do not present themselves to him, is not shy to learn and is not alarmed by emergencies. He is meticulous about managing finances and will neither embezzle any funds fail in his duty towards it in a fit of anger or enmity. He is prepared for things to come and his preparation consists of fear for Allaah and obedience to Him. Such a person is none other than Umar bin Khattaab."

After saying this, Hadhrat Abu Bakr τ descended from the pulpit.[1]

The Qualities of a Khalifah as Described by Hadhrat Umar τ

Hadhrat Abdullaah bin Abbaas τ says, "I served Umar τ in a manner that no other member of his family served him. I was also very informal with him in a manner that no member of his household was. He would sit with me and show me a lot of respect. We were sitting alone in his house one day when he heaved such a sigh that made me think he was about to die. I asked, 'Some grave matter of concern, O Ameerul Mu'mineen?' He replied, 'Some grave concern indeed.' 'What is it?' I asked. He then asked me to come closer to him. When I did so, he said, 'I can find no one worthy of this post of Khilaafah.' I then named certain individuals and asked him what he thought of them. These happened to be the six men whom he chose as the consultative assembly. Umar τ said something about each one of these men and then said, 'No person is suitable for the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly.'"[2]

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Another narration also from Hadhrat Abdullaah bin Abbaas τ states, "I was sitting with Umar τ one day when he heaved such a sigh that I

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[1] Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.3 Pg.147)
[2] Ibn Sa'd.
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thought his ribs would crack. I said to him, 'O Ameerul Mu'mineen! It can only be a grave worry that would cause you to sight like that.' He agreed by saying, 'It is indeed something grave. I do not know to whom I should hand the post of Khilaafah over to.' He then turned to me and said, 'Perhaps you deem your companion (Ali τ) to be worthy of the post?' 'I certainly do,' I replied, 'he was one of the first Muslims and he possesses great qualities.' Umar τ commented, 'He is indeed as you say, but he is a man who enjoys jest and humour.'"

The narration then continues up to the point where Hadhrat Umar τ says, "No person is suitable for the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly." Hadhrat Abdullaah bin Abbaas τ used to say, "These traits were combined in no other person besides Umar τ."[1]

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Hadhrat Abdullaah bin Abbaas τ mentioned, "I used to serve Umar τ and always stood in awe of him. I went to his house one day as he sat there all alone. He then heaved such a heavy sigh that I thought he was about to die. He then raised his head to the sky and again breathed a heavy sigh. I then plucked up the courage and said to myself,' By Allaah! I am certainly going to ask him about this.' I then said to him, 'By Allaah! It must have been a grave concern that has made you sigh like this O Ameerul Mu'mineen. 'He replied, 'By Allaah! The concern is grave indeed! I cannot find anyone suitable to fill this post of Khilaafah. Perhaps you feel that your companion (Ali τ) is worthy of the post.' I responded by saying, 'O Ameerul Mu'mineen! Is he not worthy of the post since he had made Hijrah? Is he not worthy of the post because of his close companionship with Rasulullaah ρ? Is he not worthy of the post because of his family ties with Rasulullaah ρ?' Umar τ commented, 'He is indeed as you say, but he is a man who enjoys jest and humour.'"

The narration then continues up to the point where Hadhrat Umar τ says, "No person can bear the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about

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[1] Abu Ubayd in his *Gharaa'ib* and Khateeb in *Ruwaatul Maalik*.
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monetary affairs without being miserly." Hadhrat Abdullaah bin Abbaas τ also adds that Hadhrat Umar τ said, "None can shoulder this post of Khilaafah besides a person who does not compromise on principles, who does not behave ostentatiously and who does not give in to vain desires. None can shoulder this responsibility from Allaah besides someone who never utters any word that forces him to contradict his resolve and who judges with fairness even against his own people."[1]

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Hadhrat Umar τ once said, "It is improper for anyone to assume his post of Khilaafah except someone who possesses four qualities. Someone who is lenient without being weak, who is strong without being harsh, who is cautious about monetary affairs without being miserly and who is generous without being extravagant. If any one of these qualities is missing, the other three will become useless."[2] Another narration quotes Hadhrat Umar τ as saying, "None can shoulder this responsibility from Allaah besides a person who does not compromise on principles, who does not behave ostentatiously, who does not give in to vain desires, who is not concerned with developing his standing and who never conceals the truth even when angry."[3]

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Hadhrat Sufyaan bin Abi Awjaa narrates that Hadhrat Umar bin Khattaab τ once said, "By Allaah! I know not whether I am a Khalifah or a king. If I am a king, then the matter is serious indeed." Someone from the audience said, "O Ameerul Mu'mineen! There is a distinct difference between the two. A Khalifah only takes something rightfully and then uses it rightfully. By the grace of Allaah, you are exactly like this. On the other hand, a king oppresses people by usurping things from some and then giving them to others." Hadhrat Umar τ remained silent.[4]

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Hadhrat Salmaan τ reports that Hadhrat Umar τ once asked them, "Am a I a king or a Khalifah?" Hadhrat Salmaan τ replied, "If you had ever (unlawfully) taken even a Dirham or less from the property of the

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[1] Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.3 Pg.158,159).
[2] Abdur Razzaaq.
[3] Abdur Razzaaq, Ibn Asaakir and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).
[4] Ibn Sa'd (Vol.3 Pg.221).
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Muslims and then used it illegally, you would be a king and not a Khalifah." Hadhrat Umar τ then began to weep bitterly.[1]

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A man from the Banu Asad tribe narrates that he was present when Hadhrat Umar τ once addressed his companions. Amongst them was Hadhrat Talha τ, Hadhrat Salmaan τ, Hadhrat Zubayr τ and Hadhrat Ka'b τ. He said to them, "I want to ask you something. However, you should beware not to lie to me because you would then destroy me as well as yourselves. I ask you to tell me in the name of Allaah whether I am a Khalifah or a king." Hadhrat Talha τ and Hadhrat Zubayr τ said, "You are asking us something that we have no knowledge of. We are unable to distinguish a Khalifah from a king." Hadhrat Salmaan τ then testified with full conviction that Hadhrat Umar τ was a Khalifah and not a king. Hadhrat Umar τ responded by saying, "You have a right to comment because you had been frequenting the company of Rasulullaah ρ." Hadhrat Salmaan τ then qualified his statement by saying, "I say this because you exercise justice amongst your subjects, you distribute between them with fairness, you treat them with the compassion that a man treats his own family and you pass judgement according to the Book of Allaah."

Hadhrat Ka'b τ then said, "I was under the impression that none in this gathering besides me could differentiate between a king and a Khalifah. However, it is evident that Allaah has filled Salmaan with wisdom and knowledge." Hadhrat Ka'b τ the addressed Hadhrat Umar τ saying, "I testify that you are definitely a Khalifah and not a king." Hadhrat Umar τ then asked, "How is this?" Hadhrat Ka'b τ (who had been scholar of the previous scriptures) replied, "I have found mention of you in Allaah's scriptures." "Was mention made of me by my name?" enquired Hadhrat Umar τ. "No," replied Hadhrat Ka'b τ, "but I have found mention of you by your qualities. I have found (the following) 'Nubuwwah and then Khilaafah and mercy on the pattern of Nubuwwah. Thereafter again Khilaafah and mercy on the pattern of Nubuwwah, followed by kingship with a bit of oppression'."[2]

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[1] Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.383).
[2] Nu'aym bin Hammaad in his *Fitan*, as quoted in *Kanzul Ummaal* (Vol.4 Pg.389).
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Leniency and Firmness of a Khalifah

Hadhrat Sa'eed bin Musayyib reports that when Hadhrat Umar τ was appointed as Khalifah, he delivered a lecture to the people from the pulpit of Rasulullaah ρ. After praising Allaah, he said:

"O people! I know well the feelings of you people that I am too harsh and stern. However, I was like that because I had been with Rasulullaah ρ as his servant and attendant and Rasulullaah ρ was as Allaah describes him in the Qur'aan: "**extremely forgiving and merciful towards the Mu'mineen"**. I was therefore like a drawn sword for him unless he chose to sheath me or prevent me from doing something, in which case I would desist. Otherwise, I would be stern with people in place of the leniency that Rasulullaah ρ showed. This was my behaviour alongside Rasulullaah ρ until Allaah took him from this world in a condition that he was pleased with me. I thank Allaah tremendously for that extremely good fortune. I then adopted the same attitude with the Khalifah of Rasulullaah ρ Abu Bakr τ. You people know well his respectability, his humility and his leniency. I was also at his service like a sword in his defence, combining my sternness with his leniency. If he took the initiative in any matter before I could, I would restrain myself. Otherwise, I would forge ahead. This was my behaviour alongside him until Allaah took him from this world in a condition that he was pleased with me. I thank Allaah tremendously for that extremely good fortune.

Now that the Khilaafah has been handed over to me, I know well that some of you would say, 'He was stern with us when someone else was the Khalifah, what will now happen once he is himself the Khalifah?' You people have no need to ask anyone about me because you know me and have had experiences with me. You know as much about the practices of your Nabi ρ as I do. I have asked Rasulullaah ρ everything that I needed to ask and I now have no regrets about not asking him anything that I had wanted to ask. Now that I am Khalifah, you should understand well that the sternness you have been seeing in me shall be multiplied against an oppressor and a criminal. It will also be employed to take back from the strong ones what they had taken from the weak. However, despite all of this sternness, I shall still place my cheek on the ground for people who abstain from immoral behaviour and evil and who are obedient. If there ever arises any differences between myself and any of you concerning any matter of judgement, I shall not

refuse to walk with him to (a third party) whom you choose, who will look into the matter causing the conflict. So fear Allaah, O servants of Allaah and assist me against yourselves by restraining yourselves from carrying rumours and also assist me against myself by enjoining what is good and forbidding me from evil and presenting me with good counsel in the task that Allaah has appointed me to."[1]

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Hadhrat Muhammad bin Zaid τ reports that Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Zubayr τ, Hadhrat Talha τ, Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Sa'd τ once got together. Because Hadhrat Abdur Rahmaan bin Auf τ was the most at ease with Hadhrat Ali τ, the others said to him, "O Abdur Rahmaan! Why don't you speak to the Ameerul Mu'mineen on behalf of all the people and tell him that it often happens that a person in need approaches him for his need but then returns without having his need tended to because his fear for the Ameerul Mu'mineen prevents him from presenting his case."

Hadhrat Abdur Rahmaan bin Auf τ then went to Hadhrat Umar τ and addressed him saying, "O Ameerul Mu'mineen! Do be more lenient towards the people because it often happens that a person in need approaches you for his need but then returns without having his need tended to because his fear for you prevents him from presenting his case." Hadhrat Umar τ said, "O Abdur Rahmaan! I want you to swear in the name of Allaah whether or not it was Ali, Uthmaan, Talha, Zubayr and Sa'd who asked you to speak to me." Hadhrat Abdur Rahmaan bin Auf τ replied, "I swear by Allaah that it was certainly them." Hadhrat Umar τ then said, "O Abdur Rahmaan! I swear by Allaah that I had been so lenient with the people that I began to fear (the wrath of) Allaah because of my leniency. Thereafter, I was so stern with the people that I began to fear (the wrath of) Allaah because of my sternness. What course is there now available for me?"

Hadhrat Abdur Rahmaan bin Auf τ stood up weeping and dragged along his shawl as he said, "Oh dear! What will become of the people after you have gone! Oh dear! What will become of the people after you have gone!"[2]

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[1] Haakim, Laalkalaa'I and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).
[2] Ibn Sa'd (Vol.3 Pg.206) and Ibn Asaakir.

Hadhrat Sha'bi narrates that Hadhrat Umar τ once said, "I swear by Allaah that for the sake of Allaah my heart had become so soft that it was softer than butter and at times it had become so hard for Allaah's sake that it was harder than a stone."[1]

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Hadhrat Abdullaah bin Abbaas τ narrates that when Hadhrat Umar τ became the Khalifah, someone said to him, "Some people had made an effort to ensure that this post should be turned away from you." When Hadhrat Umar τ asked the reason fro this, the person replied, "They felt that you were too harsh." To this, Hadhrat Umar τ commented, "All praise be to Allaah Who has filled my heart with mercy for them and filled their hearts with awe for me."[2]

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[1] Abu Nu'aym in his *Hilya*.
[2] *Mutakhab Kanzul Ummaal* (Vol.4 Pg.382).
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Detaining People by Whom Divisions will be Caused in the Ummah

Hadhrat Sha'bi narrates that when Hadhrat Umar τ passed away, certain members of the Quraysh had already become exasperated by him. They were people whom Hadhrat Umar τ had detained in Madinah (did not permit them to leave the city). However, Hadhrat Umar τ still continued showering favours on them. Hadhrat Umar τ used to say, "What I fear most for this Ummah is that you should disperse into the various cities (and neglect the seat of Khilaafah)." Besides the few individuals from the Muhaajireen whom Hadhrat Umar τ had confined to Madinah, Hadhrat Umar τ did not impose the restriction to other people of Makkah.

Whenever one of these Muhaajireen who had been confined to Madinah would seek permission to fight in a battle, Hadhrat Umar τ said to him, "Your expeditions with Rasulullaah ρ had been sufficient to deliver you (to Jannah). Better for you than fighting in battles today, is for you not to see the world and for the world not to see you." (Hadhrat Umar τ wanted these Sahabah ψ to remain in Madinah so that Muslims from other parts would come to Madinah to benefit from them. In this manner, Muslims would preserve their attachment with the seat of Khilaafah, thereby strengthening their unity.)

When Hadhrat Uthmaan τ became the Khalifah, he allowed them to go free and they dispersed in the various cities. Large numbers of people then started affiliating with them (and staying where they stayed). (Two of the narrators named) Hadhrat Muhammad and Hadhrat Talha commented, "This was the first weakness that entered Islaam and was certainly the first tragedy to befall the Ummah (because instead of developing their affiliation with the seat of Khilaafah, it caused Muslims to rather develop local ties, thus weakening the capital city)."[1]

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Hadhrat Qais bin Abi Haazim reports that when Hadhrat Zubayr τ sought permission from Hadhrat Umar τ to march for a battle, Hadhrat Umar τ said to him, "You should rather remain seated in your house

[1] Sayf and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.139). Tabari (Vol.5 Pg.134) has also reported the narration.
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because you have already fought by the side of Rasulullaah ρ." However, Hadhrat Zubayr τ repeated the request and it was on the third or fourth occasion that Hadhrat Umar τ said, "Rather remain seated at home because I swear by Allaah that if you and your companions leave the borders of Madinah, you may start insurrection against the companions of Muhammad ε."[1]

[1] Haakim (Vol.3 Pg.120), narrating from reliable sources, as confirmed by *Dhahabi*.

Consulting with knowledgeable People

Rasulullaah ρ Consults with the Sahabah ψ

Rasulullaah ρ Consults with the Sahabah ψ Concerning the Caravan of Abu Sufyaan and Concerning the Prisoners Taken at Badr

Hadhrat Anas τ states that when Rasulullaah ρ heard about the arrival of (the caravan of) Abu Sufyaan, he consulted with the Sahabah ψ. When Hadhrat Abu Bakr τ voiced his opinion (to march), Rasulullaah ρ turned away from him. Thereafter, when Hadhrat Umar τ voiced his opinion, Rasulullaah ρ turned away from him as well. Hadhrat Sa'd bin Ubaadah τ (from the Ansaar) then said, "It is our opinion that Rasulullaah ρ wants…" The complete narration has passed at the beginning of "The Chapter Concerning Jihaad"[1].

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In his narration describing the Battle of Badr, Hadhrat Umar τ says that when Rasulullaah ρ consulted with Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Ali τ (about what to do with the prisoners of war captured at Badr), Hadhrat Abu Bakr τ said, "O Rasulullaah ρ! These people are our cousins, our relatives and our brothers. My opinion is that we take ransoms for them, which would assist us against the Kuffaar. Perhaps Allaah would guide them and they would eventually become our allies."

Rasulullaah ρ then asked Hadhrat Umar τ what his opinion was. He replied, "I swear by Allaah that I do not share the opinion of Abu Bakr. I strongly feel that you should hand so-and-so (a relative of Hadhrat Umar τ) over to me for execution, that you hand Aqeel over to Ali for execution and that you hand over to Hamza his brother (Abbaas τ) so that he could execute him. In this manner, Allaah would know that we

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[1] Under the heading "Rasulullaah ρ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah ρ leaves for the Battle of Badr after Consulting with the Sahabah ψ".
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have no inclination towards the Mushrikeen in our hearts because these men are their leaders and the most influential people they have." Hadhrat Umar τ relates further, "Rasulullaah ρ opted for the opinion of Abu Bakr and chose not to accept what I proposed. He therefore took ransom from the prisoners. The following day I found Rasulullaah ρ and Abu Bakr weeping. 'O Rasulullaah ρ!' I asked, 'Do inform me what makes you and your companion weep like this so that I may also weep with you if I am able to. If I am unable to weep, I shall pretend to do so to sympathise with your weeping.'"

Rasulullaah ρ replied by saying, "I am weeping because of the opinion that your companions presented to me to accept ransom from the prisoners. I had been shown their punishment from as close as that tree (referring to a tree nearby). Allaah has also revealed a verse of the Qur'aan stating:

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللّهُ يُرِيدُ الآخِرَةَ وَاللّهُ عَزِيزٌ حَكِيمٌ

'It is not for a Nabi ***(not becoming of a Nabi)*** that he takes prisoners until he has thoroughly beaten ***(the enemy)*** in the land ***(However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners)***. You desire the things ***(wealth)*** of this world ***(for yourselves by accepting the ransom)*** while Allaah desires the Aakhirah ***(for you)***. Allaah is Mighty, the Wise ***(what He desires for you is best)***[1] .[2]

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Hadhrat Anas τ narrates that when Rasulullaah ρ consulted with the Sahabah ψ about what was to be done with the prisoners captured during the Battle of Badr, he said, "Allaah has now granted you control

[1] Surah Anfaal, verse 67. The verses after this read as follows **"If it were not for an order that Allaah had already been preordained** *(that some of the prisoners were to become Muslims)***, a great punishment would have afflicted you on account of what** *(ransom)* **you took** *(in exchange for the freedom of the prisoners)***. So partake of** *(enjoy)* **the spoils** *(ransom)* **you have received** *(regarding it to be)* **lawful and pure** *(for you)***. Fear Allaah** *(and sincerely seek forgiveness from Him)* **! Verily Allaah is Most Forgiving, Most Merciful** *(and will therefore forgive your shortcomings)***."**

[2] Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Abi Shaybah, Abu Awaanah, Ibn Jareer, Ibn Mundhir, Ibn Abi Haatim, Ibn Hibbaan, Abu Shaykh, Ibn Mardway, Abu Nu'aym and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.265).
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over them." Hadhrat Umar τ then said, "Execute them all O Rasulullaah ρ!" However, Rasulullaah ρ ignored his remark and said, "O people! Allaah had now granted you control over them whereas they had been your brothers just yesterday." When Hadhrat Umar τ repeated his remark, Rasulullaah ρ again ignored it. When Rasulullaah ρ once again repeated what he had said, Hadhrat Abu Bakr τ said, "O Rasulullaah ρ! I feel that we should forgive them and take ransoms from them." The worry on the face of Rasulullaah ρ then disappeared and he subsequently forgave them and took the ransom. Allaah then revealed the following verse of the Qur'aan:

لَّوْلاَ كِتَابٌ مِّنَ اللّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيم

If it were not for an order that Allaah had already been preordained *(that some of the prisoners were to become Muslims)*, **a great punishment would have afflicted you on account of what** *(ransom)* **you took** *(in exchange for the freedom of the prisoners)*. {Surah Anfaal, verse 68}[1]

[1] Ahmad, as quoted in *Nasbur Ra'ya* (Vol.3 Pg.403). *Haythami* (Vol.6 Pg.87) has commented on the chain of narrators.

The Narration of Hadhrat Ibn MAs'ood τ in this Regard

Hadhrat Abdullaah bin Mas'ood reports that after the Battle of Badr, Rasulullaah ρ said he, "What is your opinion concerning these prisoners?" Hadhrat Abu Bakr τ responded by saying, "O Rasulullaah ρ! They are your people and your family. Allow them to live and grant them respite. Perhaps Allaah shall forgive them." Hadhrat Umar τ then said, "O Rasulullaah ρ! They exiled you and called you a liar. Bring them closer so that I may execute them all." Hadhrat Abdullaah bin Rawaaha τ then spoke. He said, "O Rasulullaah ρ! Look for a valley that had plenty of firewood. Put them all there and then set it alight upon them." Rasulullaah ρ then entered his room without passing any decision. In the meanwhile some people said that Rasulullaah ρ would adopt the opinion of Hadhrat Abu Bakr τ. Others felt that he would accept the opinion of Hadhrat Umar τ, while another group felt that it would be the opinion of Hadhrat Abdullaah bin Rawaaha τ that would be accepted.

When Rasulullaah ρ emerged, he said, "Verily Allaah has softened the hearts of some men so much that they have become softer than milk. Allaah has also hardened the hearts of other men so much that their hearts have become harder than stones. Your likeness, O Abu Bakr, is like that of Ibraheem υ who prayed:

فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

'So whoever will follow me *(by believing in Towheed)*, **then he is certainly from me** *(from among the adherents of my religion)*. **And whoever will disobey me, then** *(I pray that you give him the ability to obey me because)* **surely You are Most Forgiving, Most Merciful.'** {Surah Ibraheem, verse 36}

Your likeness, O Abu Bakr, is also like that of Isa υ who will pray:

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

'If You punish them *(my followers)*, **then verily they are Your slaves** *(and You are at liberty to treat them as You please)*, **and if You forgive them, then surely You are the Mighty, the Wise** *(and Your reason for doing so is filled with wisdom)*.**'** {Surah Maa'idah, verse 118}

Your likeness, O Umar, is like that of Nooh υ who prayed:

رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا

'O my Rabb! Do not leave even one of the Kaafiroon *(alive)* **on earth.'** *{Surah Nooh, verse 26}*

Your likeness, O Umar, is also like that of Moosa υ who prayed:

رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ

'O our Rabb! Destroy their wealth *(so that they cannot use it for evil purposes)* **and harden their hearts so that they do not have Imaan until they witness a painful punishment** *(a time when having Imaan will be futile since it will be too late)***.'** *{Surah Yunus, verse 88}*

Because you people are poverty-stricken, no prisoner shall be freed without either ransom or execution."

Narrating further, Hadhrat Abdullaah bin Mas'ood τ says, "I then said, 'O Rasulullaah ρ! Do exclude Sahl bin Baydaa from this because I have heard him accept Islaam.' Rasulullaah ρ then remained silent and there was not a day that I saw myself more fearful that that day when I thought that a rock from the sky would soon fall on me. Rasulullaah ρ then said, 'Sahl bin Baydaa is excluded.' It was after this incident that Allaah revealed the verses:

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللّهُ يُرِيدُ الآخِرَةَ وَاللّهُ عَزِيزٌ حَكِيمٌ * لَّوْلاَ كِتَابٌ مِّنَ اللّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ

It is not for a Nabi *(not becoming of a Nabi)* **that he takes prisoners until he has thoroughly beaten** *(the enemy)* **in the land** *(However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners)***. You desire the things** *(wealth)* **of this world** *(for yourselves by accepting the ransom)* **while Allaah desires the Aakhirah** *(for you)***. Allaah is Mighty, the Wise** *(what He desires for you is best)***. If it were not for an order that Allaah had already been preordained** *(that some of the prisoners were to become Muslims)***, a great punishment would have afflicted you on account of what** *(ransom)* **you took** *(in exchange for the freedom of the prisoners)***.** *{Surah Anfaal, verses 67,68}*[1]

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Hadhrat Qaasim narrates that whenever a matter arose and Hadhrat Abu Bakr τ needed to consult with men of knowledge and insight, he

[1] Ahmad, Tirmidhi and Haakim, narrating from reliable sources. Ibn Mardway has also reported the narration from Hadhrat Abdullaah bin Umar τ and Hadhrat Abu Hurayrah τ. A similar narration has also been reported from Hadhrat Abu Ayyoob Ansaari τ, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.297).
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would summon certain men from the Muhaajireen and the Ansaar. They included Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Ali τ, Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Mu'aadh bin Jabal τ, Hadhrat Ubay bin Ka'b τ and Hadhrat Zaid bin Thaabit τ. These men used to issue Fataawaa (rulings) during his period and people would go to them for rulings. The period of Hadhrat Abu Bakr τ passed like this, and when Hadhrat Umar τ became the Khalifah afterwards, he also used to summon these men. When Hadhrat Umar τ was the Khalifah, the task of issuing Fataawaa was entrusted to Hadhrat Uthmaan τ, Hadhrat Ubay τ and Hadhrat Zaid τ.[1]

The Incident Between Hadhrat Abu Bakr τ and Hadhrat Umar τ Concerning the Demarcation of Land for Certain Sahabah ψ

Hadhrat Ubaydah reports that Uyayna bin Hisn and Aqra bin Haabis once approached Hadhrat Abu Bakr τ saying, "O successor of Rasulullaah ρ! There is a barren piece of land in our area that bears no grass and is useless. If you see it fit, do make it over to us so that we may work it and cultivate it." Hadhrat Abu Bakr τ decided to make it over to them and had the title deed written in their favour. He appointed Hadhrat Umar τ as witness to the deed, but because Hadhrat Umar τ was not present there, the two men had to take the deed to him so that he may be witness to it.

When Hadhrat Umar τ heard what the deed contained, he took it from the two men, spat on it and thereby erased what was written on it. The two men were infuriated and addressed him with harsh words. Hadhrat Umar τ said, "Rasulullaah ρ used to appease you (by granting you properties) at a time when Islaam was weak. Allaah has now strengthened Islaam (and there is no need to appease you), so you may go and do whatever you can against me. May Allaah offer you no protection even if you ask for it!" The two men stormed back to Hadhrat Abu Bakr τ in a fury and said, "By Allaah! We do not know whether the Khalifah is yourself or Umar!" Hadhrat Abu Bakr τ replied, "In fact he could have been the Khalifah if he chose to."

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.134).

Hadhrat Umar τ then arrived in a rage and when he stood before Hadhrat Abu Bakr τ, he asked, "Tell me about this land that you handed over to these two men. Does it belong to you or is it the public property of the Muslims?" Hadhrat Abu Bakr τ replied, "It is the public property of the Muslims." "Then why did you give it to these two men rather than anyone else from amongst the Muslims?" Hadhrat Umar τ demanded to know. Hadhrat Abu Bakr τ replied, "I had consulted with these people around me and they indicated that I do so." Hadhrat Umar τ said, "Although you consulted with those around you, did you obtain the opinion and consent of every Muslim?" (Because it is not possible to seek the opinion of every person in every matter,) Hadhrat Abu Bakr τ (chose not to reply to Hadhrat Umar τ and rather) said, "I did tell you that you are more capable of Khilaafah than I am, but you overpowered me (and forced me to assume the task instead)."[1]

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The Question of the Kharaaj from Bahrain

Hadhrat Atiyya bin Bilaal and Hadhrat Sahm bin Minjaab both narrate that Aqra and Zabarqaan approached Hadhrat Abu Bakr τ and said, "Hand over to us the Kharaaj from Bahrain and we shall give you the guarantee that no one from our tribe will ever leave Islaam." Hadhrat Abu Bakr τ acceded to the request and wrote a declaration to the effect. Amongst the witnesses appointed was Hadhrat Umar τ. Since the agreement was facilitated by Hadhrat Talha bin Ubaydullaah τ, it was he who brought the written agreement to Hadhrat Umar τ. When Hadhrat Umar τ looked at it, he refused to be a witness and exclaimed, "There is no need to honour (appease) people anymore!" He then erased the content and tore it up. Hadhrat Talha τ became extremely angry and returned to Hadhrat Abu Bakr τ saying, "Are you the Ameer or Umar?" Hadhrat Abu Bakr τ replied, "He is the Ameer although it is me who has to be obeyed." Upon hearing this, Hadhrat Talha τ was silent (because while his remark was such that it would have led to disunity, the reply of Hadhrat Abu Bakr τ was one that engendered unity).[2]

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[1] Ibn Abi Shayba, Bukhari in his *Taareekh*, Ibn Asaakir, Bayhaqi and Ya'qoob bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.189). The author of *Isaaba* (Vol.3 Pg.55) and (Vol.1 Pg.59) has commented on the chain of narrators. Abdur Razzaaq has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.80).

[2] Sayf and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.390).
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Hadhrat Umar τ Consults with Men of knowledge

Hadhrat Umar τ Informs his Consultative Assembly about his Proposal to the Daughter of Hadhrat Ali τ

Hadhrat Abu Ja'far narrates that Hadhrat Umar τ requested Hadhrat Ali τ for his daughter Ummu Kulthoom's hand in marriage. Hadhrat Ali τ said, "I had intended to marry all my daughters only to the sons of Ja'far." To this, Hadhrat Umar τ said, "O Ali! Marry her to me because I swear by Allaah that there is no other person on earth who anticipates as much as I do by treating her well (this he explains later)." Hadhrat Ali τ then agreed to let Hadhrat Umar τ marry his daughter. Hadhrat Umar τ then approached the gathering of Muhaajireen who always sat in the Masjid between the grave of Rasulullaah ρ and the pulpit. They included Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Zubayr τ, Talha τ and Hadhrat Abdur Rahmaan bin Auf τ. Whenever any matter presented itself to him from far off places, Hadhrat Umar τ would always inform the members of this gathering and then seek their opinions about the matter.

This time he came to them and said, "Congratulate me on my new marriage!" They all congratulated him and then asked, "Who did you marry, O Ameerul Mu'mineen?" "The daughter of Ali bin Abi Taalib," he replied. He then started to explain, "Indeed Rasulullaah ρ said, 'Every connection and relation shall be severed on the day of Qiyaamah except my connections and my relations.' I had been a companion of Rasulullaah ρ and now I wish to become his relative as well."[1]

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[1] Ibn Sa'd, Sa'eed bin Mansoor and Ibn Rahway in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.98). Haakim has also reported the narration claiming that it is authentic, but Dhahabi has commented on the chain of narrators.
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Hadhrat Umar τ and Hadhrat Uthmaan τ Consult with Hadhrat Abdullaah bin Abbaas τ and the Good Comments that Hadhrat Umar τ and Hadhrat Sa'd τ made about him

Hadhrat Ataa bin Yasaar reports that Hadhrat Umar τ and Hadhrat Uthmaan τ used to call for Hadhrat Abdullaah bin Abbaas τ and consult with him along with those Sahabah ψ who participated in the Battle of Badr (the senior Sahabah ψ). During the periods of Hadhrat Umar τ and Hadhrat Uthmaan τ, Hadhrat Abdullaah bin Abbaas τ used to issue Fataawaa (rulings) and did so until he passed away.

Hadhrat Ya'qoob bin Zaid narrates that Hadhrat Umar bin Khattaab τ used to consult with Hadhrat Abdullaah bin Abbaas τ about every matter of importance and would say to him, "Dive into the matter, dear diver (because he was capable of reaching the essence of the problem at hand)."

Hadhrat Sa'd bin Abi Waqqaas τ said, "I have not seen any person as quick-witted, as intelligent, as knowledgeable and as tolerant as Abdullaah bin Abbaas τ. I have seen Umar τ summon him to solve intricate problems and say, 'An intricate problem has presented itself to you.' Umar τ would then do only what Abdullaah bin Abbaas τ proposed even though he was surrounded by Muhaajireen and Ansaar who had participated in the Battle of Badr."[1]

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Hadhrat Ibn Shihaab reports that whenever an intricate problem presented itself before Hadhrat Umar τ, he would summon some young men to consult and choose to act according to the sharpness of their intellect.[2]

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Another narration states that Hadhrat Umar bin Khattaab τ would engage in so much consultation that he would even consult women (when the need arose). In fact, there were several occasions when he liked the opinions that they expressed and acted on it.[3]

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[1] Ibn Sa'd.
[2] Bayhaqi and Ibn Sam'aani.
[3] Bayhaqi and Ibn Seereen, as quoted in *Kanzul Ummaal* (Vol.2 Pg.163).

A Remarkable Lecture of Hadhrat Umar τ Concerning Consultation

Hadhrat Muhammad, Talha and Ziyaad all report that Hadhrat Umar τ once left Madinah and dismounted at an oasis called Siraar (3 miles from Madinah) where he instructed that that army comes to a halt. The soldiers did not know whether he intended to camp there or proceed further. Whenever the Muslims intended to know something from Hadhrat Umar τ, they always sent either Hadhrat Uthmaan τ or Hadhrat Abdur Rahmaan bin Auf τ. In fact, during the period of Hadhrat Umar τ's Khilaafah, Hadhrat Umar τ was known as "Radeef". According to the Arabs, a "Radeef" is a person who is regarded as the leader's second-in-command and the term is coined for the one whom the people popularly see as the leader's successor. However, whenever these two men were unable to extract from Hadhrat Umar τ the information the people required, they would then send Hadhrat Abbaas τ.

Hadhrat Uthmaan τ then asked Hadhrat Umar τ, "Has any intelligence reached you? What do you intend doing?" Hadhrat Umar τ then announced that the people should gather as they do for salaah and when they had assembled around him, he informed them of the latest intelligence. He then waited for their response. Majority of the people echoed that Hadhrat Umar τ should march ahead with them in tow. Hadhrat Umar τ commended this opinion for he did not like to disregard their opinion. He chose to rather dissuade them in a kind manner. He therefore said, "Prepare yourselves and prepare others. I shall continue with you unless I receive an opinion that is more appropriate."

Hadhrat Umar τ then sent for men of insight and the cream of Rasulullaah ρ's companions and the most prominent Arab leaders gathered together. Hadhrat Umar τ said to them, "I feel that I should proceed with the army, but is wish you to give me your opinion on the matter." The men gathered for discussion and unanimously agreed that another companion of Rasulullaah ρ should be sent (as commander of the army) while Hadhrat Umar τ stayed behind (in Madinah) to dispatch reinforcements. They felt that if victory is achieved, the result would be what everyone desired and if not, another commander and another army could always be sent. In this manner (they said), the Kuffaar would be further enraged, the Muslims would guard against making mistakes and Allaah's assistance would arrive according to His promise.

Hadhrat Umar τ then again announced that the people should gather as they do for salaah and they did. Hadhrat Umar τ also sent for Hadhrat Ali τ whom he had appointed as his deputy in Madinah and for Hadhrat Talha τ whom he had sent ahead with the scouting party. At the same time, he also sent for Hadhrat Zubayr τ and Hadhrat Abdur Rahmaan bin Auf τ, whom he had appointed as commanders of the two flanks of the army. (When everyone was present,) Hadhrat Umar τ then stood amongst the people and said:

"Verily Allaah has gathered the Muslims around Islaam, has created love between their hearts and made them brothers in Islaam. The Muslims are therefore like a single body in their relationship with each other. No part is free from pain when another part is suffering. It is therefore incumbent on the Muslims that their matters be decided by mutual consultation between their men of insight (the consultative assembly). The masses need to follow the one who is their leader and are also bound by the decision of the consultative assembly. The people will have to adopt the course that these men plot. In fact, even the Ameer is bound by the decision that the consultative assembly make. People are also bound to follow the battle strategies that these men outline and approve of. O people! I was also a man like the rest of you (marching in Jihaad) until the men of knowledge and insight amongst you stopped me from proceeding ahead. I am now also of the opinion that I should rather stay behind (in Madinah) and send someone else (as commander of the army). I have already presented this matter to all whom I have sent ahead and all who have been left behind."

Although Hadhrat Umar τ has appointed Hadhrat Ali τ as his deputy in Madinah and had made Hadhrat Talha τ the commander of the scouting group that had already reached a place called Ahwas, he ensured that even they were present to make the decision.[1]

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Hadhrat Umar bin Abdul Azeez رحمه الله narrates that when Hadhrat Umar τ was informed about the martyrdom of Hadhrat Abu Ubaydah bin Mas'ood and that the Persians had rallied around a common leader from the house of the Kisra, he summoned the Muhaajireen and the

[1] Ibn Jareer.
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Ansaar and marched until they reached a place called Siraar. The rest of the narration is similar to the one mentioned above.[1]

The Letter that Hadhrat Umar τ wrote to Hadhrat Sa'd τ

Hadhrat Muhammad bin Sallaam Baykindi narrates that even during the Period of Ignorance Hadhrat Amr bin Ma'diyakrib τ had achieved many feats. He became a Muslim after arriving with a delegation to meet Rasulullaah ρ. Hadhrat Umar bin Khattaab τ sent him to Hadhrat Sa'd bin Abi Waqqaas τ (who was commanding the Muslim army) in Qaadisiyyah, where he (his military genius) was being put to the test. Hadhrat Umar τ wrote to Hadhrat Sa’d τ saying, "I am reinforcing you with two thousand men. They are Amr bin Ma’diyakrib τ and Tulayha bin Khuwaylid (Asadi) τ. Consult with them in military matters but do not appoint them to posts of command (because their daunting courage would place the lives of others at risk)."[2]

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Hadhrat Umar τ once said, "When there are three person travelling, they should appoint one of them as Ameer. This appointment has been commanded by Rasulullaah ρ."[3]

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Hadhrat Abu Bakr τ Refuses give Command to the Veterans of Badr and the Statement of Hadhrat Umar τ in this Regard

Hadhrat Abu Bakr bin Muhammad Ansaari reports that it was once said to Hadhrat Abu Bakr τ, "O successor of Rasulullaah ρ! Why do you not give command to the veterans of Badr?" Hadhrat Abu Bakr τ replied, "I certainly acknowledge their high status, but (I do not give them command because) I do not like to taint them with this world."[4]

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[1] Ibn Jareer.
[2] Tabraani. *Haythami* (Vol.5 Pg.319) has commented on the chain of narrators.
[3] Bazzaar, Ibn Khuzayma, Daar Qutni and Haakim, as quoted in *Kanzul Ummaal* (Vol.3 Pg.344).
[4] Abu Nu'aym in his *Hilya* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.146).

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Hadhrat Imraan bin Abdullaah reports that Hadhrat Ubay bin Ka'b τ once asked Hadhrat Umar τ, "What is it that you do not give me command?" Hadhrat Umar τ replied, "I do not like to taint your Deen."[1]

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[1] Ibn Sa'd (Vol.3 Pg.60).
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The letter of Hadhrat Umar τ Concerning the Appointment of Commanders and his description of an Ameer

Hadhrat Haaritha bin Mudarrib narrates that Hadhrat Umar τ wrote the following letter to them:

I have sent Ammaar bin Yaasir τ as your Ameer and Abdullaah bin Mas'ood τ as your teacher and minister. They are both amongst the chosen companions of Rasulullaah ρ and veterans of Badr. Learn from them and follow their example. By sending Abdullah to you, I have actually sacrificed my own need for him. I have also sent Uthmaan bin Hunayf τ as to survey the rural areas of Iraq. I have stipulated that their wages should be a goat every day. Half the goat and its innards should be given to Ammaar τ (because as the Ameer, he would naturally have guests to feed) and the other half should be shared between the other three men (i.e. Hadhrat Abdullaah bin Mas'ood τ, Hadhrat Uthmaan bin Hunayf τ and Hadhrat Hudhayfa bin Yamaan τ, who was sent as an assistant surveyor)."[1]

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Hadhrat Sha'bi narrates that Hadhrat Umar τ once asked, "Tell me who I should appoint to take charge of a public matter that is of great concern to me?" When the name of Hadhrat Abdur Rahmaan bin Auf τ was suggested, Hadhrat Umar τ noted that he was not up to the task. When another name was suggested, Hadhrat Umar τ said, "I have no need for him." When Hadhrat Umar τ was asked who is was that he required, he replied, "Someone who will be like one of the people when he becomes the Ameer (because of his humility) and when he is not the Ameer, he appears to be the Ameer (because of his high sense of responsibility)." The people (with Hadhrat Umar τ) then said, "We know of none suitable besides Rabee bin Ziyaad Haarithi." "That is true," confirmed Hadhrat Umar τ.[2]

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[1] Ibn Sa'd, Haakim and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.314). Tabraani has also reported the narration without the part mentioning Hadhrat Uthmaan bin Hunayf τ. *Haythami* (Vol.9 Pg.291) has commented on the chain of narrators and Bayhaqi (Vol.9 Pg.136) has also reported the narration in detail with another chain of narrators.

[2] Abu Ahmad Haakim in his *Kuna*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.164).
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Who will be Successful as an Ameer

Hadhrat Abu Waa'il Shaqeeq bin Salama reports that Hadhrat Umar τ once appointed Hadhrat Bishr bin Aasim τ to collect the Zakaah of the Hawaazin tribe. However, when Hadhrat Bishr τ failed to do so, Hadhrat Umar τ met him and asked, "What has kept you back? Is it not necessary to listen to me and to obey me?" "Of course," replied Hadhrat Bishr τ, "but I have heard Rasulullaah ρ say, 'Whoever is appointed to carry out a public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam.'"

Hadhrat Umar τ left in a very distressed and worried state. Hadhrat Abu Dharr τ then met him and asked, "Why do I see you so distressed and worried?" Hadhrat Umar τ replied, "Why should I not be distressed and worried when I have heard Bishr bin Aasim say, "I have heard Rasulullaah ρ say, 'Whoever is appointed to carry out a public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam.'" Hadhrat Abu Dharr τ asked, "Did you not hear Rasulullaah ρ say this?" When Hadhrat Umar τ said that he had not, Hadhrat Abu Dharr τ said, "I testify that I had certainly heard Rasulullaah ρ state, ''Whoever is appointed to carry out any public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam, and Jahannam is extremely black and dark.' Now which of these two narrations instils more fear in your heart?" Hadhrat Umar τ replied, "They have both instilled great fear in my heart. Who will then be able to accept the responsibility and do justice to it?"

Hadhrat Abu Dharr τ replied, "The person whose nose Allaah intends cutting and whose cheek Allaah wishes to bring to the ground (whom Allaah wishes to disgrace). However, we know only good of your Khilaafah. Then again, it is possible that if you hand over the post to

someone who does not exercise justice, you will also not be saved from the sin (of his injustice)."[1]

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Hadhrat Raafi τ narrates that Rasulullaah ρ dispatched Hadhrat Amr bin Al Aas τ as commander of the army that marched to the Battle of Dhaatus Salaasil. Together with him in the army Rasulullaah ρ also sent Hadhrat Abu Bakr τ, Hadhrat Umar τ and other leading Sahabah ψ. The army proceeded until they set up camp at the two mountains of the Tay tribe. When Hadhrat Umar τ suggested that they find a guide to show them the road, the others said that the only guide can be Raafi bin Amr because he had been a 'rabeel'. The narrator of the Hadith says that he asked his teacher Hadhrat Taariq what a 'rabeel' was and he wads informed that a 'rabeel' was a robber who single-handedly tackles a group of people and robs them all.

Hadhrat Raafi τ narrates further, "When we had completed the expedition and returned to the place from where we had left, I had already judged Abu Bakr τ to be an excellent man, so I approached him and said, 'O man of Halaal! From amongst all your companions, I have judged you to be the best, so tell me something that will make me part of you people and just like you if I remember it.' Abu Bakr τ said, 'Can you remember your five fingers?' When I replied in the affirmative he said, 'Testify that there is none worthy of worship but Allaah the One Who has no partner, that Muhammad ε is the messenger of Allaah, establish salaah, pay Zakaah if you have wealth, perform the pilgrimage to the Kabah and fast during Ramadhaan. Can you remember this?' 'Of course,' I replied. He then added, 'And there is also something else, that you should never become the Ameer of even two persons.' I said, 'Can anyone be given command other than you veterans of Badr?' He replied, 'This post will soon spread until it reaches you and even people whose status is inferior to yours.'

Abu Bakr τ then continued, 'Verily when Allaah sent His messenger, people started entering the fold of Islaam. Amongst them were those whom Allaah had guided and who (gladly) entered Islaam. Others were those whom the sword had compelled (to accept Islaam). All these

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[1] Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.44). *Haythami* (Vol.5 Pg.205) has commented on the chain of narrators. Abdur Razzaaq, Abu Nu'aym, Abu Sa'eed Naqqaash, Baghawi and Daar Qutni have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.163). Ibn Abi Shayba and Ibn Mandah have also reported it with another chain of narrators, as quoted in *Isaaba* (Vol.1 Pg.152).
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people have sought Allaah's protection and are Allaah's neighbours in his custody. When a man becomes the Ameer and the people (under his command) oppress each other, Allaah will take revenge from him if he does not give back to the oppressed what the oppressors had taken from them. This is just like the case when your neighbour's goat is taken away and you spend the entire day with swollen veins out of feeling for your neighbour. In the same way, Allaah also lends his support to His neighbours.'"

Hadhrat Raafi τ reports further, "It was a year later that Abu Bakr τ was made the Khalifah. I then rode off to meet him. I introduced myself as Raafi and reminded him where I had been his guide. When he confirmed that he remembered who I was, I said, 'You used to prevent me from becoming an Ameer and now you have mounted a much greater task as the Ameer of the entire Ummah of Muhammad ε.' He replied, 'Indeed, because the one who does not enforce the Book of Allaah amongst the people shall earn the curse of Allaah."[1]

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The Incident that Occurred between Hadhrat Umar τ and Hadhrat Abaan bin Sa'eed τ Concerning an Appointment to Command and Hadhrat Umar τ Dispatches Hadhrat Alaa bin Hadhrami τ to Bahrain

Hadhrat Abdur Rahmaan bin Sa'eed bin Yarboo narrates that when Hadhrat Abaan bin Sa'eed τ returned to Madinah, Hadhrat Umar τ said to him, "You have no right to come here and leave your post without the permission of your leader, especially under the present circumstances (when people are revolting and the enemy is ready to pounce on us). It however seems that you have no fear." Hadhrat Abaan τ replied, "I swear by Allaah that I shall never accept command from anyone after Rasulullaah ρ. If I were to accept command from anyone after Rasulullaah ρ, I would accept a post from Abu Bakr τ because of his virtue and his early entry into Islaam. However, I would still not want to accept any post of command from anyone after Rasulullaah ρ."

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[1] Tabraani. *Haythami* (Vol.5 Pg.202) has commented on the chain of narrators.
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When Hadhrat Abu Bakr τ consulted with the Sahabah ψ about whom to send to Bahrain, Hadhrat Uthmaan τ said, "Send the person whom Rasulullaah ρ had sent to them (the people of Bahrain), the one who made them Muslims and subservient. Someone whom they will recognise, who recognises them and who knows their land." Hadhrat Uthmaan τ was referring to Hadhrat Alaa bin Hadhrami τ. Hadhrat Umar τ however, refused to accept the proposal and said, "Force Abaan bin Sa'eed bin Al Aas to return because he is a man who has been there several times." Hadhrat Abu Bakr τ refused to force him saying, "I shall not do it. I cannot force a person who says that he will not accept a post of command from anyone after Rasulullaah ρ." Hadhrat Abu Bakr τ then confirmed that Hadhrat Alaa bin Hadhrami τ would be sent to Bahrain.[1]

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Hadhrat Abu Hurayrah τ Refuses to Accept an Appointment as Ameer

Hadhrat Abu Hurayrah τ reports that Hadhrat Umar τ once summoned him to accept a post as governor, but he refused to accept the post. Hadhrat Umar τ said, "You dislike an appointment to a post when someone better than you actually asked for it." When Hadhrat Abu Hurayrah τ asked who it was that asked for a post, Hadhrat Umar τ replied, "Yusuf bin Ya'qoob υ." Hadhrat Abu Hurayrah τ then said, "Yusuf υ was the prophet of Allaah and the son of a prophet, while I am merely Abu Hurayrah the son of Umayma. I fear three and two things (equalling five)." "Why don't you just say 'five things'?" enquired Hadhrat Umar τ. Hadhrat Abu Hurayrah τ replied, "I fear that I should say anything without knowledge, pass wrong judgement (as a governor, because of which I would) have my back lashed, have my wealth taken away and my reputation insulted."[2]

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133).

[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.380). Abu Moosa has also reported the narration in his *Dhayl*, but the author of *Isaaba* (Vol.4 Pg.241) has commented on the chain of narrators. Ibn Sa'd (Vol.4 Pg.59) has also reported the narration with some additions at the beginning.

The Incident Between Hadhrat Umar τ and Hadhrat Sa'd bin Abi Waqqaas τ Concerning Respect for a Leader

Hadhrat Raashid bin Sa'd reports that some wealth once came to Hadhrat Umar τ and he was distributing it amongst the people when they started crowding around him. Hadhrat Sa'd bin Abi Waqqaas τ arrived and forced his way through the crowd until he reached Hadhrat Umar τ. Hadhrat Umar τ lifted up his whip over Hadhrat Sa'd τ and said, "You came here as if you have no fear for Allaah's commander on earth! I wish to teach you that Allaah's commander on earth also has no fear for you."[1]

The Incident Between Hadhrat Umar τ and Hadhrat Amr bin Al Aas τ

Hadhrat Abdullaah bin Yazeed narrates that Rasulullaah ρ once dispatched Hadhrat Amr bin Al Aas τ as commander of a military expedition that included Hadhrat Abu Bakr τ and Hadhrat Umar τ. When they reached the place where the battle was to be fought, Hadhrat Amr bin Al Aas τ issued the command that no fires were to be lit. This angered Hadhrat Umar τ and he was about to object when Hadhrat Abu Bakr τ stopped him and said to him, "Rasulullaah ρ has made him your commander because of his knowledge of warfare." Hadhrat Umar τ then simmered down.[2]

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Hadhrat Umar τ said, "Listen and obey (your Ameer) even though the person appointed as your Ameer is an Abyssinian slave with mutilated limbs. Exercise patience if he harms you and if he gives you an instruction, carry it out. Also exercise patience if he deprives you and even if he oppresses you. However, if he ever intends to diminish your Deen, then tell him, 'You may have my blood but not my Deen!' Also ensure that you never separate from the Jamaa'ah."[3]

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[1] Ibn Sa'd (Vol.3 Pg.206).

[2] Bayhaqi (Vol.9 Pg.41). Haakim has reported the narration from Hadhrat Abdullaah bin Buraydah who narrates from his father that Rasulullaah ρ had dispatched Hadhrat Amr bin Al Aas τ as commander of the expedition that fought the Battle of Dhaatus Salaasil. The rest of the report is the same. The chain of narrators are reliable, as confirmed by Imaam Dhahabi.

[3] Ibn Abi Shaybah, Ibn Jareer, Bayhaqi, Nu'aym bin Hammaad and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.167).
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The Narration of Hadhrat Umar τ Concerning Showing Respect for the Ameer and his Incident with Hadhrat Alqama in this Regard

Hadhrat Hasan narrates that Hadhrat Alqama bin Alaatha once met Hadhrat Umar τ late at night. Because Hadhrat Umar τ resembled Hadhrat Khaalid bin Waleed τ (Hadhrat Alqama mistook him as Hadhrat Khaalid τ) and said, "O Khaalid! That man (Hadhrat Umar τ) has dismissed you from your post (as commanding officer)! It is all because of his narrow sightedness. In fact, my cousin and I were about to ask him for something but we shall now never ask him anything because he has dismissed you." Hadhrat Umar τ said to him, "Is there anything else you wish to say?" Hadhrat Alqama continued, "Nevertheless, our leaders are people who have a right over us (that we have to obey them in all conditions). We shall have our rewards with Allaah when we fulfil the rights we owe to them."

The next morning, Hadhrat Umar τ asked Hadhrat Khaalid bin Waleed τ, "What has Alqama said to you since last night?" Hadhrat Khaalid τ replied, "By Allaah! He has not said anything to me!" Hadhrat Umar τ said, "And you are even swearing in Allaah's name about it." The narration of Hadhrat Abu Nadhrah adds that Hadhrat Alqama then said to Hadhrat Khaalid τ, "Be quiet, O Khaalid (Do not deny it)." Another narration[1] concludes with the words of Hadhrat Umar τ who said, "You are both speaking the truth." The narration of Zubayr bin Bakkaar states that Hadhrat Umar τ then granted Hadhrat Alqama what he wanted and thus satisfied his need. This narration also adds that (during the night conversation) when Hadhrat Umar τ asked Hadhrat Alqama what he had to say, Hadhrat Alqama replied, "All I can advocate is that we listen and obey. Hadhrat Umar τ later said (to Hadhrat Alqama) that if everyone else shared his attitude, it would be more precious to him (Hadhrat Umar τ) than all the wealth in the world.[2]

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[1] From Sayf bin Amr, also narrating from Hadhrat Hasan.
[2] Ya'qoob bin Sufyaan and Zubayr bin Bakkaar, as quoted in *Isaaba* (Vol.2 Pg.504).

An Incident of a Leper Concerning Respect for the Ameer

Hadhrat Ibn Abi Mulaykah says that Hadhrat Umar τ once passed by a lady suffering from leprosy as she was busy performing Tawaaf. He said to her, "O servant of Allaah! Do not cause difficulty to the people (because they are afraid to perform Tawaaf with you here). It would be best for you to remain at home." She then remained at home (and stopped going to the Masjidul Haraam). It later occurred that a man passing by her said to her, "The person who had prevented you has passed away. You may now come out." She responded by saying, "It is not befitting of me to obey him while he was alive and then disobey him after his death."[1]

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The Incident Between Hadhrat Amr bin Al Aas τ, Hadhrat Abu Ubaydah τ and Hadhrat Umar τ

Hadhrat Urwa bin Zubayr τ narrates that Rasulullaah ρ once sent Hadhrat Amr bin Al Aas τ (as Ameer) on a military expedition to the rural towns of Shaam, where the Battle of Dhaatus Salaasil was fought. The towns were those of the Banu Baliy tribe, the Banu Abdullaah tribe and the Banu Qudaa'ah tribe next to them. It was from the Banu Baliy tribe that the maternal uncles of Aas bin Waa'il hailed (Aas bin Waa'il was the father of Hadhrat Amr bin Al Aas τ). When Hadhrat Amr bin Al Aas τ arrived at the place, he was apprehensive of the large numbers of the enemy and sent a message to Rasulullaah ρ asking for reinforcements.

Rasulullaah ρ prepared the early Muhaajireen for the task and amongst the most senior Muhaajireen who got ready for the task were Hadhrat Abu Bakr τ and Hadhrat Umar τ. Rasulullaah ρ appointed Hadhrat Abu Ubaydah bin Jarraah τ as their Ameer and when they met Hadhrat Amr bin Al Aas τ, he said to them, "I am your Ameer now for I had sent the message to Rasulullaah ρ asking for you to come here as reinforcements. However, the group of Muhaajireen said, "You may be the Ameer of your army, but our Ameer is Abu Ubaydah τ." Hadhrat Amr bin Al Aas τ reiterated what he said by saying, "." Hadhrat Amr bin

[1] Maalik, as quoted in *Kanzul Ummaal* (Vol.5 Pg.192).
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Al Aas τ reiterated what he said by saying, "You are only the reinforcements that I had requested."

Hadhrat Abu Ubaydah τ was a man of excellent character and very soft-hearted. When he saw what was happening, he said, "You ought to know O Amr that the parting instruction Rasulullaah ρ gave to me was, 'When you reach your companion, cooperate with him.' I shall therefore obey you even if you wish to disobey me." With this, Hadhrat Abu Ubaydah τ handed over the commend to Hadhrat Amr τ.[1]

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Another narration from Zuhri states that Rasulullaah ρ dispatched two expeditions against the Banu Kalb tribe, the Ghassaan tribe and other Kuffaar tribes located in the rural towns of Shaam. Rasulullaah ρ appointed Hadhrat Abu Ubaydah bin Jarraah τ as Ameer of one expedition and Hadhrat Amr bin Al Aas τ as Ameer of the other. Marching in the army of Hadhrat Abu Ubaydah τ was Hadhrat Abu Bakr τ and Hadhrat Umar τ. When the two armies were about to leave, Rasulullaah ρ called for Hadhrat Abu Ubaydah τ and Hadhrat Amr τ and said to them, "Never oppose each other."

When the two armies had left (Madinah), Hadhrat Abu Ubaydah τ took Hadhrat Amr τ aside and said to him, "Rasulullaah ρ had emphatically advised us never to oppose each other. It is either you who will obey me or I that will obey you." Hadhrat Amr τ replied, "I'd rather that you obey me." Hadhrat Abu Ubaydah τ then accepted to be under the command of Hadhrat Amr τ, who became the commander of both armies.

Hadhrat Umar τ became angry at this arrangement and said (to Hadhrat Abu Ubaydah τ), "You have chosen to be under the command of Naabigha's son and have made him your Ameer, the Ameer of Abu Bakr τ and our Ameer?!" What sort of idea is this?" Hadhrat Abu Ubaydah τ pacified Hadhrat Umar τ by saying, "Dear brother! Rasulullaah ρ emphatically advised me and Amr never to oppose each other. I therefore feared that if I do not obey him, I would be disobeying Rasulullaah ρ. In this way, mere people would be the cause

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[1] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273). as quoted in *Kanzul Ummaal* (Vol.5 Pg.310), Ibn Asaakir has also reported the narration but instead of the saying "the rural towns of Shaam" he mentions "the east of Shaam".
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of spoiling my relationship with Rasulullaah ρ. I swear by Allaah that I shall now obey him until we return." When they returned from the expedition, Hadhrat Umar τ complained about this to Rasulullaah ρ. Rasulullaah ρ said, "After this, I shall appoint only someone from yourselves (senior Muhaajireen) as your Ameer."[1]

[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.319).

The Rights that Subjects Owe to their Ameer

The Statement of Hadhrat Umar τ in this Regard

Hadhrat Salama bin Shihaab Abdi reports that Hadhrat Umar τ once said, "O citizens! We (leaders) have a right that you owe to us. It is that you always wish well for us even in our absence and that you assist us in all good works. Take note that there is nothing more beloved to Allaah and which has a more widespread benefit than the tolerance and compassion of an Ameer towards his subjects. On the contrary, there is nothing more detested by Allaah than the foolishness of an Ameer and his harshness."[1]

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Another narration from Hadhrat Abdullaah bin Akeem states that Hadhrat Umar τ said, "There is no tolerance more loved by Allaah than the tolerance and compassion of an Ameer (towards his subjects). There is also no foolishness that is more detested by Allaah than the foolishness and harshness of an Ameer. Those who overlook things that happen to him will receive health and safety and those who exercise justice between people even when it concerns himself shall be granted success in his affairs. Suffering disgrace when being obedient is closer to goodness than winning honour through sin."[2]

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Hadhrat Sha'bi reports that Hadhrat Abbaas τ once said to his son Hadhrat Abdullaah τ, "I notice that that great man (referring to Hadhrat Umar τ) allows you to sit close to him and includes you amongst people with whom you do not belong (the veterans of Badr). You should therefore remember three things that I shall tell you. Never let him encounter any lies from you (never tell him a lie), never disclose any of his secrets and never backbite about anyone in his presence."[3]

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[1] Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165). Tabari (Vol.5 Pg.32) has reported a similar narration.
[2] Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).
[3] Bayhaqi (Vol.8 Pg.197).

Speaking the Truth to the Ameer and Rejecting his Command if it Conflicts with the Commands of Allaah

The Incident between Hadhrat Ubay τ and Hadhrat Umar τ and his Statement that there is no Good in an Ameer in whose Presence The Truth Cannot be Spoken

Hadhrat Hasan τ narrates that Hadhrat Umar τ once refused to accept a verse of the Qur'aan from Hadhrat Ubay τ (saying that it is either not in the Qur'aan or not as Hadhrat Ubay τ said it appeared). Hadhrat Ubay τ said, "I had heard it from Rasulullaah ρ at a time when you were preoccupied with trade in Baqee." Hadhrat Umar τ then said, "You have spoken the truth. (I knew that the verse is in the Qur'aan but I refused to accept it because) I only wanted to test whether there are people amongst you who would speak the truth (before the Ameer).There is no good in an Ameer in whose presence the truth cannot be spoken and who does not speak the truth."[1]

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Hadhrat Abu Mijlaz reports that Hadhrat Umar τ accused Hadhrat Ubay τ of lying when he recited the verse[2]:

مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الأَوْلَيَانِ

Hadhrat Ubay τ retorted by saying, "Your lie is worse!" Someone reprimanded Hadhrat Ubay τ by saying, "Are you calling the Ameerul Mu'mineen a liar?" Hadhrat Ubay τ replied, "I have more respect for the rights of the Ameerul Mu'mineen than you have. However, I have falsified him only to confirm the truth of Allaah's Book and I can never confirm what the Ameerul Mu'mineen says when it entails falsifying the Book of Allaah." Hadhrat Umar τ then said, "He has spoken the truth."[3]

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[1] Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.2).
[2] Surah Maa'idah, verse 107.
[3] Abd bin Humayd, Ibn Jareer and Ibn Adi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.285).
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Hadhrat Basheer bin Sa'd Says to Hadhrat Umar τ : "If you do that, we will Set you Straight as an Arrow is Straightened "

Hs Nu'maan bin Basheer τ reports that in a gathering of Muhaajireen and Ansaar, Hadhrat Umar τ once asked, "What will you people do if I were permissive in certain matters?" When everyone remained silent, Hadhrat Umar τ repeated the question for a second and then a third time. Hadhrat Basheer bin Sa'd then responded by saying, "If you do that, we will set you straight as an arrow is straightened." Hadhrat Umar τ commented, "You are then certainly the ones (capable of being with me)! You are then certainly the ones!"[1]

The Incident of Hadhrat Umar τ and Hadhrat Muhammad bin Maslama τ in this Regard

Hadhrat Moosa bin Abu Isa narrates that when Hadhrat Umar bin Khattaab τ went to the pond of the Banu Haaritha, he met Hadhrat Muhammad bin Maslama τ there. Hadhrat Umar τ asked him, "What do you think of me?" Hadhrat Muhammad bin Maslama τ replied, "I swear by Allaah that in my opinion you are as I like to see you and as anyone who likes good likes to see you. I see that you are meticulous in collecting wealth, are also abstinent from it and distribute it justly. If however, you stray, we shall straighten you just as arrows are straightened with weights." Hadhrat Umar τ then said, "Excellent! (You say,) 'If however, you stray, we shall straighten you just as arrows are straightened with weights'. All praise belongs to Allaah Who has places me amongst people who will rectify me when I stray."[2]

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Hadhrat Umar τ Enquires from Delegations about the Qualities of Their Governors

[1] Ibn Asaakir and Abu Dharr Harawi in his *Majaami*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).
[2] Ibn Mubaarak, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.381).
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Hadhrat Aswad bin Yazeed narrates that whenever a delegation came to Hadhrat Umar τ, he would ask them about their governor. He would ask, "Does he visit the ill? Does he respond to the pleas of slaves? How does he treat those who stand at his door (to have a need fulfilled)?" If the delegates had to give a negative answer to any of the questions, Hadhrat Umar τ would dismiss the governor.[1]

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Hadhrat Ibraheem reports that when Hadhrat Umar τ appointed a governor to an area and a delegation had to come to him from the same area, he would ask them, "How is your governor? Does he visit the slaves? Does he follow funeral processions? How is his door (is he accessible)? Is it welcoming?" If the people replied that the governor's door was welcoming and that he visited the slaves, Hadhrat Umar τ would leave the man in his post. Otherwise, he would send a messenger to dismiss him.[2]

The Conditions Hadhrat Umar τ Made with his Governors

Hadhrat Aasim bin Abi Nujood that whenever Hadhrat Umar τ dispatched governors, he would make the conditions with them that they should never ride Turkish horses, should not eat refined white flour, should not wear fine clothing and should not lock their doors to those who were in need. He made it clear to them that if they were ever to do any of this, they would be liable for punishment. It was only after making these conditions that he saw them off (walked a distance with them). When he was about to return, he would further tell them, "I am not sending you to give you sovereignty over the blood of people, over their skins, over their honour and over their wealth. I am sending you to ensure that the people establish salaah, to distribute the spoils of war amongst them and to judge between them with justice. If you encounter any difficulties, do refer it to me. Beware that you never hit an Arab for this would humiliate them. Never prevent them from returning to their homelands because this would place them in great difficulty and never level false accusations against them because you would then be depriving them (of their rights). Also ensure that you keep the (words of the) Qur'aan separate (from the

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[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166). Tabari (Vol.5 Pg.33) has also reported a similar narration.
[2] Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).
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Ahadeeth and from commentaries so that these are nor confused as part of the Qur'aan)."[1]

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Another similar narration states that Hadhrat Umar τ said, "Keep the Qur'aan separate and report fewer narrations from Rasulullaah ρ. I shall also join you in doing this." Hadhrat Umar τ would also enforce the necessary punishment on his governors (when they deserved it) and whenever a complaint was brought to him about any governor, he would gather the complainant and the governor in one place. Thereafter, if the complaint was proven to be valid and the governor needed to be taken to task, Hadhrat Umar τ would take him to task.[2]

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Hadhrat Abu Khuzayma bin Thaabit τ reports that whenever Hadhrat Umar τ appointed someone as governor, he would make a group of the Ansaar and some others witness (to the appointment) and say (to the new governor), "I am not sending you to give you sovereignty over the blood of people…" The rest of the narration is similar to the one quoted earlier.[3]

The Statement of Hadhrat Umar τ Concerning the Duties of an Ameer

Hadhrat Abdur Rahmaan bin Saabit reports that Hadhrat Umar τ once sent for Hadhrat Sa'eed bin Aamir Jumhi τ and said to him, "We wish to appoint you in command of this regiment whom you should lead into enemy territory to wage war with them." Hadhrat Sa'eed τ said, "O Umar! Please do not try me." Hadhrat Umar τ resolved "I shall never leave you. You people have cast this responsibility (of Khilaafah) on my neck and now you wish to leave me all alone! I am sending you with a group of people from whom you are not the best. I am not sending you to whip them or to humiliate them but only to lead them in Jihaad against their enemies and to distribute their booty amongst them."[4]

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[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).
[2] Tabari (Vol.5 Pg.19).
[3] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).
[4] Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149).

The Statement of Hadhrat Abu Moosa Ash'ari τ in this Regard

Hadhrat Abu Moosa Ash'ari τ once addressed the people saying, "The Ameerul Mu'mineen Hadhrat Umar bin Khattaab τ has sent me here to teach you the Book of your Rabb, the Sunnah of your Nabi ρ and to administrate over municipal affairs."[1]

[1] Ibn Asaakir and Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149), narrating from reliable sources, as confirmed by *Haythami* (Vol.5 Pg.213).

Condemning Rulers who Live Lives Above the Standards of the Common People and who Veil Themselves from people in Need

An Incident Between Hadhrat Umar τ and Hadhrat Amr bin Al Aas τ in this Regard

Hadhrat Abu Saalih Ghifaari narrates that Hadhrat Amr bin Al Aas τ (while in Egypt) once wrote to Hadhrat Umar τ stating: "We have reserved a house for you here next to the Jaami Masjid." Hadhrat Umar τ wrote back saying, "Why should a man living in Hijaaz have a house in Egypt?" Hadhrat Umar τ then ordered that the area be concerted into a marketplace for the Muslims.[1]

Hadhrat Umar τ Writes to Hadhrat Amr bin Al Aas τ to Demolish a Pulpit

Hadhrat Tameem Jayshani τ reports that Hadhrat Umar τ wrote the following letter to Hadhrat Amr bin Al Aas τ:

"The news has reached me that you have had a pulpit made by which you climb high above the people's necks (when delivering a sermon). Is it not sufficient for you to remain standing with the Muslims beneath your heels. I command you in the name of Allaah that you should demolish it."[2]

The Letter of Hadhrat Umar τ to Hadhrat Utba bin Farqad about not Raising his Standards above that of the Public

Hadhrat Abu Uthmaan reports that Hadhrat Umar τ wrote a letter to them when they were in Azerbaijan. He wrote:

[1] Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).
[2] Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

"O Utba bin Farqad! Your position and wealth has not been the fruits of your efforts, nor the fruits of your father or mother's efforts. Feed the people in their homes with that which you feed yourself in your home. Guard yourself against indulging in luxuries, from imitating the appearance of the Mushrikeen and from wearing silk clothing."[1]

Hadhrat Umar τ Takes the Ameer of Hims to Task for Constructing a Lofty Residence

Hadhrat Urwa bin Ruwaym narrates that Hadhrat Umar τ was inquiring about the condition of the people (during the Hajj) when some people from Hims passed by him. "How is your Ameer?" asked Hadhrat Umar τ. They replied, "He is the best of Ameers except for the fact that he had built a lofty residence in which he lives.

Hadhrat Umar τ then wrote a letter, which he sent with a messenger with instructions to burn the building down. When the messenger reached Hims, he gathered firewood and set fire to the door. When the Ameer was informed about it, he said, "Leave him alone because he has been sent (by the Ameerul Mu'mineen)." The messenger then handed the letter over to the Ameer. (After reading the letter) The Ameer did not even put the letter down when he rode off to Hadhrat Umar τ. When Hadhrat Umar τ saw him arrive, he told the Ameer to meet him at Harra where the Zakaah camels were kept.

(When he met him there) Hadhrat Umar τ asked him to remove his clothes and then gave him a garment of camel hide to wear. Hadhrat Umar τ then instructed him to fetch water from the well to give the camels to drink. The man continued going in an out of the well until he was exhausted. Hadhrat Umar τ then asked him, "How much longer will you be in this world?" "For only a short while," came the reply. Hadhrat Umar τ commented, "Then is it for this short while that you have built the mansion and adopted a standard of living that exceeds those of the poor, the widows and orphans? Go back to your post and never repeat yourself."[2]

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[1] Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.458).
[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

Hadhrat Umar τ Takes Hadhrat Sa'd τ to task for Building a Mansion

Hadhrat Attaab bin Rifaa'ah narrates that Hadhrat Umar τ once received the news that Hadhrat Sa'd τ had built a mansion and had a door put on it, saying that the noise from the marketplace has now been cut off (form entering the mansion). Hadhrat Umar τ then dispatched Hadhrat Muhammad bin Maslama τ, whom he always sent when he needed a task done exactly as he wanted. The instructions he gave Hadhrat Muhammad bin Maslama τ was to bring Hadhrat Sa'd τ to him and to burn down the door.

(When Hadhrat Muhammad bin Maslama τ arrived in Kufa) Someone came to Hadhrat Sa'd τ and informed him (about the arrival) and when the features (of Hadhrat Muhammad bin Maslama τ) were described to Hadhrat Sa'd τ, he recognised him. Hadhrat Sa'd τ then went to meet Hadhrat Muhammad bin Maslama τ, who said to him, "The news has reached the Ameerul Mu'mineen that you commented about the noise being cut off." When Hadhrat Sa'd τ swore that he never made such a statement, Hadhrat Muhammad bin Maslama τ said, "We shall do as we have been commanded while you will have to convey what you said (to the Ameerul Mu'mineen)."

When Hadhrat Sa'd τ offered to provide Hadhrat Muhammad bin Maslama τ with provisions for the journey, he refused to take any and rode off until he reached Madinah. When Hadhrat Umar τ saw him, he said, "If I did not have a good opinion of you, I would have thought that you did not fulfil the task." Hadhrat Muhammad bin Maslama τ informed Hadhrat Umar τ that he had hurried back and assured Hadhrat Umar τ, "I have fulfilled the task. However, Sa'd τ excuses himself and swears that he had never made the statement."

Hadhrat Umar τ asked, "Did he give you any provisions for the journey?" Hadhrat Muhammad bin Maslama τ replied, "No, but what prevented you from giving me provisions?" Hadhrat Umar τ said, "I disliked giving you any provisions because although you would have had ease, I would have had to suffer for it (in the Aakhirah) since hunger is killing the people around me in Madinah. Have you not heard

Rasulullaah ρ say that a Mu'min should not fill his belly while his neighbour goes hungry?"[1]

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Another narration from Hadhrat Abu Bakrah τ and Hadhrat Abu Hurayrah τ states that the news that reached Hadhrat Umar τ stated that Hadhrat Sa'd τ kept aloof from the people and locked them out of his house. Hadhrat Umar τ the dispatched Hadhrat Ammaar bin Yaasir τ with instructions to go to Hadhrat Sa'd τ and if he found the door locked, he was to burn it down.[2]

The Incident Between Hadhrat Umar τ and a group of Sahabah ψ in Shaam

Hadhrat Abu Dardaa τ once sought permission from Hadhrat Umar τ to go to Shaam. Hadhrat Umar τ told him that he would be allowed to go there only on condition that he became a governor of one of the areas. When Hadhrat Abu Dardaa τ refused to be a governor, Hadhrat Umar τ refused to grant the permission. Hadhrat Abu Dardaa τ then said, "I shall go there to teach people the Sunnah of their Nabi ρ and lead them in salaah." Hadhrat Umar τ then granted him permission.

Hadhrat Umar τ later visited Shaam and when he drew close to where the Sahabah ψ were staying, he stopped until evening fell. When the night cast its veil over him, he called to his slave saying, "O Yarfa! Let us go to Yazeed bin Abi Sufyaan τ. You will see that he has story-tellers with him, lanterns will be burning and rugs of silk[3] and velvet will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."

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[1] Ibn Mubaarak, Ibn Raahway and Musaddad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165). The entire narration is reported in *Isaaba* (Vol.3 Pg.384) except that the narrator's name appears as Abaaya bin Rifaa'ah instead of Attaab bin Rifaa'ah. *Haythami* (Vol.8 Pg.167) has commented on the chain of narrators.
[2] Tabraani. *Haythami* (Vol.8 Pg.168) has commented on the chain of narrators.
[3] These rugs may not have been pure silk, but a mixture of silk and more of another fabric. There were also some Sahabah ψ who were of the opinion that although wearing clothing of silk is Haraam, there was nothing wrong with sitting on silk rugs. It is also possible that the rugs were being used by the governors of the Byzantine Empire who were the former rulers of the region and the Sahabah ψ were only temporarily using the quarters of these rulers until they could consolidate their own quarters.
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The two men proceeded until they reached the door of Hadhrat Yazeed bin Abi Sufyaan τ. Hadhrat Umar τ greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Yazeed τ replied, "Wa Alaykumus Salaam." When Hadhrat Umar τ asked whether he could enter, Hadhrat Yazeed τ first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar τ then opened the door and found story-tellers there, lanterns burning and rugs of silk and velvet. Hadhrat Umar τ urgently instructed Yarfa to shut the door and struck Hadhrat Yazeed τ with his whip right between the ears. Hadhrat Umar τ then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.

Hadhrat Umar τ and Yarfa then left Hadhrat Yazeed τ. Hadhrat Umar τ said, "O Yarfa! Come with me to Amr bin Al Aas τ. You will see that he has story-tellers with him, lanterns will be burning and rugs of velvet will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."

The two men proceeded until they reached the door of Hadhrat Amr bin Al Aas τ. Hadhrat Umar τ greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Amr τ replied, "Wa Alaykumus Salaam." When Hadhrat Umar τ asked whether he could enter, Hadhrat Amr τ first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar τ then opened the door and found story-tellers there, lanterns burning and rugs of velvet. Hadhrat Umar τ urgently instructed Yarfa to shut the door and struck Hadhrat Amr τ with his whip right between the ears. Hadhrat Umar τ then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.

After leaving Hadhrat Amr bin Al Aas τ, Hadhrat Umar τ said, "O Yarfa! Let us go to Abu Moosa Ash'ari τ. You will see that he has story-tellers with him, lanterns will be burning and rugs of wool will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."

The two men proceeded until they reached the door of Hadhrat Abu Moosa Ash'ari τ. Hadhrat Umar τ greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Abu Moosa τ replied, "Wa Alaykumus Salaam." When Hadhrat Umar τ asked whether he could enter, Hadhrat Abu Moosa τ first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar τ then opened the door and found story-tellers there, lanterns burning and rugs of wool spread out. Hadhrat Umar τ struck Hadhrat Abu Moosa τ with his whip right between the ears and then said, "You too, O Abu Moosa (have you also changed since leaving Madinah)?" Hadhrat Abu Moosa Ash'ari τ said, "O Ameerul Mu'mineen! This is what I have (which is less than the others) You have already seen what my companions are doing whereas I had also received what they have received (but have not gone to the extent they have)." Hadhrat Umar τ asked, "Then what is all this about?" Hadhrat Abu Moosa Ash'ari τ replied, "The people of the city believe that this is the only way by which to rule." Hadhrat Umar τ then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.

When the two had left Hadhrat Abu Moosa Ash'ari τ, Hadhrat Umar τ said, "O Yarfa! Come with me to my brother (Hadhrat Abu Dardaa τ). You will see that he has no story-tellers with him, no lanterns will be burning and his door will be unlocked. You will greet him and he will reply, after which you will ask permission to enter and he will grant you permission without enquiring who you are."

The two men proceeded until they reached the door of Hadhrat Abu Dardaa τ. Hadhrat Umar τ greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Abu Dardaa τ replied, "Wa Alaykumus Salaam." When Hadhrat Umar τ asked whether he could enter, Hadhrat Abu Dardaa τ granted permission. As Hadhrat Umar τ pushed open the door, he found that it had no lock. The two men entered the dark room and Hadhrat Umar τ had to feel his way around until he found Hadhrat Abu Dardaa τ. When Hadhrat Umar τ felt the pillow of Hadhrat Abu Dardaa τ, he found that it was made from the blanket used on animals. When he felt the ground, there was only sand and when he felt the clothing of Hadhrat Abu Dardaa τ, he discovered that it was a flimsy shawl.

Hadhrat Abu Dardaa τ asked, "Who is this? Is it the Ameerul Mu'mineen?" When Hadhrat Umar τ confirmed that he was the Ameerul Mu'mineen, Hadhrat Abu Dardaa τ said, "You are late. We had been

waiting for you all year." Hadhrat Umar τ said, "May Allaah have mercy on you. Have I not granted you sufficient wealth? Have I not given you plenty?" Hadhrat Abu Dardaa τ said, "O Umar! Do you not remember a Hadith that Rasulullaah ρ mentioned to us?" "Which Hadith?" asked Hadhrat Umar τ. Hadhrat Abu Dardaa τ replied, "(The Hadith in which Rasulullaah ρ said,) 'The limit of a person's possessions in this world should be like the provisions of a traveller.'" "Oh yes (I have heard the Hadith)" confirmed Hadhrat Umar τ. Hadhrat Abu Dardaa τ then asked, "Now what have we done after Rasulullaah ρ, O Umar?" The two Sahabah ψ then continued reminding each other (of the words of Rasulullaah ρ) with tears in their eyes until morning arrived.[1]

[1] Ibn Asaakir and Yashkari, as quoted in *Kanzul Ummaal* (Vol.7 Pg.77).

Enquiring about the Condition of the Citizens

The Incident of Hadhrat Abu Bakr τ and Hadhrat Umar τ in this Regard

Hadhrat Abu Saalih Ghifaari narrates that there was an extremely old blind lady living on the outskirts of Madinah whom Hadhrat Umar τ used to regularly visit at night. He would go there to fetch water for her (from the well) and do other chores for her. However, whenever he got to her, he would find that someone else had beat him there and had already seen to her needs. He went to her many times only to find that he was not the first to get there. (One day) He sat in wait for the person (who always beat him) and found that the person was Hadhrat Abu Bakr τ. Hadhrat Abu Bakr τ would tend to the old lady even though he was the Khalifah. Hadhrat Umar τ exclaimed, "By my life! It could only be you!"[1]

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Hadhrat Awzaa'ee reports that Hadhrat Talha τ once spotted Hadhrat Umar τ coming out (of his house) late at night. Hadhrat Umar τ entered a house and then another house. The following morning, Hadhrat Talha τ went to the house, where he found an old woman who was blind and crippled. Hadhrat Talha τ asked her, "Why does that man come to you?" She then informed Hadhrat Talha τ that Hadhrat Umar τ had been frequently coming to her for many years to see to her needs and remove all the filth from her house. Hadhrat Talha τ then said to himself, "Shame on you, O Talha! Were you searching for faults in Umar?!"[2]

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[1] Khateeb, as quoted in *Kanzul Ummaal* (Vol.4 Pg.347).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.48).
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Passing Judgement by what is Apparent

The Statement of Hadhrat Umar τ in this Regard

Hadhrat Abdullaah bin Utba bin Mas'ood says that he heard Hadhrat Umar τ say, "People would be taken to task by means of revelation during the time of Rasulullaah ρ (when Allaah would send revelation to disclose the secrets of some people). However, revelation has been terminated and now we are able to take you people to task by your apparent actions. Therefore, we will trust and bring close to us only those people whose apparent actions appear good to us because we have no knowledge of his inner self. Allaah is the One Who will take him to task for his inner condition. On the other hand, we cannot trust and cannot believe those whose apparent actions appear evil to us even though he may claim that his inner condition is good."[1]

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Hadhrat Hasan states that in the first lecture that Hadhrat Umar τ delivered (after becoming the Khalifah), he first praised Allaah and then said:

"(Now that I have become Khalifah) I am been tested through you people and you will be tested through me. I have been made the Khalifah after my two companions (Rasulullaah ρ and Hadhrat Abu Bakr τ). We shall therefore deal directly with those in our presence and to deal with those who are not in our presence, we shall appoint over them people who are capable and trustworthy. We shall treat well those people who do good and punish those who do evil. May Allaah forgive you and I."[2]

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[1] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147). Bayhaqi (Vol.8 Pg.201) has also reported a similar narration and states that Bukhari has also reported it in his *Saheeh*.
[2] Ibn Sa'd (Vol.3 Pg.196) and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).
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Inspecting the Performance of those Appointed to Posts

The Statement of Hadhrat Umar τ in this Regard

Hadhrat Tawoos narrates that Hadhrat Umar τ once asked (the people), "Tell me whether I would be discharging my responsibility if I appoint over you a person who is the best of you in my knowledge and then I command him to be just?" "Most certainly," came the reply. Hadhrat Umar τ then said, "No (I would still not have discharged my responsibility), unless I inspect whether or not he is doing what I have commanded him to do."[1]

[1] Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).

Continuously dispatching Troops

The Statement of Hadhrat Abdullaah bin Ka'b bin Maalik τ in this Regard

Hadhrat Abdullaah bin Ka'b bin Maalik Ansaari τ that a regiment of the Ansaar were posted to Persian territory with their Ameer. Although Hadhrat Umar τ would continuously dispatch troops every year (to relieve others), he happened to be preoccupied (with other tasks) and failed to relieve the particular regiment. When their term expired, the troops posted at that border (the regiment of Ansaar) returned. Hadhrat Umar τ became very angry and threatened action against them (because he had not yet sent anyone in their place). They all happened to be Sahabah ψ of Rasulullaah ρ and they said, "O Umar! You were too preoccupied to worry about us and failed to implement the command of Rasulullaah ρ to continuously dispatch troops."[1]

[1] Abu Dawood and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

The Consideration the Ameer ought to Give to the people when they are Faced with a Problem

The Incident between Hadhrat Umar τ and Hadhrat Abu Ubaydah τ During the Plague of Amwaas

Hadhrat Abu Moosa τ narrates that as soon as the Ameerul Mu'mineen (Hadhrat Umar τ) heard about the plague that was affecting the people in Shaam, he wrote the following letter to Hadhrat Abu Ubaydah bin Jarraah τ:

"I require you to fulfil a need I have and I cannot do without you in having it fulfilled. If this letter of mine reaches you at night, I emphatically command you not to let the morning arrive without you riding off to me (in Madinah). If this letter of mine reaches you in the morning, I emphatically command you not to let the evening arrive without you riding off to me."

(After reading the letter) Hadhrat Abu Ubaydah τ remarked, "I know well what need has presented itself to the Ameerul Mu'mineen. He wishes to preserve someone who cannot remain living (he wants me to escape the plague by returning to Madinah)." Hadhrat Abu Ubaydah τ then wrote back to Hadhrat Umar τ saying:

"I am part of a Muslim army. I am not prepared to leave them to save my own life. I am well aware of the need that has presented itself to you. You wish to preserve someone who cannot remain living. When this letter of mine reaches you, do absolve me of your command and permit me to remain here."

When Hadhrat Umar τ read this letter, his eyes welled with tears and he began to weep. The people with him asked, "O Ameerul Mu'mineen! Has Abu Ubaydah τ passed away?" "No," replied, Hadhrat Umar τ, "but it is as if he already has." Hadhrat Umar τ then wrote back to Hadhrat Abu Ubaydah τ saying:

"Indeed the entire land of Jordan has been affected by the epidemic whereas the region of Jaabiya is free from it. You should therefore take the Muhaajireen there."

When Hadhrat Abu Ubaydah τ had read the letter, he said, "We shall certainly listen to and obey this command of the Ameerul Mu'mineen." Hadhrat Abu Moosa τ reports further, "Abu Ubaydah τ then ordered me to mount my animal and to keep the people in their living quarters. In the meantime, my wife also got affected by the plague. When I reported this to Abu Ubaydah τ, he personally proceeded to confine the people to their quarters, after which he was also afflicted and passed away. The plague then came to an end."

Hadhrat Abul Muwajjih says, "It is believed that Hadhrat Abu Ubaydah τ was part of an army of thirty six thousand people. Every one of them save six thousand died."[1]

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Another narration states that (when he read the letter from Hadhrat Umar τ) Hadhrat Abu Ubaydah τ said, "May Allaah forgive the Ameerul Mu'mineen. He wishes to preserve the lives of people who cannot remain living (forever)." Hadhrat Abu Ubaydah τ then wrote back to Hadhrat Umar τ saying, "Verily, I am with an army from amongst the armies of the Muslims whom I am not prepared to leave to save my own life from that which had afflicted them."[2]

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Yet another narration states that Hadhrat Abu Ubaydah τ wrote to Hadhrat Umar τ saying:

"O Ameerul Mu'mineen! I knew well your need from me. However, I am part of a Muslim army that I do not wish to leave to save my own life. I have no desire to leave them until Allaah passes His decree concerning me and concerning them. O Ameerul Mu'mineen! Do release me from your command (to return to Madinah) and leave me with my army."[3]

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.324).
[2] Haakim, narrating from reliable sources, as confirmed by Dhahabi.
[3] Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.78). Tabari (Vol.4 Pg.201) has also reported the narration.

Compassion of the Ameer

The Hadith of Hadhrat Abu Usayd τ in this Regard

Hadhrat Abu Ja'far reports that Hadhrat Abu Usayd τ once brought to Rasulullaah ρ some captives from Bahrain. Looking at a woman from amongst them weeping, Rasulullaah ρ asked, "What is the matter?" She replied, "He has sold my son." "Have you sold her son?" Rasulullaah ρ asked. "Yes," replied Hadhrat Abu Usayd τ. "To which tribe?" Rasulullaah ρ asked further. Hadhrat Abu Usayd τ replied, "To the Banu Abs tribe." Rasulullaah ρ then instructed Hadhrat Abu Usayd τ saying, "Ride to them and bring him back yourself."[1]

The Lecture of Hadhrat Umar τ in this Regard

Hadhrat Buraydah τ narrates that he was sitting with Hadhrat Umar τ one day when he heard a scream. Hadhrat Umar τ instructed his slave Yarfa to see where the noise was coming from. After checking, Yarfa reported, "The mother of a girl from the Quraysh is being sold (as a slave, because of which the child is screaming)." Hadhrat Umar τ then instructed him to summon the Muhaajireen and the Ansaar. After a short while, the room and the entire house was filled. After praising Allaah, Hadhrat Umar τ then said: "Do you people know whether the severing of family ties was amongst the teachings that Rasulullaah ρ brought?" When they replied in the negative, Hadhrat Umar τ continued, "Because it has started to spread rapidly amongst you." He then recited the following verse of the Qur'aan:

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُم

It is possible that if you are given authority *(to rule over others)*, **you would spread corruption on earth and** *(let alone harming others, you would even)* **sever family ties.** {Surah Muhammad ε, verse 22}

Hadhrat Umar τ continued, "What form of severing family ties is worse than selling the mother of a girl from amongst you when Allaah has

[1] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.229).

given you abundance?" The Sahabah ψ said, "Do as you see fit." Hadhrat Umar τ then wrote to all the regions (of the Islaamic Empire) instructing that the mother of no free woman should be sold (as a slave) because it entails severing family ties which is not permissible.[1]

A Hadith of Abu Uthmaan Nahdi in this Regard

Hadhrat Abu Uthmaan Nahdi reports that after Hadhrat Umar τ had appointed a man from the Banu Asad tribe as governor, the man came to him to collect the certificate of appointment. In the meantime, one of Hadhrat Umar τ's children was brought to him and he started kissing the child. The man from the Banu Asad tribe asked, "Do you kiss children, O Ameerul Mu'mineen? By Allaah! I have never kissed a child to this day." Hadhrat Umar τ then said, "In that case, I swear by Allaah that you will be even less compassionate towards people. Give the certificate of appointment back. You should never act as governor for me ever again." Hadhrat Umar τ then cancelled his appointment.[2]

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A narration of Hadhrat Muhammad bin Sallaam states that Hadhrat Umar τ said (to the man), "What crime is it of mine that mercy has been extracted from your heart? Allaah has mercy only on those servants of his who show mercy." Hadhrat Umar τ then removed him from the post and said, "If you have no mercy for your own children, how will you have mercy on the masses?"[3]

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Hadhrat Abu Qataadah τ reports, "After we had left with Rasulullaah ρ for the Battle of Hunayn and met with the enemy, we suffered a temporary defeat. When I saw a man from the Mushrikeen overpowering one of the Muslims, I used my sword to strike his subclavian vein (on the shoulder) from behind. My blow cut through his armour and he turned to me. He then grabbed hold of me and started

[1] Ibn Mundhir, Haakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.226).
[2] Bayhaqi (Vol.9 Pg.41) and Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).
[3] Daynowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.310).

squeezing me so hard that I could get the smell of death. Fortunately, (because he had lost a lot of blood,) death overcame him and he let go of me. I then met Hadhrat Umar τ and asked, 'What has happened to the people (Why did the Muslims suddenly flee)?' He replied, 'It was the command of Allaah.' (However, the Muslims then regrouped and fought back to defeat the Mushrikeen). When the Muslims returned (from the battlefield,) Rasulullaah ρ sat down and said, 'Whoever killed someone and has a witness to testify shall have the possessions of the dead man.' I stood up and asked, 'Who will testify for me?' (When I received no response) I sat down again. When Rasulullaah ρ repeated the announcement, I again stood up and asked, 'Who will testify for me?' (When I again received no response) I sat down. Rasulullaah ρ repeated the announcement and again I stood up and asked, 'Who will testify for me?' (When I received no response this time) I sat down yet again. When Rasulullaah ρ again repeated the announcement, I stood up. Rasulullaah ρ asked, 'What is the matter, O Abu Qataadah?' After I had informed him of the incident, someone said, 'He had spoken the truth and the dead man's possessions are with me. O Rasulullaah ρ! Satisfy him on my behalf (give him something else so that I may keep the possessions).' Hadhrat Abu Bakr τ then said, 'Never! By Allaah! In that case, whenever one of the lions of Allaah fight for Allaah and His Rasool ρ, should he give you what is taken from the enemy?' Rasulullaah ρ confirmed what was said by saying, 'He is right. Hand over the possessions.' The man handed me the possessions and with it I bought an orchard in the Banu Salma district. This was the first time that I had received any wealth as a Muslim."

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Hadhrat Abdullaah bin Amr bin Al Aas τ reports that Hadhrat Abu Bakr τ stood up one Friday and announced, "Bring the Zakaah camels tomorrow morning so that we may distribute them. Remember that none should come to see us without permission." A woman said to her husband, "Take this rein (to be given with the camels to the poor). Perhaps Allaah shall make it a means of providing a camel for us." The man arrived at a time when Hadhrat Abu Bakr τ and Hadhrat Umar τ were with the camels and entered (the enclosure) with them. Hadhrat Abu Bakr τ turned around and asked, "Who allowed you to come here?" Hadhrat Abu Bakr τ then took the rein from the man and hit him with it. After he had completed distributing the camels, Hadhrat Abu Bakr τ summoned the man and handing him the rein, said, "Take your
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revenge." Hadhrat Umar τ quickly intervened and said, "By Allaah! He should not take revenge from you. You should not make this a custom (that people should take revenge from an Ameer who needs to teach a lesson to people)." Hadhrat Abu Bakr τ said, "Then who will defend me in Allaah's court on the Day of Qiyaamah?" Hadhrat Umar τ replied, "Compensate him somehow." Hadhrat Abu Bakr τ the instructed his slave to give the man a riding camel together with its carriage and blanket. In addition to this, he also gave him five Dinaars (gold coins). In this manner, Hadhrat Abu Bakr τ secured the man's pardon.[1]

[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.127).

The Justice of Hadhrat Umar Farooq τ

The Incident of Hadhrat Umar τ and Hadhrat Ubay bin Ka'b τ

Hadhrat Sha'bi reports that a dispute arose between Hadhrat Umar τ and Hadhrat Ubay bin Ka'b τ. Hadhrat Umar τ said, "Appoint someone to decide the matter between us." They then agreed to appoint Hadhrat Zaid bin Thaabit τ (to settle the matter) between them. When the two men came to Hadhrat Zaid τ, he made place at the head side of his bedding saying, "Sit here, O Ameerul Mu'mineen." Hadhrat Umar τ said, "That is the first wrong you have committed in your decision-making procedure. I shall rather sit with my contestant." The two men then sat in front of Hadhrat Zaid τ. Hadhrat Ubay τ made his claim and Hadhrat Umar τ refuted it. Hadhrat Zaid τ then said to Hadhrat Ubay τ, "Absolve the Ameerul Mu'mineen (from taking an oath, which is the next step of the procedure since no witnesses were presented). I would not have asked for this concession for anyone else besides the Ameerul Mu'mineen." However, Hadhrat Umar τ still took the oath and then said, "Zaid will be unable to judge unless he treats Umar as a man from the ranks of the common Muslims."[1]

The narration of Ibn Asaakir states that Hadhrat Umar τ and Hadhrat Ubay bin Ka'b τ disputed about the harvesting of a date crop. With tears in his eyes, Hadhrat Ubay bin Ka'b τ said, "Is this how it will be under your rule, O Umar?" Hadhrat Umar τ said, "Then appoint someone to decide between us." When Hadhrat Ubay τ suggested the name of Hadhrat Zaid bin Thaabit τ, Hadhrat Umar τ accepted and the two of them went to him. The rest of the narration is like the one above.[2]

[1] Ibn Asaakir, Sa'eed bin Mansoor and Bayhaqi.
[2] *Kanzul Ummaal* (Vol.3 Pg.174) and (Vol.3 Pg.181).

The Dispute Between Hadhrat Umar τ and Hadhrat Abbaas τ Concerning the Expansion of the Masjidun Nabawi

Hadhrat Zaid bin Aslam reports that Hadhrat Abbaas τ had a house next to the Masjid of Madinah. Hadhrat Umar τ asked Hadhrat Abbaas τ to sell the house to him because he intended adding it to the Masjid. However, Hadhrat Abbaas τ refused to sell it. When Hadhrat Umar τ requested him to give it as a gift, Hadhrat Abbaas τ refused this as well. Hadhrat Umar τ said, "You have no option but to accept one of the two proposals." When Hadhrat Abbaas τ still refused, Hadhrat Umar τ told him to appoint someone (to decides the matter between them). Hadhrat Abbaas τ appointed Hadhrat Ubay τ and the two men took their case to him.

(After hearing the case,) Hadhrat Ubay τ said to Hadhrat Umar τ, "I do not see any way in which you can remove him from his house without his consent." Hadhrat Umar τ asked, "Tell me whether you found this judgement in the Book of Allaah or in a Hadith of Rasulullaah ρ?" "It is in a Hadith of Rasulullaah ρ," replied Hadhrat Ubay τ. When Hadhrat Umar τ asked for substantiation, Hadhrat Ubay τ said, "I have heard Rasulullaah ρ say that while Hadhrat Sulaymaan υ the son of Hadhrat Dawood υ was constructing Baytul Maqdas, he found the walls destroyed every morning after he had them built. Allaah then sent revelation telling him that he would be unable to build anything on the land of another person without the person's consent."

Hadhrat Umar τ then left Hadhrat Abbaas τ and Hadhrat Abbaas τ himself included it in the Masjid at a later stage.[1]

A Narration of Hadhrat Sa'eed bin Musayyib in this Regard

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar τ once intended to take the house of Hadhrat Abbaas τ to include it in the Masjid. However, Hadhrat Abbaas τ refused to hand the house over. When Hadhrat Umar τ resolved that he would certainly have possession of the house, Hadhrat Abbaas τ proposed that they appoint Hadhrat Ubay bin Ka'b τ to pass judgement between them. Hadhrat Umar τ

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[1] Abdur Razzaaq.

agreed and they both approached Hadhrat Ubay τ. After they had related the matter to him, Hadhrat Ubay τ said, "Allaah sent revelation to Hadhrat Sulaymaan bin Dawood عليهم السلام instructing him to construct the Baytul Maqdas. The land belonged to a man whom Hadhrat Sulaymaan υ approached to but it from him. However, when Hadhrat Sulaymaan υ handed over the money to the man, he asked, 'Is this price that you are paying better or is that which you are taking from me better?' Hadhrat Sulaymaan υ replied, 'Certainly that which I am taking from you is better.' 'In that case,' said the man, 'I shall not accept it.'

Hadhrat Sulaymaan υ then gave the man a higher price. The man then did the same thing two or three times until Hadhrat Sulaymaan υ made a condition with him, 'I am buying this land from you at the price you fix. You may therefore not ask me which of the two is better.' Hadhrat Sulaymaan υ the purchased the land from him at the price he fixed, which happened to be twelve thousand Qintaar of gold (one Qintaar equals four thousand gold coins). Hadhrat Sulaymaan υ then felt that the amount was too big to give the man. Allaah then sent revelation to him saying, 'If you are paying him from something that is your own, then you know best (what you have to do). However, if you are paying him from what We have provided for you, then give him whatever he is pleased with.' Hadhrat Sulaymaan υ then paid the amount."

Hadhrat Ubay τ continued, "I feel that Abbaas has a greater right to his house, which cannot be taken from him until he is pleased." Hadhrat Abbaas τ then said, "Since you have made the decision in my favour, I wish to make it Sadaqah for the Muslims."[1]

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Hadhrat Abdullaah bin Umar τ reports that his brother Abdur Rahmaan and Abu Saroo'ah both drank some wine while they were in Egypt during the Khilaafah of Hadhrat Umar τ. They were both intoxicated and the following morning they approached Hadhrat Amr bin Al Aas τ who was the Ameer of Egypt. They said to him, "Purify us (by imposing

[1] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260). Ibn Sa'd (Vol.4 Pg.13) has reported a similar narration. Ibn Asaakir has also reported a similar narration in great detail from Saalim Abu Nadhar and the chain of narrators are reliable save for the fact that Saalim was not a contemporary of Hadhrat Umar τ. Bayhaqi and Ya'qoob bin Sufyaan have reported the narration briefly from Hadhrat Abdullaah bin Abbaas τ with a reliable chain of narrators, as quoted in *Kanzul Ummaal* (Vol.7 Pg.65). in this narration, Hadhrat Hudhayfa τ is mentioned instead of Hadhrat Ubay τ.
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the penalty) because we had both become intoxicated with what we drank."

Hadhrat Abdullaah bin Umar τ says, "When my brother mentioned to me that he had become intoxicated, I said to him, 'Come into the house and I will purify you.' I did not know then that he had already been to Hadhrat Amr bin Al Aas τ. When my brother told me that he had already informed the Ameer of Egypt, I said, 'Your head will not be shaved in front of all the people today. Go into the house and I will myself shave your head.' The practice of governors in those days was that they shaved the heads of criminals together with imposing the penalty. The two men then entered the house. I shaved my brother's head with my own hand and then Hadhrat Amr τ had them lashed."

Hadhrat Abdullaah bin Umar τ continues, "When Hadhrat Umar τ heard about this, he wrote to Hadhrat Amr τ with instructions to send Abdur Rahmaan to him on a carriage. Hadhrat Amr τ complied and when Abdur Rahmaan reached (his father) Hadhrat Umar τ, Hadhrat Umar τ lashed him and punished him further because of his relationship with him. Hadhrat Umar τ then let him go and he lived hail and healthily for a month after which his predestination caught up with him and he passed away. Although people commonly believe that he died because of the lashing he received from Hadhrat Umar τ, it is evident that he did not die because of this lashing."[1]

The Incident of Hadhrat Umar τ and a Woman whose Husband was Missing

Hadhrat Hasan narrates that Hadhrat Umar τ once sent for a woman whose husband had gone missing. Hadhrat Umar τ objected to the fact that people used to frequently visit her. When she was summoned, it was said to her, "Respond to the call of Umar." She bemoaned, "Alas! I am destroyed! What does Umar want with me?!" (She was pregnant and) As she was still on her way, she became so frightened that labour pains struck. She entered a house where the child was born. However, the child screamed only twice and then it died.

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[1] Abdur Razzaaq and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.422), narrating from reliable sources. Ibn Sa'd has also reported the narration in detail from Aslam who narrates from Hadhrat Amr bin Al Aas τ, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.420).

When Hadhrat Umar τ consulted with the Sahabah ψ (he felt responsible for the death of the child who was born prematurely because the mother's fear for him), some of them told him that nothing was due from him because he was after all the ruler and therefore had a right to reprimand people (summon them when they do wrong). Hadhrat Ali τ however, remained silent. Hadhrat Umar τ then turned to Hadhrat Ali τ and asked him what his opinion was. He said, "If they are speaking their opinions (without proof), then their opinions are wrong. If however, they are speaking from their baser desires, then they have not advised you well. I think that you are responsible for paying the Diyah (blood money) because it was you who frightened her. She miscarried the child because of you." Hadhrat Ali τ then instructed that payment of the blood money should be divided amongst the Quraysh, meaning that the money would be taken from the entire Quraysh tribe because the death was a mistake (not intentional).[1]

The Practice of Hadhrat Umar τ During the Hajj season to Ensure Justice Between the people

Hadhrat Ataa reports that Hadhrat Umar τ used to command all his governors to meet with him during the Hajj season. When they gathered before him, he would say (to the masses), "O people! I have not appointed my governors over you to take your skins, you wealth and your honour. I have appointed them to prevent oppression between you and to distribute the spoils of war amongst you. Therefore, if anything besides this has been done to any of you, he should stand up (and report it)."

(On one occasion) No one stood up but one man. He said, "O Ameerul Mu'mineen! That governor of yours had whipped me a hundred lashes." Hadhrat Umar τ turned to the governor and said, "Why did you lash him?" He then instructed the man to take his revenge. Hadhrat Amr bin Al Aas τ then stood up and said, "O Ameerul Mu'mineen! If you do this, you will have plenty of complaints coming to you and this (practice of people taking revenge from their governors) would become routine amongst those after you (and every Ameer will not be able to continue the practice)."

[1] Abdur Razzaaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.300).

Hadhrat Umar τ said, "How can I not have revenge taken (from my governors) when I had seen Rasulullaah ρ have people take revenge from himself." Hadhrat Amr bin Al Aas τ said, "Then do permit us to satisfy the man." When Hadhrat Umar τ granted them the permission, they compensated the man by giving him two Dinaars for every lash, equalling the sum of two hundred Dinaars.[1]

The Incident of Hadhrat Amr bin Al Aas τ and an Egyptian

Hadhrat Anas τ narrates that an Egyptian man once came to Hadhrat Umar bin Khattaab τ and said, "O Ameerul Mu'mineen! I have come to seek refuge with you from oppression." Hadhrat Umar τ replied, "You have sought refuge with one who will certainly grant it." The man said, "I had a race with the son of Amr bin Al Aas τ and I beat him. He then started whipping as he said, 'I am the son of honourable men!'" Hadhrat Umar τ then wrote to Hadhrat Amr bin Al Aas τ instructing him to come (to Madinah) with his son.

When they arrived, Hadhrat Umar τ called for the Egyptian and (when he came) said, "Take this whip and hit." As the Egyptian whipped the son of Hadhrat Amr bin Al Aas τ, Hadhrat Umar τ said, "Whip the son of disgraceful people!" Hadhrat Anas τ says, "By Allaah! The man whipped well just as we liked him to do and then stopped whipping just when we felt that he should stop." Hadhrat Umar τ then said to the Egyptian, "Now put a lash across Amr's head." (Hadhrat Umar τ wanted to caution Hadhrat Amr τ for not teaching his son well enough) The Egyptian said, "O Ameerul Mu'mineen! It was his son who hit me and I have already had my revenge." Hadhrat Umar τ then said to Hadhrat Amr bin Al Aas τ, "Since when have you been enslaving people when their mothers had given them birth to them as free people." Hadhrat Amr bin Al Aas τ pleaded, "O Ameerul Mu'mineen! I did not know about this, neither did the man complain to me (otherwise I would have dealt with my son)."[2]

Hadhrat Umar τ takes the Governor of Bahrain to Task

[1] Ibn Sa'd (Vol.3 Pg.211) and Ibn Raahway, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.419).
[2] Ibn Abdul Hakam, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.420).

Hadhrat Yazeed bin Abu Mansoor narrates that it was brought to the attention of Hadhrat Umar τ that the governor of Bahrain whose name was Ibnul Jaarood or Ibn Abu Jaarood executed a man called Adiryaas. When Adiryaas was brought before the governor, the evidence against him was a letter allegedly written by him and addressed to the enemy, stating that he intended defecting to their ranks. As he was being executed, he called out, "Save me, O Umar! Save me, O Umar!" Hadhrat Umar τ wrote a letter to the governor, ordering him to come to him (in Madinah).

When he arrived, Hadhrat Umar τ sat in wait for him with a spear in his hand. As he entered the room, Hadhrat Umar τ lifted the governor's beard with the spear as he said, "I am at you service, O Adiryaas! I am at your service, O Adiryaas!" Jaarood started pleading, "O Ameerul Mu'mineen! He wrote about confidential information of the Muslims and had intended to defect." Hadhrat Umar τ said, "You killed him because of his intentions! Which of us does not make intentions (to do evil)? Had it not been for the fear that it would become routine, I would have killed you for (killing) him."[1]

The Hadith of Zaid bin Wahab in this Regard

Hadhrat Zaid bin Wahab narrates that Hadhrat Umar τ once emerged from his home with his fingers in his ears and saying, "If only I could have been at your service! If only I could have been at your service!" When the people asked what the matter was, Hadhrat Umar τ informed them that a messenger had some to him from one of his governors stating that a river presented an obstacle to the progress of their army and they could not find and boat to cross over. The Ameer of the army instructed the others to find a man who knew how to gauge the depth of a river. They brought an old man who pleaded to the Ameer saying, "I fear the cold." Although it was winter, the Ameer forced him to go into the river and it was no long before the cold overcame him and the last thing he shouted before he drowned was, "Help me, O Umar!"

Hadhrat Umar τ wrote to the Ameer (to come to Madinah) and when he arrived, Hadhrat Umar τ ignored him for a few days. Hadhrat Umar τ usually did this when he was angry with someone. Hadhrat Umar τ then asked him, "What wrong was done by the man you killed?" The Ameer

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[1] Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.7 Pg.298).

said, "O Ameerul Mu'mineen! I never intended to kill him. Because we could find nothing with which to cross over, we only wanted to ascertain the depth of the water." He then went on to enumerate the many territories they had conquered. However, Hadhrat Umar τ said, "A single Muslim is more valuable to me than all your achievements. Had I not feared that it would become a common practice, I would have executed you. Pay the Diyah to his family and go somewhere where I would not see you again."[1]

[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

The Incident of Hadhrat Abu Moosa Ash'ari τ and another man and the Letter Hadhrat Umar τ Wrote in this Regard

Hadhrat Jareer narrates that a man who was with Hadhrat Abu Moosa Ash'ari τ (in a battle) and they managed to gain a large booty. Although Hadhrat Abu Moosa Ash'ari τ gave the man some share of the booty, it was not the complete share. The man refused to accept anything less than his complete share. Hadhrat Abu Moosa Ash'ari τ then gave the man twenty lashes and shaved off his hair. The man collected his hair and went to Hadhrat Umar τ. He then took out the hair from his pocket and thrust it on Hadhrat Umar τ's chest. "What is the matter?" asked Hadhrat Umar τ. After the man recounted the incident to Hadhrat Umar τ, the Khalifah wrote a letter to Hadhrat Abu Moosa Ash'ari τ. After greeting Hadhrat Abu Moosa Ash'ari τ, Hadhrat Umar τ wrote the name of the person who had informed him of the incident and also wrote the details of what he heard. Thereafter, he wrote:

"I order you in the name of Allaah that if you had carried out the act in public, you should sit in public and allow him to have his revenge from you. If you had done so in private, then you should sit in private and allow him to have his revenge."

When this letter reached Hadhrat Abu Moosa Ash'ari τ, he sat down for the man to take his revenge, but the man said, "I have forgiven him for the pleasure of Allaah."[1]

The Incident of Hadhrat Fayrooz Daylami τ and a Youngster from the Quraysh

Hadhrat Hirmaazi reports that Hadhrat Umar τ wrote the following letter to Hadhrat Fayrooz Daylami τ:

"The news has reached me that you are very occupied with eating refined bread with honey. When this letter of mine reaches you, come to me in the name of Allaah and fight in the way of Allaah."

[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

When Hadhrat Fayrooz Daylami τ arrived (in Madinah), he sought permission to see Hadhrat Umar τ and permission was granted. Just then, (as he was about to enter) a youngster from the Quraysh also rushed in and jostled Hadhrat Fayrooz τ. Hadhrat Fayrooz τ lifted his hand and slapped the Qurayshi on the nose. The Qurayshi entered the presence of Hadhrat Umar τ with a bleeding nose and Hadhrat Umar τ asked him, "Who did this to you?" "Fayrooz," came the reply. Hadhrat Fayrooz τ was still standing at the door and then entered after Hadhrat Umar τ gave him permission to do so.

Hadhrat Umar τ then asked, "What is this, O Fayrooz?" he replied, "O Ameerul Mu'mineen! It was just recently that we had been kings. You had written to me (to come here) but did not write to him. You had also permitted me to enter and did not permit him. However, he wanted to enter before me with the permission I had been granted. I then did what he has informed you about." Hadhrat Umar τ said, "Retribution!" "Does it have to be?" asked Hadhrat Fayrooz τ. "It will have to be," Hadhrat Umar τ confirmed. Hadhrat Fayrooz τ then knelt on his knees and the youngster stood ready to have his revenge. Hadhrat Umar τ interrupted by saying, "Hold it boy until I inform you about what I heard Rasulullaah ρ say one morning. He said, 'Last night Aswad Anasi the great liar (who claimed to be a Nabi) was killed last night. It was the pious servant Fayrooz Daylami who killed him.' Can you see yourself taking revenge from him after hearing this from Rasulullaah ρ?" The youngster said, "I have forgiven him after you have informed me about this statement of Rasulullaah ρ."

Hadhrat Fayrooz τ then asked Hadhrat Umar τ, "Tell me whether my admission to guilt and his pardoning me without duress would save me (from punishment in the Aakhirah)?" "Certainly," replied Hadhrat Umar τ. "In that case," said Hadhrat Fayrooz τ, "I make you the witness that I am giving my sword, my horse and thirty thousand of my wealth to this youngster as a gift." Hadhrat Umar τ said to the youngster, "Your pardon has been rewarded (by Allaah in the Aakhirah), O brother of the Quraysh and you have also received plenty of wealth (in this world)."[1]

[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.83).

The Incident of a Slave Woman and the Justice of Hadhrat Umar τ

Hadhrat Abdullaah bin Abbaas τ reports that a slave woman once came to Hadhrat Umar τ and said, "My master has accused me of fornication and made me sit on a fire until my private organ was burnt." Hadhrat Umar τ asked her, "Did anyone witness you commit the act?" When she replied in the negative, he asked further, "Did you make any confession before him?" When she again said that she did not, Hadhrat Umar τ exclaimed, "I shall deal with him." When Hadhrat Umar τ saw the man, he asked, "Do you punish with punishment that is reserved for Allaah (with fire)?!" The man entreated, "O Ameerul Mu'mineen! I was suspicious of her." "Did you see her commit the act?" Hadhrat Umar τ demanded to know. "No," came the reply. Hadhrat Umar τ enquired further, "Did she then confess to you that she committed the act?" Again he said, "No."

Hadhrat Umar τ then exclaimed, "I swear by the Being Who controls my life that I would have definitely taken retribution from you had I not heard Rasulullaah ρ say, 'Retribution cannot be taken from a master for anything he does to his slave and also not from a father for anything he does to his child.' Hadhrat Umar τ had the man lashed a hundred times and then said to the woman, "You may go because you are now freed for the pleasure of Allaah. You are now the freed slave of Allaah and His Rasool ρ. I testify that I have heard Rasulullaah ρ say, 'The person who is burnt by fire or disfigured by it is a free person and is the freed slave of Allaah and His Rasool ρ.'"[1]

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[1] Tabraani in his *Awsat*, Ibn Asaakir and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

The Incident Between a Farmer and Hadhrat Ubaadah bin Saamit τ and the Justice of Hadhrat Umar τ in the Matter

Hadhrat Makhool narrates that Hadhrat Ubaadah bin Saamit τ once called a non-Arab Christian farm labourer to hold his animal next to Baytul Maqdas. When the labourer refused, Hadhrat Ubaadah τ hit him so hard that his head was cut. The labourer sought help from Hadhrat Umar bin Khattaab τ, who then asked Hadhrat Ubaadah τ, "What made you do that to him?" Hadhrat Ubaadah τ replied, "O Ameerul Mu'mineen! He refused to hold my animal when I asked him to do so, so I hit him because I am a short-tempered man." Hadhrat Umar τ then instructed Hadhrat Ubaadah τ to sit down so that the labourer could have his revenge. Just then, Hadhrat Zaid bin Thaabit τ interrupted by saying, "O Ameerul Mu'mineen! Will you allow your slave to take revenge from your brother?" Hadhrat Umar τ then left out the retribution and determined that Hadhrat Ubaadah τ should compensate the labourer in money.[1]

The Incident of Hadhrat Awf bin Maalik Ashja'ee τ with a Jew and the Justice of Hadhrat Umar τ in this Matter

Hadhrat Suwayd bin Ghafala τ reports that when Hadhrat Umar τ once arrived in Shaam, a man belonging to the Ahlul Kitaab said to him, "O Ameerul Mu'mineen! A man from amongst the Mu'mineen did this to me." The man's head was cut and he had been beaten. Hadhrat Umar τ became extremely angry and then said to Hadhrat Suhayb τ, "Go and investigate who is responsible for this and then bring the culprit to me." Hadhrat Suhayb τ proceeded and discovered that the person responsible was Hadhrat Awf bin Maalik Ashja'ee τ. Hadhrat Suhayb τ said to Hadhrat Awf bin Maalik τ, "The Ameerul Mu'mineen is extremely angry with you. Bring along Mu'aadh bin Jabal τ to speak to him because I fear that he will be very hasty in deciding your matter."

After Hadhrat Umar τ had completed his salaah, he called for Hadhrat Suhayb τ and asked him whether he had brought the person. "Yes," replied Hadhrat Suhayb τ. In the meanwhile, Hadhrat Awf bin Maalik τ had already approached Hadhrat Mu'aadh τ and narrated the incident

[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.303).

to him. Hadhrat Mu'aadh τ the stood up and said, "O Ameerul Mu'mineen! The man is Awf bin Maalik τ. Please give him a hearing and do not be hasty with him." (Turning to Hadhrat Awf bin Maalik τ) Hadhrat Umar τ asked, "What has happened between you and this person?" Hadhrat Awf bin Maalik τ said, "O Ameerul Mu'mineen! I saw this man pushing along the donkey of a Muslim woman. He then poked the donkey so that it should throw her off, but it did not. He then pushed the donkey and it dropped her. Thereafter, he fell on to her (and raped her. Unable to bear this, I then hit him)."

Hadhrat Umar τ said, "Bring the woman to me so that she may confirm what you said." When Hadhrat Awf bin Maalik τ went to her, her father and her husband said, "What do you want with our woman? You have already disgraced us (by relating the story)." However, the woman said, "By Allaah! I shall definitely go with him!" Her father and husband then said, "We shall rather go and relate the incident on your behalf." The two men then went to Hadhrat Umar τ and related the story just as Hadhrat Awf bin Maalik τ had. Hadhrat Umar τ then had the Jew crucified and said (to the Jewish population), "This (type of behaviour) was not amongst the clauses of our treaty with you." He then said, "O people! Fear Allaah with regard to those under the guardianship of Muhammad ε (the Dhimmis). However, there shall be no guardianship for those of them who do this (who rape Muslim women)."

Hadhrat Suwayd says that the Jew was the first person he had seen crucified in Islaam.[1]

The Incident of Hadhrat Bakr bin Shaddaah τ with a Jew and the Justice of Hadhrat Umar τ

Hadhrat Abdul Malik bin Ya'la Laythi narrates that Hadhrat Bakr bin Shaddaah Laythi τ used to serve Rasulullaah ρ when he was a child. After he came of age, he approached Rasulullaah ρ saying, "O Rasulullaah ρ! I used to go into the homes of your wives, but I have now reached the age of a man. Rasulullaah ρ then prayed for him saying, "O Allaah! Make his speech always truthful and grant him success."

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[1] Abu Ubayd, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.299). Tabraani has reported a similar narration in brief from Hadhrat Awf bin Maalik τ. He has narrated from reliable sources, as confirmed by *Haythami* (Vol.6 Pg.13).

It happened during the Khilaafah of Hadhrat Umar τ that a Jew was found murdered. Hadhrat Umar τ regarded this to be a very serious matter and was very perturbed. He mounted the pulpit and said, "Will people be suddenly killed during the period in which Allaah has made me the Khalifah? In the name of Allaah do I beseech anyone with any knowledge (of the murder) to inform me likewise." Hadhrat Bakr bin Shaddaah τ then stood up and said, "It was I who did it." Hadhrat Umar τ exclaimed, "Allaahu Akbar! You are confessing to the murder! Explain your excuse." "Certainly," said Hadhrat Bakr bin Shaddaah τ, "When a certain Muslim left to fight in Jihaad, he appointed me to the task of caring for his family. I came one day and found this Jew in the (Muslim's) house saying:

"Islaam has deceived Ash'ath (the Muslim out in Jihaad)
so much that I have spent the entire night alone with his wife

I spent the night on her breasts
While she spent the night on bare-backed and lean camel

It appears that at the place where her thighs meet
Are waves crashing on to waves"

Hadhrat Umar τ believed Hadhrat Bakr bin Shaddaah τ because of the prayer of Rasulullaah ρ and acquitted him for the murder.[1]

The Letter that Hadhrat Umar τ Wrote to Hadhrat Abu Ubaydah τ Concerning the Murder of a Jew

Hadhrat Qaasim bin Abi Bazza reports that a Muslim once killed a Dhimmi in Shaam. The case was brought before Hadhrat Abu Ubaydah bin Jarraah τ, who then wrote to Hadhrat Umar τ. Hadhrat Umar τ wrote back with the instruction that if killing Dhimmis is a habitual practice of the Muslim, he should to be executed. However, if he did it in a fit of rage, he should pay a penalty of four thousand Dirhams.[2]

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[1] Ibn Mandah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.13). Ibn Abi Shaybah has also reported a similar narration from Imaam Sha'bi, as quoted in *Isaaba* (Vol.1 Pg.52).
[2] Abdur Razzaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.298).

Hadhrat Umar τ Writes to the Commander of an Army Forbidding the Killing of Mushrikeen (who surrender)

It is reported that Hadhrat Umar τ one wrote the following letter to one of the army commanders he had dispatched:

"The news has reached me that some of your men seek out the burly Mushrikeen soldiers and even if they flee to the mountains where they feel safe, your men tell them 'Matras' (a Persian word meaning 'Have no fear', used to assure the person that he would not be harmed). Thereafter, when they have the man in custody (after he had given himself up upon the assurance of safety) they kill him. I swear by the Being Who controls my life! If the news reaches me that any of you does this, I shall have him executed.[1]

Another narration from Abu Salama states that Hadhrat Umar τ said, "I swear by the Being Who controls my life! If any of you points your finger towards the sky for any Mushrik (assuring him safety) and then kills him when he surrenders himself, I shall have him executed."[2]

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[1] Maalik.
[2] Ibn Saa'id and Laalka'ee, as quoted in *Kanzul Ummaal* (Vol.2 Pg.298).

The Incident of Hurmuzaan and Hadhrat Umar τ

Hadhrat Anas τ says, "When we laid siege to the city of Tustar, (their leader) Hurmuzaan eventually surrendered on the verdict of Umar τ. I then brought him to Umar τ. When we arrived, Umar τ told Hurmuzaan to speak. Hurmuzaan asked, 'Should I speak like a dead man or like a living person?' Hadhrat Umar τ replied, 'You may speak, 'Laa Ba's' (without fear).' Hurmuzaan then said, 'O Arabs! As long as Allaah had left you and us to ourselves, we used to enslave you, kill you and usurp your wealth. However, since Allaah has been with you, we have no strength against you.'

'What have you to say?' Umar τ asked me. I said, 'O Ameerul Mu'mineen! I have left behind me a large enemy force who have tremendous strength. If you kill him, his people will lose hope in living and their strength will be even greater (so do not kill him).' Umar τ said, 'Can I allow the murderer of (great people like) Baraa bin Maalik τ (the brother of Hadhrat Anas τ) and Hajza bin Thowr τ to remain alive?' When I feared that Umar τ was going to kill Hurmuzaan, I said, 'You have no right to kill someone to whom you have sad, 'You may speak 'Laa Ba's' (because this is an assurance of amnesty).' Umar τ asked, 'Did you receive a bribe or anything else from him?' I replied, 'I swear by Allaah that I neither received a bribe nor anything else from him.' Umar τ then warned, 'You will have to bring forth someone besides yourself to testify (that the words 'Laa Ba's' is an assurance of amnesty) otherwise I shall punish you first.'

I left and found Zubayr bin Awwaam τ, who testified on my behalf. Umar τ then restrained himself from killing Hurmuzaan. Hurmuzaan then accepted Islaam and Umar τ fixed an allowance for him from the public treasury."[1]

Hadhrat Umar τ Fixes an Allowance from the State Treasury for an Old Dhimmi

[1] Bayhaqi (Vol.9 Pg.96). Imaam Shaafi'ee has reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.2 Pg.298). Bayhaqi (Vol.9 Pg.96) has also reported the narration in more detail from Jubayr bin Hayya and another very detailed account appears in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.87).

Hadhrat Abdullaah bin Abi Hadrad Aslami τ narrates that when they arrived with Hadhrat Umar τ in Jaabiya, they came across an old Dhimmi man begging for food. When Hadhrat Umar τ enquired about the man, he was informed that the man was a Dhimmi who had grown very old and weak and even had a family to support.Hadhrat Umar τ then absolved him of paying the Jizya he was obliged to pay and said, "You have made him pay the Jizya and when he eventually became weak, you left him to beg for food?" Hadhrat Umar τ then fixed an allowance of ten Dirhams for the man from the state treasury.[1]

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Another narration states that Hadhrat Umar τ once passed by an olf Dhimmi begging at the doors of the Masaajid. Hadhrat Umar τ said, "We have no treated you fairly. We had been taking Jizya from you when you were young and now that you are old, we have not cared for you." Hadhrat Umar τ then had an allowance given to him from the public treasury that was adequate for him.[2]

The Incident of Hadhrat Umar τ and a Dhimmi

Hadhrat Yazeed bin Abi Maalik reports that Hadhrat Umar τ was with the Muslims of Jaabiya when a Dhimmi reported to him that people had ransacked his vineyard. Hadhrat Umar τ went to investigate and even found one of the Sahabah ψ carrying a shield full of grapes. "You also?" gaped Hadhrat Umar τ. The Sahabi ψ said, "O Ameerul Mu'mineen! We are starving." Hadhrat Umar τ then left him and gave instructions that the owner of the vineyard should be paid (from the state treasury) for his grapes.[3]

Hadhrat Umar τ passes Judgement in Favour of a Jew Against a Muslim

Hadhrat Sa'eed bin Musayyib narrates that a Muslim and Jew once brought their dispute to Hadhrat Umar τ. Because Hadhrat Umar τ saw that the Jew was right, he passed judgement in his favour. The Jew

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[1] Ibn Asaakir and Waaqidi.
[2] Abu Ubayd, Ibn Zanjway and Uqayli, as quoted in *Kanzul Ummaal* (Vol.2 Pg.301,302).
[3] Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.22 Pg.299).
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hen said to him, "By Allaah! You have judged by the truth!" Hadhrat Umar τ rapped him with a whip and asked, "How do you know?" The Jew replied, "By Allaah! We read in the Torah that whenever a judge resolves to pass judgement by the truth, there is an angel by his right and another by his left who continue guiding him aright and inspiring him. However, as soon as he forsakes the resolve to judge by the truth, they ascend (to the heavens) and leave him."[1]

The Incident of Hadhrat Umar τ and Hadhrat Salama

Hadhrat Iyaas bin Salama narrates from his father (Hadhrat Salama), "Hadhrat Umar τ once passed through the marketplace with a whip in his hand. He lightly struck me with the whip which hit the edge of my clothes as he said, 'Move from the path.' The following when he met me, he asked, 'O Salam! Do you intend performing Hajj?' When I replied in the affirmative, he led me by my hand to his house and gave me six hundred Dirhams. He then said, 'Use this to help you in your Hajj and you should know that it is in compensation for the lash that I gave you.' I said, "O Ameerul Mu'mineen! I do not even remember it.' He said, 'And I have never forgotten it.'"[2]

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Hadhrat Naafi bin Abdul Haarith narrates, "Hadhrat Umar τ once arrived in Makkah where he went to the Daarun Nadwa[3] on a Friday. He intended to reach the Masjid earlier in this way. He hung his shawl on a peg in a room and a pigeon came to sit on it. When Hadhrat Umar τ chased the pigeon away, a snake attacked it and killed it. After he had led the Jumu'ah salaah, Hadhrat Uthmaan bin Affaan τ and I came to him. He said, 'Do pass a verdict concerning something that I had done today. I had entered this room with the intention of reaching the Masjid earlier and hung my shawl on this peg. When a pigeon perched on top of it, I feared that it would mess the shawl with its droppings and I therefore chased it off. It then perched on another peg where a snake

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[1] Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.455).
[2] Tabraani (Vol.5 Pg.32).
[3] The place where the Quraysh used to convene before Islaam. It later became part of the Masjidul Haraam.
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attacked and killed it. It now occurs to me that it was I who had chased it away from a place of safety to one of danger (I had been the cause of its death).' I said to Hadhrat Uthmaan τ, 'What do you think about having the Ameerul Mu'mineen pay with a white goat three years of age?' Hadhrat Uthmaan τ said, 'I also feel that way.' Hadhrat Umar τ then had it paid."[1]

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A Narration of Dahhaak About the fear that Hadhrat Umar τ had for Allaah

Hadhrat Dahhaak narrates that Hadhrat Umar τ once said, "I wish that I had been the sheep of a family who fatten me up as much as they please. When I then become as fat as I can be, some of their loved ones pay them a visit and they roast a part of me, dry a part of me and then eat me. They then eventually dispose of me as excrement. If only I had never been a human being."[2]

A Narration of Ibn Asaakir and Abu Nu'aym about the Fear that Hadhrat Umar τ had for Allaah

Hadhrat Aamir bin Rabee'ah reports that he once saw Hadhrat Umar τ pick up a twig from the ground and say, "I wish that I had been this twig. I wish that I had never been created. I wish that I had been nothing. I wish that my mother had never given birth to me. I wish that I had been something gone and forgotten."[3]

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Another narration states that Hadhrat Umar τ said, "If a caller from the heavens had to announce, 'O people! Each one of you shall enter Jannah besides one person' I would fear that the one person may be

[1] Imaam Shafi'ee in his *Musnad* (pg.47).
[2] Hannaad, Abu Nu'aym in his *Hilya* (Vol.1 Pg.52) and Bayhaqi.
[3] Ibn Mubaarak, Ibn Sa'd, Ibn Abi Shaybah, Musaddad and Ibn Asaakir.

me. On the other hand, if the announcer had to announce, 'O people! Each one of you shall enter Jahannam besides one person' I would wish that the one person should be me."[1]

The Incident Between Hadhrat Umar τ and Hadhrat Abu Moosa Ash'ari τ

Hadhrat Abdullaah bin Umar τ narrates that Hadhrat Umar τ once met Hadhrat Abu Moosa Ash'ari τ and asked him, "O Abu Moosa! Will it please you to have for yourself (the rewards for) all the good deeds you carried out during the time of Rasulullaah ρ and that (when it concerns the deeds you did after the demise of Rasulullaah ρ, especially during your term as Ameer) you should emerge with a clean sheet i.e. your good deeds should be cancelled out with your evil acts and your evil acts with your good deeds so that you neither have rewards (for your good deeds) nor punishment (for your evil acts)?" Hadhrat Abu Moosa Ash'ari τ replied, "No, O Ameerul Mu'mineen! By Allaah, when I arrived in Basrah, insolence was rife amongst its people. I then taught them the Qur'aan and the Sunnah and fought with them in the path of Allaah. I now aspire to reap the benefits of this." Hadhrat Umar τ then said, "However, I wish to emerge with a clean sheet, having my good deeds cancelled with my evils acts and my evil acts cancelled with my good deeds. All that I require to have for myself are the good deeds that I carried out during the time of Rasulullaah ρ."[2]

The Narration of Hadhrat Abdullaah bin Abbaas τ Concerning the Fear Hadhrat Umar τ had for Allaah

Hadhrat Abdullaah bin Abbaas τ says, "After Hadhrat Umar τ was stabbed, I went to him and said, 'Glad tidings to you, O Ameerul Mu'mineen because it was through you that Allaah has populated cities, repulsed hypocrisy and made sustenance widespread.' Hadhrat Umar τ asked, 'Are you praising me for my leadership, O son of Abbaas?' 'For other reasons as well,' I replied. He then said, 'I swear by the Being

[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.53).
[2] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).

Who controls my life that I wish to emerge from it just as I had entered into it without any rewards and without any sin."[1]

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Another narration states that Hadhrat Abdullaah bin Abbaas τ said to Hadhrat Umar τ, "Accept the glad tidings of Jannah for you have been in the company of Rasulullaah ρ for a very long time. Thereafter, when you became the Ameer of the Mu'mineen, you lent tremendous strength to them and fulfilled the trust placed on your shoulders." Hadhrat Umar τ responded by saying, "As for the glad tidings of Jannah that you have given me, I swear by the Being besides Whom there is none worthy of worship that if I owned the world and all its contents, I would have offered it as ransom to be saved from the frightening scene that lies ahead of me. As for what you have said about my leadership over the Mu'mineen, I swear by Allaah that I wish it were a clean sheet without any rewards in my favour nor any punishment. As for what you have mentioned about my companionship with Rasulullaah ρ, this is something (precious, for which I can expect great rewards)."[2]

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Hadhrat Abdullaah bin Ubayd bin Umayr narrates that a lengthy narration in which he states that Hadhrat Umar τ asked those around him to help him sit up. When they did this, he asked Hadhrat Abdullaah bin Abbaas τ to repeat what he had said. When Hadhrat Abdullaah bin Abbaas τ repeated his words, Hadhrat Umar τ asked, "Will you testify to this before Allaah on the day you meet Him?" "Certainly," replied Hadhrat Abdullaah bin Abbaas τ. Hadhrat Umar τ then became very happy and was pleased.[3]

The Narration of Hadhrat Abdullaah bin Umar τ and Hadhrat Miswar Concerning the Fear Hadhrat Umar τ had for Allaah

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.52). Tabraani has also reported the narration from Hadhrat Abdullaah bin Umar τ in great detail, as has Abu Ya'la reported it from Abu Raafi, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.76). Ibn Sa'd (Vol.3 Pg.254) has also reported a similar narration from Hadhrat Abdullaah bin Abbaas τ.
[2] Ibn Sa'd (Vol.3 Pg.256).
[3] Ibn Sa'd (Vol.3 Pg.257).

Hadhrat Abdullaah bin Umar τ says, "Umar τ's head was on my lap when he was suffering the illness that eventually claimed his life. 'Put my head on the ground,' he said to me. I said, 'What difference would it make if it is on my lap or on the ground?' However, he again ordered me to place it on the ground and I complied. He then said, 'My mother and I are destroyed if my Rabb does not have mercy on me!'"

Hadhrat Miswar reports that when Hadhrat Umar τ was stabbed, he said, "If I possessed enough gold to fill the earth, I would have given it to ransom myself from the punishment of Allaah before I can even see it."[1]

[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.52).

Should an Ameer Fear Anybody's Criticism?

The Narration of Hadhrat Saa'eb bin Yazeeed τ in this regard

Hadhrat Saa'eb bin Yazeeed τ narrates that someone once asked Hadhrat Umar τ, "Is it better for me not to fear anybody's criticism in matters pertaining to Allaah or to rather look into myself (for reformation)?" Hadhrat Umar τ replied, "Those who have been entrusted with overseeing the affairs of the people should not fear anybody's criticism in matters he has to do for Allaah. As for the person who is not charged with any public duty, he should look to his own reformation and advise the one who is entrusted to oversee public affairs."[1]

[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.163).

The Advices that the Khulafaa Gave to other Khulafaa and leaders

The Advice that Hadhrat Abu Bakr τ gave to Hadhrat Umar τ when He intended to Appoint him as his Successor

Hadhrat Aghar from the Banu Maalik tribe reports that when Hadhrat Abu Bakr τ decided to appoint Hadhrat Umar τ as his successor, he send for him. When Hadhrat Umar τ came, Hadhrat Abu Bakr τ said to him, "I am summoning you to a duty that tires the person it is entrusted to. O Umar! Fear Allaah by obeying Him and obey Him by fearing Him because the one who fears Allaah is safe (from fears) and protected (from all harm). You should also understand that (whatever you do in) this position will be presented before Allaah (for reckoning). None is worthy of this post except the one who fulfils it rights. None of the hopes of a person is realised when he commands people to do what is right while he engages in wrong and who enjoins good while doing evil. All this person's deeds will soon be wasted (will not benefit him in the Aakhirah). Therefore, if you are appointed as the Ameer of the people, you should do your best to keep your ands dry of their blood, your stomach empty of their wealth and your tongue free of their honour. There is no power (to do good) except from Allaah."[1]

The Advice that Hadhrat Abu Bakr τ gave on his deathbed about the Appointment of Hadhrat Umar τ as his Successor and his Advice to Hadhrat Umar τ

Hadhrat Saalim bin Abdullaah bin Umar τ narrates that when death came to Hadhrat Abu Bakr τ, he gave the following parting advices:

[1] Tabraani. *Haythami* (Vol.5 Pg.198) has commented on the chain of narrators, as has Haafidh Mundhiri in *Targheeb wat Tarheeb* (Vol.4 Pg.15).

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

This is a parting request from Abu Bakr that he is making during his final moments in this world as he is leaving it and during his initial moments in the Aakhirah as he enters it. This is a time when a Kaafir accepts Imaan, a sinner develops fear for Allaah and even a liar speaks the truth. I have appointed Umar bin Khattaab as my successor. If he exercises justice, then this has always been my expectation of him. However, if he changes and oppresses, then my intentions have only been god and I have no knowledge of the unseen.

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ

Shortly *(after death)* **the oppressors** *(wrongdoers)* **will come to know to which place they will return** *(Jahannam)*." {Surah Shu'araa, verse 227}

Hadhrat Abu Bakr τ then sent for Hadhrat Umar τ. (When he arrived) Hadhrat Abu Bakr τ called him in and said, "O Umar! There are those who hate you as well as those who love you. It is however, a very old practice for people to hate good and to love evil." Hadhrat Umar τ interjected, "I have no need for Khilaafah." "But the Khilaafah has a need for you," added Hadhrat Abu Bakr τ. Hadhrat Abu Bakr τ then continued, "You have seen Rasulullaah ρ and spent time in his company. You have also seen how he gave preference to us over himself. In fact, we used to actually give his family what was left over from that which came to us from him (he gave us before even giving his family). Then you have also seen me and spent time in my company. I have only been following in the footsteps of the one who passed before me. By Allaah! I am not sleeping and dreaming this nor am I in doubt about I am seeing. I shall also not turn off the course I am taking. O Umar! Take note that Allaah has a right during the night that He does not accept during the day and a right during the day that He does not accept during the night. The scales of those with heavy scales on the Day of Qiyaamah have only become heavy because they have always followed the truth. It is also the right of the scales to weigh heavily when they contain nothing but the truth. On the other hand, the scales of those with light scales on the Day of Qiyaamah have only become light because they have always followed falsehood. It is also the right of the scales to be light when they contain nothing

but falsehood. The first thing that I wish to warn you about is your own self. I also wish to warn you about the people because their eyes are always envious and their desires have swollen. However, when they are disgraced (because of these evil traits), they become alarmed, so beware of becoming a cause of this. They will always remain in awe of you as long as you fear Allaah. This is my parting advice. I now wish you peace."[1]

[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.146).

The Narration of Hadhrat Abdur Rahmaan bin Saabit and Others About the Advice that Hadhrat Abu Bakr τ gave to Hadhrat Umar τ Before his death

Hadhrat Abdur Rahmaan bin Saabit, Hadhrat Zaid bin Zubayd bin Haarith and Hadhrat Mujaahid all report that when death approached Hadhrat Abu Bakr τ, he summoned Hadhrat Umar τ and said, "Fear Allaah, O Umar! Take note that Allaah has some acts (owing to Him) during the night that He does not accept during the day and some acts (owing to Him) during the day that He does not accept during the night. Also note that Allaah does not accept Nafl acts until the Faraa'idh are fulfilled. The scales of those with heavy scales on the Day of Qiyaamah have only become heavy because they have always followed the truth in this world and have had high regard for it. It is also the right of a scale in which the truth is placed tomorrow that it should weigh heavily. On the other hand, the scales of those with light scales on the Day of Qiyaamah have only become light because they have always followed falsehood in this world and have made light of it. It is also the right of a scale in which falsehood is placed tomorrow that it should weigh lightly. Where Allaah has made mention of the people of Jannah, He has mentioned the best of their deeds and overlooked their sins. Whenever I think of them, I say, 'I fear that I may never join them.' Wherever Allaah has also made mention of the people of Jahannam, He has mentioned them by the worst of their actions and rejected their good deeds. Whenever I think of them, I say, 'I fear that I may be from amongst them.' Allaah has mentioned verses of mercy and verses of punishment so that Allaah's servant should become hopeful (of Allah's mercy) and fearful (of His punishment). Never entertain false hopes in Allaah (by continuing with sin in the hope that you would be forgiven) but also never lose hope in Allaah's mercy. Never throw yourself into destruction by the doings of your own hands. If you remember this advice of mine, there will never be an unseen thing more beloved to you than death, which will certainly come to you. However, if you put it to waste, there will never be an unseen thing more hated to you than death, which you will never be able to escape."[1]

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[1] Ibn Mubaarak, Ibn Abi Shaybah, Hannaad, Ibn Jareer and Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.363).
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The Advices of Hadhrat Umar τ

The Advice Hadhrat Umar τ gave to his Successor

Hadhrat Umar τ once said, "My parting advice to my successor is that he recognises the rights of the early Muhaajireen and upholds their honour and respect. I also advise him to give recognition to those Ansaar who do good and to overlook those who do wrong because the Ansaar are the ones who adopted the place (Madinah) as their home before them (before the Muhaajireen) and (had adopted) Imaan. I also advise him to treat well the people of the other cities because they are the assistants of Islaam, an invaluable source of income (for the Muslim state) and a source of fury for the enemy. He should take from them only their excess wealth and only with their consent. I also advise him to treat the Bedouins well because they are the native Arabs and the foundation of Islaam. He should take only from their young animals, which should then be given back to the poor amongst them. I also advise him to honour the treaty of those in the custody of Allaah and His Rasool ρ i.e. the Dhimmis. He should fight those who threaten them (should defend them) and should not charge them with more than they can bear."[1]

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Hadhrat Qaasim bin Muhammad narrates that Hadhrat Umar τ once said, "My successor should know that many close and distant people will want to take the Khilaafah away from him. Even I have to exert myself to fight people off. Had I known of anyone who will make a more powerful Khalifah than myself, I would prefer that (he be the Khalifah and that) I should be executed rather than be appointed to the post."[2]

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[1] Ibn Abi Shaybah, Abu Ubayd in his *Amwaal*, Abu Ya'la, Nasa'ee, Ibn Hibbaan and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.439).
[2] Ibn Sa'd (Vol.3 Pg.197) and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).
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The Advice that Hadhrat Umar τ gave to Hadhrat Abu Ubaydah bin Jarraah τ

Hadhrat Saalih bin Kaysaan narrates that the first letter that Hadhrat Umar τ wrote after becoming the Khalifah was to Hadhrat Abu Ubaydah bin Jarraah τ to give him command over the army of Hadhrat Khaalid bin Waleed τ. He wrote:

I advise you to fear Allaah Who will remain forever and besides Whom all will come to an end. It is He Who has guided us after being astray and Who has removed us from darkness and brought us into the light. I have appointed you as commander of the army of Ibn Waleed, so fulfil the task that is binding on you. Never send the Muslims to their destruction with the hope of winning booty. Never let them camp at a place until you have had it examined for them and until you know its approaches. Whenever you dispatch any group, send them as a complete unit and guard against ever sending them to their destruction. Allaah has put you to test through me and put me to test through you, so lower your gaze to the world and detach your heart from it. Beware that the world should ever destroy you as it destroyed those before you, whose places of destruction you have already witnessed."[1]

Hadhrat Umar τ's Advice to Hadhrat Sa'd bin Abi Waqqaas τ

Hadhrat Muhammad and Hadhrat Talha both narrate that Hadhrat Umar τ once sent for Hadhrat Sa'd bin Abi Waqqaas τ. When he arrived, Hadhrat Umar τ appointed him commander of the military offensive in Iraq. Hadhrat Umar τ then advised him saying, "O Sa'd! Sa'd of the Banu Wuhayb tribe! Let the fact never deceive you that you are called the maternal uncle of Rasulullaah ρ and that you have had the opportunity of being in his company. Allaah never erases evil with evil but erases evil with good. Allaah has no relation with anyone besides the relation of obedience to Him. All of mankind whether they are respectable or not are equal in the sight of Allaah. Allaah is their Rabb and they are all His servants. They attain superiority over each other only by their abstinence and they attain what is with Him only by

[1] Ibn Jareer (Vol.3 Pg.92).

obeying Him. Consider everything you saw Rasulullaah ρ do from the time he announced his prophethood until the time he left us. Hold fast to this because this is the actual objective. This is my advice to you. Should you ignore it and turn away from it, your deeds would be destroyed and you would be amongst the losers."

Thereafter, when Hadhrat Sa'd bin Abi Waqqaas τ was about to leave, Hadhrat Umar τ again called for him and said, "Since I have appointed you to command the offensive in Iraq, remember my advice. You are going towards an extremely difficult and unpleasant task from which nothing but treading the path of the truth will deliver you. Make yourself and those with you accustomed to doing good and seek Allaah's assistance through this good. Remember that every good habit requires preparation. The preparation for good deeds is patience and this patience entails enduring every condition that comes to you. By this, you will attain the fear of Allaah. You should know that the fear for Allaah is found in two things, in obeying Allaah and in abstaining from disobedience to Him. Those who obey Him obey Him because of their disgust for this world and their love for the Aakhirah, while those who disobey Him disobey Him because of their love for this world and their disgust for the Aakhirah. You should also know that hearts have certain realities that Allaah has created most wonderfully. The one is hidden while the other is apparent. As for apparent one, it is when those who praise a good act and those who condemn it are viewed in the same light (when a good deed is done solely for Allaah regardless of whether people praise or condemn it). As for the hidden reality, it is recognised when wisdom from the heart surfaces on a person's tongue and when the people love him. You should not abstain from earning the love of people because even the Ambiyaa عليهم السلام asked Allaah for the love of the people. Whenever Allaah loves a person, Allaah makes him loved (by others) and whenever Allaah dislikes someone, He makes him disliked (by others as well). You can therefore assess your position in Allaah's sight by your position in the eyes of those people who are always with you."[1]

[1] Ibn Jareer (Vol.3 Pg.92).

The Advice that Hadhrat Umar τ gave to Hadhrat Utba bin Ghazwaan τ

Hadhrat Abdul Malik bin Umayr narrates that when Hadhrat Umar τ dispatched Hadhrat Utba bin Ghazwaan τ to Basrah, he said to him, "O Utba! I have appointed you as governor of India[1], which is amongst the strongholds of the enemy. I have great hope that Allaah will suffice for you against those around you and will assist you against them. I have already written to Alaa bin Hadhrami to reinforce you with Arjafa bin Harthama who is a fierce fighter against the enemy and a great strategist against them. When he comes to you, you should consult with him and keep him close to you. Call people towards Allaah and welcome those who respond. As for those who refuse (to accept Islaam), they will have to pay the Jizya in humiliation (and live under Muslims rule). Otherwise (if these two options are refused), it will have to be the sword without any sympathy. Fear Allaah in the post that you have been appointed to and beware that your carnal self should ever pull you towards pride because this will ruin your Aakhirah. You had been a companion of Rasulullaah ρ and through him you had attained honour after being disgraced. Through him did you attain strength after weakness so much so that you have become an Ameer in a position of great authority and a ruler whose commands are obeyed. People listen when you speak and your commands are obeyed. What a great bounty this is on condition that it does not make you think that your status is higher than it is and that it does not make you display arrogance over those of lower ranks. Guard against this bounty just as you would guard against sin. This post is one of the two things (sin being the other) that I fear most for you, that they should gradually deceive you and then drop you so hard that they eventually lead you into Jahannam. I seek Allaah's protection for and for myself against this. People rush towards Allaah (towards doing the work of Allaah) when the world is lifted for them (when they stand to receive worldly gain by it) and they then make it their objective. You should therefore have the intention of pleasing only Allaah and not to acquire worldly gains. You should also always beware of the place where oppressors will fall (Jahannam)."[2]

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[1] Basrah was referred to as India because it borders the Persian Gulf, which leads to the Indian subcontinent.

[2] Ibn Jareer (Vol.4 Pg.150). Ali bin Muhammad Madaa'ini has also reported a similar narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.48).

The Advice that Hadhrat Umar τ Gave to Hadhrat Alaa bin Hadhrami τ

Hadhrat Sha'bi reports that Hadhrat Umar τ once wrote the following letter to Hadhrat Alaa bin Hadhrami τ who was in Bahrain:

"Proceed to Utba bin Ghazwaan because I have appointed you to his post. Remember that you are going to someone from the very first Muhaajireen for whom Allaah has already decreed Jannah. I am not dismissing him because he has not been chaste, strong and a good fighter. I am dismissing him only because I feel that you would be of more use to the Muslims of that region. You should therefore respect his status. I had already appointed someone else to this post before you, but he passed away before he could reach there. Therefore, if Allaah wishes that you take charge there, you will become the governor. However, if Allaah wills that Utba remains the governor, then all creation and decisions are the prerogative of Allaah the Rabb of the universe. Remember that every decision that Allaah makes is protected by Him (and will certainly come to pass). You should therefore concern yourself only with the purpose for which you were created (Allaah shall see to the rest). Apply yourself to this task and forsake everything else because this world is destined to come to an end while the Aakhirah is eternal. You should therefore never allow yourself to be preoccupied with something the good of which will soon end rather than something the evil of which is everlasting. Hasten towards Allaah away from his displeasure. For those whom he wishes, Allaah combines high merit in their leadership as well as in their knowledge. We beseech Allaah to grant you and us assistance to do good and protection from His punishment."[1]

The Advice that Hadhrat Umar τ gave to Hadhrat Abu Moosa Ash'ari τ

Hadhrat Dabba bin Mihsin narrates that Hadhrat Umar τ wrote the following letter to Hadhrat Abu Moosa Ash'ari τ:

"People usually develop a dislike for their rulers. I therefore seek Allaah's protection that this should even

[1] Ibn Sa'd (Vol.4 Pg.78).

happen to me or to you. Ensure that you enforce the penalties of the Shari'ah even though it be only for a while during the day (if not more often). If you are faced with two decisions, the one being for Allaah and the other for worldly gain, then give preference for the one that is for Allaah because this world will come to an end while the Aakhirah is everlasting. Instil fear into criminals and keep them separate (so that they never have the opportunity to conspire together). Visit the sick Muslims, attend their funerals, keep your door open and do the work of the Muslims yourself because you are after all a man from amongst them. The only difference is that Allaah has placed a heavier burden on you. The news has reached me that you and your family have adopted a trend in your clothing, your food and your conveyance that the (average) Muslims cannot afford. O servant of Allaah! Beware that you should become like a beast that passes by a lush valley and then has no other objective but getting fat, whereas it is getting fat that will kill it. Remember that when a governor becomes corrupt, his subordinates become corrupt and the most wretched of all people is the person who is the cause of his subordinates becoming corrupt."[1]

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Hadhrat Dahhaak reports that Hadhrat Umar τ wrote the following letter to Hadhrat Abu Moosa Ash'ari τ:

"Strength in leadership is attained when leaders refrain from postponing today's tasks for tomorrow. When you do this, the tasks accumulate to the extent that you do not know which one to begin with. They are all eventually destroyed. When you are faced with two matters, the one being for this world and the other for the Aakhirah, opt for the one that is for the Aakhirah rather than the one that is for this world because this world will come to an end while the Aakhirah is eternal. Always remain afraid of Allaah and study the Book of Allaah because it is it the fountainhead of knowledge and springtime of the hearts (because it revives the heart and is a balm for it)."[2]

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[1] Daynoorwi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149). Ibn Abi Shaybah and Abu Nu'aym in his *Hilya* have also reported the narration briefly from Sa'eed bin Abi Barda, as quoted in *Kanzul Ummaal* (Vol.8 Pg.209).
[2] Ibn Abi Shaybah.
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The Parting Advices of Hadhrat Uthmaan Dhun Nurayn τ

Hadhrat Alaa bin Fadhl narrated from his mother that after Hadhrat Uthmaan τ was martyred, the people searched for his wealth and found a locked box. When they opened the box, they found in it a paper on which the following was written:

"This is the parting advice of Uthmaan. I begin with the name of Allaah the Most Kind the Most Merciful. Uthmaan bin Affaan testifies that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ε was Allaah's servant and messenger. He also testifies that Jannah is real, Jahannam is real and that Allaah shall resurrect those in the graves on a day about which there is no doubt. Indeed, Allaah never breaks a promise. Upon this did he live, upon this did he die and with this will he be resurrected, Inshaa Allaah."

A narration of Nizaamul Mulk states that the following couplets were written on the reverse side of this paper (which mean):

"Independence makes one so content that his status soars
Even though it suppresses him to the extent that poverty threatens

Though you should be patient when it strikes, remember that difficulty
Never comes without ease following on its heels

Whoever does not compare times cannot understand grief
The promises of time are to be found in the changing of the days"[1]

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Hadhrat Makhool τ a Sahabi of Rasulullaah ρ by the name of Hadhrat Sa'eed bin Aamir bun Judhaym Jumhi τ once told Hadhrat Umar τ that he wished to offer some advice. "Certainly! Go ahead," Hadhrat Umar τ told him. Hadhrat Sa'eed τ then said, "I advise you to fear Allaah when dealing with the people. Never let your words and deeds contradict each other because the best of words are those that are confirmed by actions. Never pass two conflicting judgements for one matter, for then

[1] Fadhaa'ili Raazi.
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conflicts will arise and you will turn away from the truth. If you accept the position that is backed by evidence, you will be successful, Allaah will assist you and reform your citizens for you. Devote your attention and your judgements for those Muslims over whom Allaah has made you the ruler, whether they are far away or close by. Like for them what you would like for yourself and for your family and dislike for them what you would dislike for yourself and for your family. Dive deep to extract the truth and never fear the condemnation of anyone who condemns what you have done for Allaah."

Hadhrat Umar τ asked, "Who can possibly do this?" Hadhrat Sa'eed τ replied, "Someone like yourself whom Allaah has given charge over the Ummah of Muhammad ε and who will not allow anyone to come between himself and Allaah."[1]

The Narration of Hadhrat Abdullaah bin Buraydah in this Regard

Hadhrat Abdullaah bin Buraydah narrates that Hadhrat Umar τ once gathered the people upon the arrival of a delegation. He then said to Azina bin Arqam, "Look out for the Sahabah of Rasulullaah ρ and allow them in first. You may then allow the groups after them to come in. when the people gathered and formed rows before Hadhrat Umar τ, he looked a them all. When his gaze fell on a hefty man wearing a patterned shawl, he motioned him to come forward. When the man came forward, Hadhrat Umar τ thrice said to him, "Say something." However, each one of the three times the man said, "No, you say something." Eventually, Hadhrat Umar τ said, "Shame on you! Stand up." The man stood up (and left).

When Hadhrat Umar τ again looked at the people, he noticed an Ash'ari. The man was fair in complexion, slender, short and languid. When Hadhrat Umar τ motioned to him, he came forward. "Say something," Hadhrat Umar τ said. "You rather say something," the man responded. When Hadhrat Umar τ again asked him to say something, the man said, "O Ameerul Mu'mineen! You start a conversation and we will talk." Hadhrat Umar τ said, "Shame on you! Stand up. A sheep herder (like myself) can never be of any use to you?" The man stood up (and left).

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[1] Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.390).

When Hadhrat Umar τ again looked at the people, his eyes fell on a man who was also fair in complexion and thin. Hadhrat Umar τ motioned to him and he also came forward. When Hadhrat Umar τ asked him to say something, he jumped to the occasion. He praised Allaah, spoke about Allaah and then said, "You have been given charge of this Ummah, so fear Allaah with regard to the position you have been given over the Ummah and your citizens. Fear Allaah especially with regard to your personal self because you will be taken to task and questioned. You are in a position of trust and are responsible to fulfil what you have been entrusted with. You will be rewarded only according to what you do."

Hadhrat Umar τ then said, "Since I became the Khalifah no one besides you has ever spoken so frankly to me. Who are you?" "I am Rabee bin Ziyaad," he repplied. "The brother of Muhaajir bin Ziyaad?" Hadhrat Umar τ asked. 'Yes," came the reply. Hadhrat Umar τ then prepared some troops. He appointed the Ash'ari as commander and said to him, "Watch Rabee bin Ziyaad. If he proves true to his word, he will be of great help in your task. You may then also appoint him to a post of leadership. You should then inspect him every ten days and write to me about his conduct as a leader in so much detail that I can feel as if I had appointed him." Hadhrat Umar τ then added, "Rasulullaah ρ once advised us, 'What I fear most for you after me is the hypocrite with the tongue of a knowledgeable person.'"[1]

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[1] Ibn Raahway, Haarith, Musaddad and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.7 Pg.36).

The Letter that Hadhrat Abu Ubaydah τ and Hadhrat Mu'aadh τ Wrote to Hadhrat Umar τ and his Response

Hadhrat Muhammad bin Sooqa reports that he once went to Hadhrat Nu'aym bin Abu Hind who took out a paper on which the following was written:

"From Abu Ubaydah bin Jarraah and Mu'aadh bin Jabal to Umar bin Khattaab.

سلامٌ عَلَيْكَ

We have observed that you are always concerned about your self reformation. You have now been given charge of this Ummah, Arabs and non-Arabs alike. You have before you people who are noble and ignoble as well as people who are enemies and those who are friends. Each of them should have their share of justice. O Umar! You should therefore watch how you deal with all of them. We caution you about a day when faces will be cast down, hearts will dry up (with fear) and all evidence will hold no weight against the evidence of the Sovereign Whose supremacy overpowers all of them. All of creation will stand before Him in humility, hoping for His mercy and fearing His punishment. We have been informed of a Hadith stating that towards the end of time the condition of this Ummah will retrogress to the extent that on the surface people will be friends but are actually enemies on the inside. We seek refuge in Allaah that this letter of ours should be interpreted to mean what our hearts never intended to mean. We have written this only to give you good advice.

وَالسَّلامُ عَلَيْك

Hadhrat Umar τ wrote the following letter back to the two:

From Umar bin Khattaab to Abu Ubaydah and Mu'aadh.

سَلامٌ عَلَيْكُمَا

Your letter has reached me in which you state that you two have observed that I have always been concerned about my self reformation. (You mentioned) 'You have now been given charge of this Ummah, Arabs and non-Arabs alike. You have before you people who are noble and ignoble as well as people who are enemies and those who are friends. Each of them should have their share of justice.' You have also stated, 'O Umar! You should therefore watch how you deal

with all of them.' However, Umar has neither the power nor the strength to do any of this without the help of Allaah. You have also cautioned me about something that all the nations before us were cautioned about. Since ancient times have the days and nights been interchanging with the deaths of people continuing. This system draws closer those who are far, makes every new thing old, brings every promise to pass and will continue until people have reached their places in Jannah or Jahannam. You have also warned me saying that towards the end of time the condition of this Ummah will retrogress to the extent that on the surface people will be friends but are actually enemies on the inside. However, the two of you are not like this, neither is this that period of time. That will be a period when people will have great motivation and also great fear. However, their motivation to meet each other will be solely to improve their lot in this world. You have also written to seek refuge in Allaah that your letter should be interpreted to mean what your hearts never intended to mean. You say that you had written the letter only to give me good advice. You are both true and should never stop writing to me because I cannot do without the two of you.

وَ السَّلامُ عَلَيْكُمَا [1]

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Ibn Sa'd has combined Ahadeeth reported by Hadhrat Abdullaah bin Umar τ, Hadhrat Aa'isha رضي الله عنها, Hadhrat Sa'eed bin Musayyib and others to relate that people pledged their allegiance to Hadhrat Abu Bakr τ on the day that Rasulullaah ρ passed away, which was Monday 12th Rabee-ul Awwal 11 A.H. He was then living in the area of Sunh with his wife Hadhrat Habeebah bint Khaarija bin Zaid bin Abu Zuhayr who belonged to the Haarith bin Khazraj tribe. He lived in a tent woven from animal hairs and did not add to this until he moved to his house in Madinah. He continued living here in Sunh for six months after becoming the Khalifah and would walk in the mornings to Madinah. He sometimes also rode to Madinah on his horse and he wore only a loin cloth and a shawl that was dyed a reddish colour. He would come to Madinah to lead the people in salaah and return to his family in Sunh after performing the Isha salaah. Whenever he came, he would lead the people in salaah but when he could not make it, Hadhrat Umar τ would lead the salaah. On Fridays he used to remain at home during the morning to apply henna to his head and beard and then arrive (in

[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.238). Ibn Abi Shaybah and Hannaad have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.209). Tabraani has also reported the narration from reliable sources, as confirmed by Haythami *in Majma'uz Zawaa'id* (Vol.5 Pg.214).
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Madinah) at the time of the Jumu'ah salaah when he would lead the people in salaah.

He was a businessman by trade and would proceed to the marketplace every morning to buy and sell. He also had a flock of goats that would come to him in the evenings. He sometimes took them out himself for grazing and sometimes had someone else graze them. He used to milk goats for the people of his locality so when he became the Khalifah, a little girl said, "Now there will be none to milk our animals." When he heard her saying this, Hadhrat Abu Bakr τ said, "Why not! I swear by my life that I shall definitely still milk for you. I hope that what I have entered into will never change the personality I always had." He then continued milking for the people and would sometimes say to the little girl of the locality, "Dear girl! Would you like me to make the milk foamy or without foam?" At times she would ask for foamy milk while at times she asked for it to have no foam. He then did exactly as she asked.

In this way, he stayed in Sunh for six months, after which he moved into Madinah. When he started living there, he thought about his post and said, "By Allaah! The affairs of the people can never be set right if I am to continue with my trade. Their affairs can be rectified only if I free myself from trade and look into their matters. However, my family still needs their necessities." He then left trade and drew from the public treasury only what he required for himself and his family for each day and what he needed for performing Hajj and Umrah. Those in charge of the public treasury fixed an amount of six thousand Dirhams per annum for him.

When he was on his deathbed, Hadhrat Abu Bakr τ said, "Return to the public treasury whatever of its money we have in out possession because I do not wish to derive any benefit from it." He also instructed that a certain piece of land he owned should be given to the Muslims (the public treasury) in lieu of the money he had been using from there. (After he passed away) The land, a milk-giving camel, a slave who sharpened swords and a shawl valued at five Dirhams were all handed over to Hadhrat Umar τ. Hadhrat Umar τ said, "Abu Bakr τ has set a difficult example for his successors to follow."

In the year 11 A.H., Hadhrat Abu Bakr τ appointed Hadhrat Umar τ as the Ameer of Hajj and performed Umrah in Rajab of the year 12 A.H. Hadhrat Abu Bakr τ arrive din Makkah at midmorning and when he

went to his residence, (his father) had Abu Quhaafa τ was sitting at the door talking to some youngsters. When someone said to him that his son had arrived, Hadhrat Abu Quhaafa τ quickly started to stand up. Hadhrat Abu Bakr τ hurried to seat his camel and jumped off while it was still standing as he said, "Do not stand, dear father!" He then met his father, hugged him and kissed him between his eyes. The old man then burst out crying out of joy at his son's arrival.

The governor of Makkah Hadhrat Attaab bin Usayd τ, Suhayl bin Amr τ, Ikrama bin Abu Jahal τ and haarith bin Hishaam τ all came to greet Hadhrat Abu Bakr τ saying, "As Salaamu Alaykum, O Khalifah of Rasulullaah ρ!" When they all shook his hands and when they spoke of Rasulullaah ρ, Hadhrat Abu Bakr τ started weeping. When they all greeted Hadhrat Abu Quhaafa τ, he said, "O Ateeq (a title of Hadhrat Abu Bakr τ)! These are all leaders, so do treat them well." Hadhrat Abu Bakr τ said, "Dear father! There is no power (to do good) and no strength (to abstain from evil) except with the help of Allaah. I have been charged with an extremely great task which I have no power to fulfil without the assistance of Allaah."

He then entered the house, took a bath and then emerged. When his companions started following him, he bade them to disperse telling them, "Walk calmly (there is no need to stay behind me)." People started meeting him and walking with him. As they sympathised with him over the demise of Rasulullaah ρ, he wept bitterly. When he reached the Kabah, he threw his upper garment under his right shoulder (so that it is exposed), kissed the Black Stone and then completed seven circuits around the Kabah. Thereafter, he performed two Rakaahs salaah and returned to the house.

Hadhrat Abu Bakr τ came out again at the time Zuhr and again performed Tawaaf. He then sat close to Daarun Nadwa and said, "Is there anyone who wishes to lodge a complaint of injustice or who wants to demand a right?" However, no one came forward and they all praised their governor. He then performed the Asr salaah and remained sitting for the people to greet him. Thereafter, he left for Madinah.

When Hajj arrived in 12 A.H., Hadhrat Abu Bakr τ led the people in Hajj. He performed the Ifraad Hajj (donned the Ihraam only for Hajj

and not for Umrah) and appointed Hadhrat Uthmaan bin Affaan τ as his deputy in Madinah.[1]

[1] Ibn Sa'd (Vol.3 Pg.131). Allaama Ibn Katheer has stated that the chain of narrators is sound, that numerous other narrations support the content and that it has been widely accepted.

The Incident of Hadhrat Umayr bin Sa'd Ansaari τ

The Incident When Hadhrat Umar τ appointed him as Governor of Hims

Hadhrat Antara narrates from Hadhrat Umayr bin Sa'd Ansaari τ that Hadhrat Umar τ send him to be the governor of Hims but after a year had still not received any news from him. Hadhrat Umar τ then said to his scribe, "Write a letter to Umayr. By Allaah! I feel that he has betrayed us!" The following was then sent to Hadhrat Umayr τ:

"Come here as soon as this letter reaches you. When you look at this letter, you should immediately come with all the booty of the Muslims that you have collected."

Hadhrat Umayr τ then took his leather bag, put his journey's provisions and a dish into it and hung his water bag onto it. He also took his spear with him and left Hims on foot. When he arrived in Madinah, he was pale, his face was covered in dust and his hair was very long. He went to Hadhrat Umar τ and greeted him saying, "Peace be on you, O Ameerul Mu'mineen together with Allaah's mercy and His blessings." "What is wrong with you?" asked Hadhrat Umar τ. Hadhrat Umayr τ responded by saying, "What do you see wrong in me? Do you not see that I am good health, with pure blood and that I am dragging the world along with my by its horns?" Thinking that he had brought much wealth along, Hadhrat Umar τ asked, "What do you have with you?" Hadhrat Umayr τ replied, "I have my bag with me in which I have my provisions. I have my dish in which I eat and wash my hair and clothes in. I also have my water bag in which I carry the water for my wudhu and for drinking. Then I have my spear from which I take support and use to fight off any enemy that confronts me. By Allaah! The world is dependent only on these possessions of mine (they are enough for all my needs)."

Hadhrat Umar τ then asked, "Have you come walking?" When Hadhrat Umayr τ replied in the affirmative, Hadhrat Umar τ said, "Was there no one who could lend you their animal to ride?" Hadhrat Umayr τ replied,

"Neither did they offer nor did I ask." "What terrible Muslims you have come from!" Hadhrat Umar τ exclaimed. Hadhrat Umayr τ cautioned, "Fear Allaah, O Umar! Allaah has prohibited us from backbiting and I have seen them perform their Fajr salaah (those who perform their Fajr salaah are in the custody of Allaah and none should harm them in any way, physically or verbally)."

Hadhrat Umar τ then asked him, "Where did I send you? (Tabraani reports that he asked, "Where is that for which I had sent you?") what have you done there?" "What are you asking?" queried Hadhrat Umayr τ. "Subhaanallaah!" gasped Hadhrat Umar τ. Hadhrat Umayr τ then explained, "Were it not for the fear that it would depress you, I would not have informed you. However, you sent me and I reached the place, I then gathered all the pious people from amongst them and charged them with collecting the booty of the Muslims. When they had done so, I spent it all in the appropriate avenues. Had there been a share for you in it, I would have surely brought it to you." "Then you have brought back nothing?" asked Hadhrat Umar τ. "Nothing at all," came the reply. Hadhrat Umar τ then issued the command for Hadhrat Umayr τ's term as governor to be renewed. However, Hadhrat Umayr τ submitted, "This (being a governor) is something that I can neither do for you nor for anyone else after you. By Allaah! I have not been saved (from the evils of governorship). I once said to a Christian woman, 'May Allaah humiliate you!' This is the evil that you have exposed me to, O Umar. The worst of my days were those in which I stayed behind (in this world without dying earlier) with you, O Umar. Hadhrat Umayr τ then sought leave and Hadhrat Umar τ granted it. He then returned to his home, which lay a few miles outside Madinah.

After Hadhrat Umayr τ had left, Hadhrat Umar τ said, "I still think that he has betrayed us (he has brought back much wealth and kept it at his house)." Hadhrat Umar τ then gave a hundred Dinaars (gold coins) to a man called Haarith and sent him with the instructions, "Go to Umayr as if you are a guest. If you see signs of a good life, return to me immediately. However, if you see him in extreme poverty, give him these hundred Dinaars. When Hadhrat Haarith arrived at the house, he found Hadhrat Umayr τ sitting against a wall and removing lice from his upper garment. Haarith greeted Hadhrat Umayr τ, who said to him, "Why not dismount, may Allaah have mercy on you." Hadhrat Haarith dismounted and Hadhrat Umayr τ asked him, "Where are you coming from?" When Hadhrat Haarith replied that he was coming from Madinah, Hadhrat Umayr τ asked, "How was the Ameerul Mu'mineen

when you left?" "He was fine," replied Hadhrat Haarith. "And how were the Muslims?" was the next question. "They were also fine," Hadhrat Haarith replied.

"Does the Ameerul Mu'mineen enforce the penal code?" asked Hadhrat Umayr τ. "Oh yes," responded Hadhrat Haarith, "he even lashed his son who had done wrong, because of which he died." (This was not so because he died of natural causes a month after the lashing.) Hadhrat Umayr τ prayed, "O Allaah! Assist Umar because as far as I know, he has great love for You." Hadhrat Haarith then stayed there for three days. The family had nothing to eat besides a loaf of barley bread, which they fed to Hadhrat Haarith while they stayed hungry. Eventually, when the hunger was too much for them to bear, Hadhrat Umayr τ said to Hadhrat Haarith, "Your presence has caused us hunger, so if you can, would you please go somewhere else?"

Hadhrat Haarith then took out the hundred Dinaars and handed it to Hadhrat Umayr τ saying, "The Ameerul Mu'mineen has sent this for you, so use it." Hadhrat Umayr τ sighed deeply and said, "I have no need for this. Take it back." His wife then came and said, "Use it if you need it, otherwise spent it where it should be spent." Hadhrat Umayr τ said, "By Allaah! I have nothing to spend it on." His wife then tore off the bottom part of her scarf and gave it to him. He put the money in the piece of cloth and then went out to spend the money on the children of the martyrs and the poor. He then returned. Hadhrat Haarith thought that Hadhrat Umayr τ would give him also something, but all that Hadhrat Umayr τ said was, "Convey my Salaams to the Ameerul Mu'mineen."

When Hadhrat Haarith returned, Hadhrat Umar τ asked, "What did you see?" "O Ameerul Mu'mineen!" Hadhrat Haarith replied, "I see an extremely difficult life." "What did he do with the Dinaars?" Hadhrat Umar τ enquired. "I d not know," submitted Hadhrat Haarith. Hadhrat Umar τ then wrote to Hadhrat Umayr τ with instructions to come to him without even putting the letter down. When Hadhrat Umayr τ arrived and went to see Hadhrat Umar τ, the Ameerul Mu'mineen asked, "What did you do with the Dinaars?" Hadhrat Umayr τ replied, "I did what I had to do with it. Why should you ask about it?" Hadhrat Umar τ demanded, "I command you in the name of Allaah to tell me what you did with it!" Hadhrat Umayr τ then responded by saying, "I sent it ahead (to the Aakhirah) for myself." "May Allaah shower his mercy on you!" exclaimed Hadhrat Umar τ. Hadhrat Umar τ then issued

instructions for Hadhrat Umayr τ to be given two *Wasaqs* of grain and two sets of clothing. Hadhrat Umayr τ said, "I have no need for the food because I have at home two *Saa* of barley and Allaah will provide more when I have eaten that." He therefore did not take the food. With regard to the clothing he said, "A certain person's mother has no clohes (I shall give it to her)." He then took it and returned home. It not long afterwards that he passed away. May Allaah shower His mercies on him.

When Hadhrat Umar τ received the news, he was extremely distressed and prayed to Allaah to shower His mercy on Hadhrat Umayr τ. Hadhrat Umar τ then walked to Baqee Gharqad (the graveyard of Madinah) and was accompanied by many others walking with him. Hadhrat Umar τ said to those with him, "Express your wishes." Someone said, "O Ameerul Mu'mineen! I wish that I had plenty of wealth so that I could buy and set free so many slaves." Another person said, "O Ameerul Mu'mineen! I wish that I had a lot of wealth to spend in the path of Allaah." Someone else said, "O Ameerul Mu'mineen! I wish that I had a lot of strength so that I may draw buckets of water to give the people performing Hajj." Hadhrat Umar τ then expressed his wish when he said, "I wish that I had a person like Umayr bin Sa'd to assist me in administering the affairs of the Muslims."[1]

[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.247). Tabraani has reported a similar narration from Hadhrat Umayr bin Sa'd τ and *Haythami* (Vol.9 Pg.384) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration in detail, as quoted in *Kanzul Ummaal* (Vol.7 Pg.79).

The Incident of Hadhrat Sa'eed bin Aamir bin Hudhaym Jumhi τ

His Behaviour as the Governor of Hims

Hadhrat Khaalid bin Ma'daan narrates that Hadhrat Umar τ appointed Hadhrat Sa'eed bin Aamir bin Judhaym τ as their governor in Hims. When Hadhrat Umar τ visited Hims, he asked, "O people of Hims! How have you found your governor?" The people then started complaining about him. Hims was termed 'small Kufa' because of the complaints they always had against their governors (the people of Kufa are noted for this). The people said, "We have four complaints against him. He does not come out to us until nearly half the day has passed." "That is a serious complaint," remarked Hadhrat Umar τ, "What else?" They continued, "He does not see anyone at night." "Another serious complaint," Hadhrat Umar τ commented, "What else?" They said, "There is a day in every month when he does not come out at all." Hadhrat Umar τ said, "That is also serious. What else?" They concluded by saying, "At times he suffers bouts of unconsciousness and appears to be dead."

Hadhrat Umar τ then brought the people of Hims and Hadhrat Sa'eed τ together and prayed, "O Allaah! Do not allow my opinion of him to fail." He then asked the people to lodge their complaints. They said, "He does not come out to us until nearly half the day has passed." Hadhrat Sa'eed τ exclaimed, "By Allaah! I do not want to speak about this but the fact of the matter is that I do not have a servant. I therefore knead the dough myself, wait for it to rise and then bake my bread. Thereafter, I perform wudhu and go out." Hadhrat Umar τ again asked, "What is your complaint?" The people said, "He does not see anyone at night." "What have you to say about this?" Hadhrat Umar τ asked. Hadhrat Sa'eed τ replied, "I would also not like to mention this but I reserve the day for the people and the night for Allaah."

"What is your next complaint?" Hadhrat Umar τ asked them. They said, "There is a day in every month when he does not come out at all." "What have you to say about this?" Hadhrat Umar τ asked. Hadhrat Sa'eed τ replied, "Because I have no servant, I have to wash my clothes myself and have nothing else to change into. I therefore wash

my clothes and then wait for them to dry. Because they are thick, they become firm and I have to rub them before they soften up. This takes the entire day and I am then only able to see the people by the evening."

Hadhrat Umar τ again asked, "What is your complaint?" The people said, "At times he suffers bouts of unconsciousness and appears to be dead." "What have you to say about this?" Hadhrat Umar τ asked him. Hadhrat Sa'eed τ replied, "I was present in Makkah when Khubayb Ansaari τ was martyred. The Quraysh had cut his flesh in pieces and when they crucified him, they asked, 'Do you wish that Muhammad was here with us in your place?' He replied, 'I swear by Allaah that I would not even like a thorn to prick Muhammad ρ where he is while I am sitting with my family.' He then called out, 'O Muhammad ε!' Whenever I recall that day and the fact that I did nothing to help him and that I was a Mushrik who did not believe in Allaah, I think that Allaah will never forgive me for that sin. It is then that I fall unconscious." Hadhrat Umar τ then exclaimed, "All praise is due to Allaah Who has not made my intuition fail."

Hadhrat Umar τ then sent a thousand Dinaars for Hadhrat Sa'eed τ saying, "Use it for yourself." His wife exclaimed, "All praise is due to Allaah Who has made us independent of your work!" He said, "Do you not want something better than this? That we give this to whoever will bring it back to us at a time that we will need it even more desperately (on the Day of Qiyaamah)." When she happily agreed, Hadhrat Sa'eed τ called someone from his family whom he trusted and placed the Dinaars into several bags. He then instructed the man to take one bag to a certain widow, another to a certain orphan, another to a certain poor person and another to a certain distressed person. This was done until there remained only a few Dinaars. He then (gave this to his wife and) said, "Spend this." Thereafter, he continued the activities of the governorship. She said, "Will you not get us a servant then? What has happened to the wealth?" Hadhrat Sa'eed τ replied, "It will come to you at a time when you need it most (in the Aakhirah)."[1]

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Hadhrat Umar τ narrates that a man came to ask Rasulullaah ρ to give him something. Rasulullaah ρ said, "I have nothing to give you, but you

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.245).
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may by something on my name and I shall settle the payment as soon as something comes my way." Hadhrat Umar τ then said, "O Rasulullaah ρ! You had already given him something, (so why incur a debt when) Allaah has not charged you with what you cannot bear." Rasulullaah ρ disliked the statement of Hadhrat Umar τ, but then an Ansaari said, "O Rasulullaah ρ! Continue spending without fearing any decrease from the Rabb of the Throne." The statement of the Ansaari made Rasulullaah ρ smile and he said, "That is exactly what I have been commanded to do."[1]

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Hadhrat Jaabir τ reports that someone came to ask Rasulullaah ρ for something and he gave it to him. Thereafter, another person came to ask for something and (because Rasulullaah ρ had nothing to give him) Rasulullaah ρ promised to give him something. Hadhrat Umar τ then stood up and (out of pity for Rasulullaah ρ, he) said, "O Rasulullaah ρ! When someone asked you for something, you gave it to him. Then someone else asked you for something and you gave him as well. Thereafter, another person came to ask from you and you promised to give him something. Then when another person came to ask from you, you again made a promise to give (why do you burden yourself when you do not have anything to give?)."

Rasulullaah ρ seemed to dislike this statement of Hadhrat Umar τ, but just then Hadhrat Abdullaah bin Hudhaafa Sahmi τ stood up and said, "O Rasulullaah ρ! Continue spending without fearing any decrease from the Rabb of the Throne." Rasulullaah ρ said, "That is exactly what I have been commanded to do."[2]

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Hadhrat Ali τ reports that Hadhrat Umar τ once said to the people, "We have some excess funds (what should we do with it?)." The people replied, "O Ameerul Mu'mineen! Since we have kept you too busy to attend to your family and your business, you may have it for yourself." Hadhrat Umar τ then asked Hadhrat Ali τ, "What do you have to say?"

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[1] Tirmidhi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.56). The narration has also been reported by Bazzaar, Ibn Jareer, Kharaa'iti in *Makaarimul Akhlaaq* and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.4 Pg.42). *Haythami* (Vol.10 Pg.242) has commented on the chain of narrators.
[2] Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.311).

Hadhrat Ali τ replied, "The people have already given you their opinion." However, when Hadhrat Umar τ insisted, Hadhrat Ali τ said, "Why should you change your conviction into assumption (when you are certain that the wealth cannot be yours, why change this on the assumption that the people are right?)." Hadhrat Umar τ said, "You will have to prove what you are saying." "Certainly," responded Hadhrat Ali τ, "By Allaah, I can certainly prove myself. Do you recall the time when Rasulullaah ρ sent you to collect Zakaah? Remember when you approached Abbaas bin Abdil Muttalib τ and he refused to pay his Zakaah to you because there had been a problem between you and he? You then told me to accompany you to Rasulullaah ρ to inform him about what Abbaas τ did. We then went to Rasulullaah ρ but returned because we discovered that he was feeling very cheerless. We then went back to him the following morning and when we found him in a cheerful mood, I informed him about what Abbaas τ had done. He then said to you, 'Do you not realise that a person's paternal uncle is like his father?'

We then mentioned to Rasulullaah ρ that we had found him to be cheerless on the first day but again happy on the second. He said to us, "When you came on the first day, I still had with me two Dinaars of Sadaqah funds left over and it was this that caused me to in that mood (because I was worried that I should not die with it in my possession). However, when you came on the second day, I had already spent it and that had put me in the good mood that you saw."

Hadhrat Umar τ then said, "You are right. I am grateful to you for the first thing you told me (about changing conviction to assumption) and for the second thing (reminding me of the incident)."[1]

The Incident between Hadhrat Umar τ and Hadhrat Ali τ Concerning the Distribution of some wealth

Hadhrat Talha bin Ubaydullaah τ reports that some wealth once came to Hadhrat Umar τ and he duly distributed it amongst the people. When some of it was left over, he consulted with the people about what to do with it. They said, "You should keep it for any needs that may arise."

[1] Ahmad, Abu Ya'la, Dowraqi, Bayhaqi and Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.39). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.4 Pg.382). *Haythami* (Vol.10 Pg.237) has commented on the chain of narrators.

Hadhrat Ali τ who was also present there, remained silent without expressing any opinion. Hadhrat Umar τ asked him, "What is the matter, O Abul Hasan? Why are you not saying anything?" "The people have already spoken," replied Hadhrat Ali τ. When Hadhrat Umar τ insisted that Hadhrat Ali τ voice his opinion, Hadhrat Ali τ said, "Allaah has already distributed this wealth (by detailing the recipients in the Qur'aan. The remaining amount should also be distributed likewise)." Hadhrat Ali τ then proceeded to mention the incident when wealth arrived from Bahrain and Rasulullaah ρ had not yet distributed all of it when nightfall prevented him from completing. Rasulullaah ρ then performed all his salaahs as he stayed in the Masjid (without returning home) and the concern (to complete the task) was clearly noticeable on his face until everything had been distributed. Hadhrat Umar τ then instructed Hadhrat Ali τ to complete the distribution, which he did. Hadhrat Talha τ says that his share from this amounted to eight hundred Dirhams.[1]

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The Statement of Hadhrat Umar τ Concerning how Hadhrat Abu Bakr τ was Always in the lead when it Came to Spending in Charity

Hadhrat Umar τ says, "Rasulullaah ρ once instructed us to spend in charity at a time when I happened to have a considerable sum of wealth with me. I therefore said to myself, 'If there be any day when I shall beat Abu Bakr τ (at spending in the path of Allaah), it shall be this day.' I then brought half of all my wealth. Rasulullaah ρ asked, 'What have you left for your family?' 'I have left something for them, 'I responded. Rasulullaah ρ repeated, 'What have you left for them?' I said, 'I have left with them as much as I have brought.' Abu Bakr τ then arrived with everything that he possessed. When Rasulullaah ρ asked him what he had left for his family, he replied, 'I have left (the pleasure of) Allaah and His Rasool ρ for them.' It was then that I declared that I will never be able to beat him at anything afterwards."[2]

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[1] Bazzaar. *Haythami* (Vol.10 Pg.239) has commented on the chain of narrators.

[2] Abu Dawood, Tirmidhi, Daarmi, Haakim, Bayhaqi, Abu Nu'aym in his *Hilya* and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.347).
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During the year that Makkah was conquered, Rasulullaah ρ dispatched Hadhrat Mu'aadh τ as governor of a region of Yemen so that he may have the opportunity of recovering his losses. Hadhrat Mu'aadh τ then stayed in Yemen as the governor and was the first person to ever use Allaah's wealth (Zakaah funds) to trade with. There he earned a considerable amount of wealth and it was during this period that Rasulullaah ρ passed away.

When Hadhrat Mu'aadh τ returned to Madinah, Hadhrat Umar τ said to Hadhrat Abu Bakr τ, "Send for that man (Hadhrat Mu'aadh τ) and take away the wealth he has except for that amount which he requires to survive." Hadhrat Abu Bakr τ said, "Unless he gives it of his own accord, I cannot take anything away from him because Rasulullaah ρ had sent him to recover his losses." When Hadhrat Abu Bakr τ refused to submit to his request, Hadhrat Umar τ himself went to Hadhrat Mu'aadh τ and informed him of his intentions. Hadhrat Mu'aadh τ responded by saying, "Since Rasulullaah ρ had sent me so that I may recover my losses, I do not have to do this." (Since Hadhrat Mu'aadh τ had paid back the capital he took from the Zakaah funds, he felt entitled to the profits he earned. Hadhrat Umar τ was of the opinion that although Hadhrat Mu'aadh τ could use what he needed, the excess was to be returned to the public whose money was a means to the profits).

When Hadhrat Mu'aadh τ met Hadhrat Umar τ some time later, he said, "I have obeyed you and have done as you instructed me. I saw in a dream that I was surrounded by water and was in danger of drowning when you rescued me, O Umar." Hadhrat Mu'aadh τ then went to Hadhrat Abu Bakr τ and related the incident to him. He (disclosed all his assets and) swore that he would not hide anything, even disclosing the whip that he owned. Hadhrat Abu Bakr τ said, "By Allaah! I shall take none of this from you. You may have it all as a gift." Hadhrat Umar τ said, "Now this is good for you and permissible." Hadhrat Mu'aadh τ thereafter left for Shaam.[1]

Another narration from the son of Hadhrat Ka'b bin Maalik τ states that Hadhrat Mu'aadh bin Jabal τ was an extremely youthful, handsome and generous man who was amongst the most righteous persons of his

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[1] Abdur Razzaaq and Ibn Rahway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).
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tribe. He gave away everything that he was asked for until all his wealth was tied up in debt. The rest of the narration is as quoted above.[1]

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It was in the year that Hadhrat Abu Bakr τ appointed Hadhrat Umar τ as the Ameer of Hajj that Hadhrat Mu'aadh τ also happened to be in Makkah (for Hajj). Hadhrat Mu'aadh τ and Hadhrat Umar τ therefore met on the 8th of Dhul Hijjah and they both embraced each other and consoled each other about the loss of Rasulullaah ρ. As they then sat down on the ground and started talking, Hadhrat Umar τ noticed that Hadhrat Mu'aadh τ had several slaves.[2] The rest of the narration is the same as the one reported by Hadhrat Abdullaah bin Mas'ood τ (which will be quoted hereunder).

The Narration of Hadhrat Abdullaah bin Mas'ood τ Concerning the Generosity of Hadhrat Mu'aadh τ

Hadhrat Abdullaah bin Mas'ood τ reports that after the demise of Rasulullaah ρ, the people appointed Hadhrat Abu Bakr τ as his successor. Rasulullaah ρ had appointed Hadhrat Mu'aadh τ as governor of Yemen and it was in the year that Hadhrat Abu Bakr τ had appointed Hadhrat Umar τ as the Ameer of Hajj that Hadhrat Umar τ met Hadhrat Mu'aadh τ in Makkah. Noticing several slaves with Hadhrat Mu'aadh τ, Hadhrat Umar τ asked, "Who are these people?" Hadhrat Mu'aadh τ replied, "The people of Yemen gave these as a gift to me while the others are for Abu Bakr τ." Hadhrat Umar τ said, "I think that you should rather give them all to Abu Bakr τ."

When the two men met again the following day, Hadhrat Mu'aadh τ said, "O Ibn Khattaab! When you saw me last night I was heading for the fire of Jahannam, but you grabbed hold of my waist (to save me by advising me to give all the slaves to Hadhrat Abu Bakr τ). I now feel that I should do as you say." Hadhrat Mu'aadh τ then brought all the slaves to Hadhrat Abu Bakr τ saying, "These have been given as gifts to

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.231), narrating from Abdur Razzaaq. Haakim (Vol.3 Pg.273) has reported a similar narration in brief from reliable sources, as confirmed by Dhahabi.
[2] Haakim and Ibn Sa'd (Vol.3 Pg.123).
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me, while the others are yours." Hadhrat Abu Bakr τ said, "We have authorised your gifts for you (you may have them for yourself)." Hadhrat Mu'aadh τ then proceeded to perform his salaah and the slaves all performed salaah behind him. He then asked them, "For whom are you performing salaah?" "For Allaah," they replied. Hadhrat Mu'aadh τ said, "Then you are all for Allaah." Saying this, he set them all free.[1]

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[1] Haakim (Vol.3 Pg.272), narrating from reliable sources, as confirmed by Dhahabi.

Spending That Which One Loves

Hadhrat Umar τ Donates his Land in Khaybar

Hadhrat Abdullaah bin Umar τ narrates that Hadhrat Umar τ received a piece of land in Khaybar. He then approached Rasulullaah ρ saying, "I have received a piece of land in Khaybar. Never before have I received any property more excellent than this. What do you advise me to do with it?" Rasulullaah ρ replied, "If you wish, you could make the property an endowment and donate the proceeds in charity." Hadhrat Umar τ therefore made the land an endowment on the condition that it should never be sold, never be given away as a gift, never be inherited and that its proceeds be given to the poor, to his relatives, to free slaves, in the path of Allaah and to guests. He also stipulated that the caretaker of the land may take from the proceeds what is normally paid and what is required to feed his guests. He however had no permission to amass wealth from it.[1]

Hadhrat Umar τ Frees a Slave Woman whom he had obtained from Hadhrat Abu Moosa Ash'ari τ

Hadhrat Umar τ once wrote to Hadhrat Abu Moosa Ash'ari τ to buy for him a slave woman from Jaloolaa (a place en route to Khurasan that the Muslims had conquered. Hadhrat Abu Moosa Ash'ari τ did as requested and sent the woman to Hadhrat Umar τ). Hadhrat Umar τ then called for her one day and said, "Allaah says (in the Qur'aan):

لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ

You shall never reach ***(true, perfect)*** righteousness until you spend of that which you love."[2]

Hadhrat Umar τ then set her free.[3]

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[1] *Sihaah Sitta*, as quoted in *Nasbur Ra'yah* (Vol.3 Pg.476).
[2] Surah Aal Imraan, verse 92.
[3] Abd bin Humayd, Ibn Jareer and Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.314).
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Hadhrat Umar τ, Hadhrat Aasim bin Adi τ and others Spend in the path of Allaah

It has already passed in a chapter[1] describing the encouragement Rasulullaah ρ gave to the Sahabah ψ to spend in the path of Allaah that Hadhrat Umar τ gave a hundred *Awqiya* of silver (equal to four thousand Dirhams) while Hadhrat Aasim Ansaari τ gave ninety *Wasaq* of dates for the expedition to Tabook. On the same occasion, Hadhrat Abbaas bin Abdil Muttalib τ, Hadhrat Talha bin Ubaydillaah τ, Hadhrat Sa'd bin Ubaadah τ and Hadhrat Muhammad bin Maslama τ all donated large sums of money.

A narration has also passed about a man bringing along a camel in the path of Allaah and how Hadhrat Qais bin Sala Ansaari τ spent in Jihaad.[2]

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The Incident of a Bedouin Lady and Hadhrat Umar τ

Hadhrat Umayr bin Salama Duwali τ narrates that Hadhrat Umar τ was sleeping under a tree at midday when a Bedouin lady arrived in Madinah. She searched around (for someone to assist her) and eventually approached Hadhrat Umar τ (not knowing that he was the Ameerul Mu'mineen). She then said to him, "I am a poor woman with two children. The Ameerul Mu'mineen Umar bin Khattaab had sent Muhammad bin Maslama to collect Zakaah (in our area) but he did not give my anything. Perhaps you could intercede before him on our behalf. May Allaah have mercy on you."

Hadhrat Umar τ shouted for (his servant) Yarfa to summon Hadhrat Muhammad bin Maslama τ. The lady said, "It may have been more helpful to me if you had taken me to him." Hadhrat Umar τ put her

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[1] In the chapter entitled "Rasulullaah ρ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and under the subheading "The Expedition to Tabook and the wealth that the Sahabah ψ Spent on this Occasion".
[2] Refer to the chapter entitled "Spending While in Jihaad in the Path of Allaah", where the narration appears under the subheading "The Spending of Some Sahabah ψ in the Path of Allaah".
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heart at rest by saying, "Inshaa Allaah, he will soon fulfil your need." Hadhrat Yarfa went to Hadhrat Muhammad bin Maslama τ and told him to respond to the call of Hadhrat Umar τ. Hadhrat Muhammad bin Maslama τ came to Hadhrat Umar τ and said, "As Salaamu Alayka, O Ameerul Mu'mineen!" The lady felt embarrassed (when she realised that it was the Ameerul Mu'mineen himself whom she was talking to).

Hadhrat Umar τ then said, "By Allaah! I spare no pains to ensure that I select the best man (for any task). What answer will you give when Allaah asks you about this lady?" When he heard this, the eyes of Hadhrat Muhammad bin Maslama τ filled with tears. Hadhrat Umar τ then continued, "Allaah had sent His Nabi ρ to us and we believed in him and followed him. He did as Allaah commanded him and gave the Zakaah funds to those poor people who deserved it. This he continued doing until Allaah took him away. Thereafter, Allaah appointed Abu Bakr τ as his successor and he followed the Sunnah of Rasulullaah ρ until Allaah took him away as well. Allaah then made me his successor and I have always done my best to select the very best of you (to collect and distribute the Zakaah funds). When I send you again, ensure that you give this lady her share for the year as well as her share for the previous year. In fact, I do not even know whether I would be sending you at all."

Hadhrat Umar τ then sent for a camel for the lady and also gave her some flour and oil. He said to her, "Take this until you meet us at Khaybar because we intend coming there." When she came to Hadhrat Umar τ at Khaybar, he called her forward and gave her two more camels saying, "Take this, for it will suffice for your needs until Muhammad comes to you again. I have already instructed him to give you your dues for the year as well as for the previous year."[1]

The Incident of the Daughter of Hadhrat Khufaaf bin Eema Ghifaari τ with Hadhrat Umar τ

Hadhrat Aslam says that he once left with Hadhrat Umar τ to the marketplace where he met a young lady who said, "O Ameerul Mu'mineen! My husband has passed away and has left behind small children. By Allaah! They do not even have hooves to cook (which the Arabs usually gave away free of charge) nor any plantation or any

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[1] Abu Ubayd in his *Amwaal*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.319).

milk-giving animal. I fear that the drought may destroy them. I am the daughter of Khufaaf bin Eema Ghifaari τ and my father was with Rasulullaah ρ at Hudaybiyyah." Hadhrat Umar τ stood motionless awhile and then said, "Welcome to a close relative." He then went home where a fine pack camel was tied. He loaded the animal with two sacks filled with food and placed between the two some money and clothing. Thereafter, he handed the reins of the camel to the lady saying, "Take this away. Allaah shall provide for you before this is finished." When someone commented that Hadhrat Umar τ had given her too much, Hadhrat Umar τ said, "May your mother lose you! Her father was at Hudaybiyyah with Rasulullaah ρ. By Allaah! I saw her father and her brother lay siege to a fortress for a long time and then conquer it. We then received large shares from the booty earned from it. (She therefore deserves the large amount that I gave her)."[1]

[1] Abu Ubayd in his *Amwaal*, Bukhari and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

The Spending of Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi τ

His Spending as the Governor of Shaam

Hadhrat Hassaan bin Atiyya reports that when Hadhrat Umar τ relieved Hadhrat Mu'aawiya of his post as governor of Shaam, he sent Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi τ (to replace him). He left with his young and beautiful wife from the Quraysh but it was not long before they began suffering extreme poverty. When Hadhrat Umar τ heard about this, he sent a thousand Dinaars for them. Hadhrat Sa'eed τ took the money to his wife saying, "Umar τ has sent for us all that you see." She said, "Why do you not buy us something with which to prepare some gravy and some flour. We can then store the rest." He then told her, "Should rather not tell you of something better than that? We do we rather not give the money to someone who will invest it in business so that we may use the profits. He will then also be responsible for the money. When she agreed, he bought something with which to prepare gravy and some flour as well as two camels and two slaves. The slaves loaded on the camels all sorts of necessities and then distributed it all to the poor and needy.

After a short while, his wife informed him that the food they had bought was finished. She said further, "Why do you not approach the man (trading on our behalf) and take some of the profits to buy some food." Hadhrat Sa'eed τ remained silent. When she repeated herself, he again remained silent until she started admonishing him. He then stopped coming home during the day and would return only at nights. There was a person from her family who used to frequent the house with Hadhrat Sa'eed τ. He said to Hadhrat Sa'eed τ's wife, "What are you doing? You are now really hurting him whereas he has given all the money away as Sadaqah."

When she started weeping bitterly in remorse about the money, Hadhrat Sa'eed τ came to her one day and said, "Take it easy. I had some companions who have recently left me. Even in exchange for the world and all its contents, I would not like to leave the path they tread. If a single damsel of Jannah has to even peep into this world from the sky, everything on earth would be illuminated and the radiance of her

face would outshine the sun and the moon. The scarf that she is given to wear is more precious than the world and all that it contains. It is therefore more appropriate that I leave you for them rather than leaving them for you." His wife then accepted what had happened and was satisfied.[1]

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Hadhrat Nu'maan bin Muqarrin τ narrates that they were four hundred people from the Muzaynah tribe who came to Rasulullaah ρ. After Rasulullaah ρ had taught them aspects of the Deen (and they were departing), some of the asked, "O Rasulullaah ρ! We have no food for the journey." Rasulullaah ρ instructed Hadhrat Umar τ to supply them with some provisions, but he submitted, "O Rasulullaah ρ! I have nothing but some left-over dates which I do not think will be of any benefit to them." Rasulullaah ρ said to him, "Go and give them some provisions." Hadhrat Umar τ then took the people to an upstairs room where there were dates that resembled a little brown calf (in colour and height). Hadhrat Umar τ told the people to help themselves and each of them took as much as they needed. Hadhrat Nu'maan τ says, "I was the last of the lot and when I looked (at the dates), I could not see a single date missing (from the original heap) although four hundred people had already taken from it." (The dates did not diminish because of the blessings of complying with the order of Rasulullaah ρ).[2]

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Hadhrat Dhukayn bin Sa'eed Khath'ami τ reports that they were four hundred and forty people who approached Rasulullaah ρ for food. Rasulullaah ρ instructed Hadhrat Umar τ to give them some food, but he submitted, "O Rasulullaah ρ! I have only that much which would suffice for my children and I during the four months of summer (it would not be enough for these people)." Rasulullaah ρ repeated the instruction and Hadhrat Umar τ said, "I hear and obey you, O Rasulullaah ρ!" Hadhrat Umar τ left with the people and took them to an upstairs room where he took out the key from his waist string and opened the door. In the room there was a heap of dates that resembled a baby camel that was sitting down. Hadhrat Umar τ told the people to help themselves and each of them took as much as they

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.244).
[2] Ahmad, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.304). Tabraani has also reported the narration.

needed. Hadhrat Dhukayn τ says, "I was the last of the lot and when I looked (at the dates), it appeared as if we had not reduced the number of dates at all."[1]

Another narration of Hadhrat Dhukaym τ

Hadhrat Dhukayn τ says, "We were four hundred people when we asked Rasulullaah ρ for food." The narration is then that same as the above narration but with the difference that Hadhrat Umar τ said (to Rasulullaah ρ), "I have nothing besides a few *Saa* of dates that would suffice only for my children and I during the four months of summer." Hadhrat Abu Bakr τ then said to him, "Listen and obey." Hadhrat Umar τ responded by saying, "I hear and I obey."[2]

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Hadhrat Hasan Basri reports that Hadhrat Abu Bakr τ once brought his Sadaqah to Rasulullaah ρ. He secretly gave it to Rasulullaah ρ saying, "O Rasulullaah ρ! This is my Sadaqah contribution and I shall give again for Allaah whenever necessary." Thereafter, Hadhrat Umar τ arrived with his Sadaqah. He gave it openly to Rasulullaah ρ and said, "O Rasulullaah ρ! Here is my Sadaqah contribution and I shall have my reward with Allaah." Rasulullaah ρ said, "O Umar! You have strung your bow without a string. The difference in the Sadaqah of you two is just like the difference in your words." (Although the Sadaqah of both men were accepted, the intention of Hadhrat Abu Bakr τ was only the pleasure of Allaah, whereas that of Hadhrat Umar τ was also to attain reward. Hadhrat Abu Bakr τ's intention was therefore superior.)[3]

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The Incident with Hadhrat Umar τ During the "Year of Ashes"

[1] Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.304). Abu Dawood has reported a part of this narration.
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.365). Abu Nu'aym says that the narration is authentic and proves that Rasulullaah ρ was truly a prophet of Allaah.
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.32), as quoted in *Muntakhab Kanzul Ummaal* (Vol. Pg.).

Hadhrat Aslam reports that during the "Year of Ashes" when the lands of the Arabs were stricken by drought, Hadhrat Umar τ wrote a letter to Hadhrat Amr bin Al Aas τ. The narration then continues to a point where Hadhrat Umar τ sent for Hadhrat Abu Ubaydah bin Jarraah τ (to appoint him to fulfil a certain task). Hadhrat Abu Ubaydah τ left for the appointment and after returning, Hadhrat Umar τ sent him a thousand Dinaars. Hadhrat Abu Ubaydah τ said, "I did not do the work for your sake, O son of Khattaab. I have done it for Allaah and will therefore not take any remuneration." Hadhrat Umar τ responded by saying, "Rasulullaah ρ also gave us something for work that he appointed us to do and when we disliked accepting it, he told us not to refuse it. Therefore, my dear man, you should accept this and use it to assist you in the affairs of this world and for the Deen." Only then did Hadhrat Abu Ubaydah τ accept the money.[1]

[1] Bayhaqi (Vol.6 Pg.354), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.396).

Hadhrat Sa'eed bin Aamir τ Refuses to Accept wealth given to him

Hadhrat Umar τ gives him a Thousand Dinaars

Hadhrat Abdullaah bin Ziyaad narrates that Hadhrat Umar τ once gave Hadhrat Sa'eed bin Aamir τ a thousand Dinaars. Hadhrat Sa'eed τ refused the money saying, "I have no need for it. Rather give it to someone else." Hadhrat Umar τ said, "Take it easy! Let me first tell you what Rasulullaah ρ said. Thereafter you are at liberty to decide whether you want it or not. When Rasulullaah ρ once gave me something and I said to him what you just said to me, he remarked, 'When someone is given something without him asking for it and without raving for it, then it is a provision from Allaah that he should not refuse.'" "Did you hear this from Rasulullaah ρ?" asked Hadhrat Sa'eed τ. When Hadhrat Umar τ confirmed that he did, Hadhrat Sa'eed τ accepted the money.[1]

The Narration of Haakim and Bayhaqi

Hadhrat Zaid bin Aslam reports that Hadhrat Umar τ once said to Hadhrat Sa'eed bin Aamir bin Hudhaym τ (who was a governor in Shaam), "Why is it that the people of Shaam love you so much?" Hadhrat Sa'eed τ replied, "It is because I am always concerned about their rights and sympathise with them." Hadhrat Umar τ then gave him ten thousand Dirhams. However, he refused it saying, "I have several slaves and horses and have sufficient wealth. I want my services to be charity towards the Muslims." "Do not refuse this money," said Hadhrat Umar τ, "because Rasulullaah ρ once gave me some money less than this amount (of ten thousand) and I also replied as you did. He then said to me, 'When Allaah gives you some wealth without you asking for it and without you having a craving for it, then accept it because it is a provision that Allaah is giving to you.'"[2]

[1] Shaashi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).
[2] Haakim (Vol.3 Pg.286).

Another narration from Hadhrat Aslam states that Hadhrat Umar τ once said to a man whom the people Shaam dearly loved, "Why do the people of Shaam like you s much?" He replied, "Because I lead them in Jihaad and sympathise with them." Hadhrat Umar τ then offered him ten thousand Dirhams saying, "Use this to assist you in your affairs of this world and in your religious matters." However, he refused saying, "But I have sufficient wealth." The rest of the narration is like the one above.[1]

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[1] Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).

Hadhrat Abdullaah bin Sa'di τ Refuses to Accept wealth given to him

The Incident with Hadhrat Umar τ

Hadhrat Abdullaah bin Sa'di τ narrates that he once approached Hadhrat Umar τ during the period of his Khilaafah. Hadhrat Umar τ said to him, "I have been told that you have done many things for public welfare but whenever you are given some remuneration, you d not like to accept it. Is this true?" When Hadhrat Abdullaah τ confirmed that it was, Hadhrat Umar τ enquired further, "Why do you do this?" He replied, "I have several horses and slaves and sufficient wealth. I want my services to be charity for the Muslims."

Hadhrat Umar τ advised him saying, "Do not do this. I also had the same intentions. Whenever Rasulullaah ρ gave me anything, I would tell him to give it to someone more deserving. When he again gave me something on one occasion, I again told him to give it to someone more deserving. He then said, 'Take it and then either keep it for yourself or give it away as Sadaqah. Whenever any wealth comes to you without you asking for it or without you craving for it, the make sure that you accept it. However, if you had been craving for it, then do not follow your desire (by accepting it).'"[1]

In another narration, Hadhrat Abdullaah bin Sa'di τ says, "Hadhrat Umar τ once employed my services and after I had completed the task, he gave me the remuneration. I refused to accept it saying, 'I had done it for the pleasure of Allaah and Allaah will reward me for it.' However, Hadhrat Umar τ insisted, 'Please take it because I had also completed some work during the time of Rasulullaah ρ and gave Rasulullaah ρ the same reply that you did when he offered me remuneration. Rasulullaah ρ then said to me, 'Whenever I give you something without you asking me, then either keep it for yourself or give it away as Sadaqah.'"[2]

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[1] Ahmad, Humaydi, Ibn Abi Shaybah, Daarmi, Muslim and Nasa'ee, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).
[2] Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).
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The Incident with Hadhrat Umar τ

Hadhrat Hakeem bin Hizaam τ narrates that he once asked Rasulullaah ρ for something and Rasulullaah ρ gave it to him. When he again asked, Rasulullaah ρ gave him once more. When he asked for a third time, Rasulullaah ρ again complied. Rasulullaah ρ then said to him, "Dear Hakeem! This wealth is green and sweet." The narration then reads like the previous narration. The narration later states that even when Hadhrat Abu Bakr τ used to call Hadhrat Hakeem τ to accept his money, he would refuse to accept any part of it. Thereafter, Hadhrat Umar τ used to call him to take his dues and he would refuse Hadhrat Umar τ as well. Hadhrat Umar τ then addressed the people saying, "O assembly of Muslims! I call you to be witness to the fact that I have offered Hakeem his dues from the spoils that Allaah has distributed but he refuses to accept it." After Rasulullaah ρ passed away, Hadhrat Hakeem τ did not accept anything from anyone until the day he passed away.[1]

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Another narration from Hadhrat Urwa τ states that Hadhrat Hakeem τ did not accept anything from Hadhrat Abu Bakr τ until the Khalifah's death. Thereafter, he also refused to accept anything from Hadhrat Umar τ until the demise of the Ameerul Mu'mineen and also from Hadhrat Uthmaan τ and from Hadhrat Mu'aawiya τ until the day he passed away.[2]

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The Fear of Hadhrat Umar τ and his Weeping Over Worldly Prosperity

The Narration of Hadhrat Miswar bin MAkhrama τ about the Booty Won at Qaadisiyyah

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[1] Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.101). Tirmidhi and Nasa'ee have also reported the narration in brief.

[2] Haakim (Vol.3 Pg.483).

Hadhrat Miswar bin Makhrama τ narrates that when some of the booty won at the Battle of Qaadisiyyah was brought to Hadhrat Umar τ, he was inspecting it when he began to weep. Hadhrat Abdur Rahmaan bin Auf τ who was with him at the time said, "O Ameerul Mu'mineen! This is a day of joy and happiness (because we won the battle. Why are you weeping?)." Hadhrat Umar τ replied, "It certainly is but whenever a nation is given such wealth, they get enmity and hatred along with it."[1]

The Narration of Hadhrat Ibraheem bin Abdur Rahmaan bin Auf τ

Hadhrat Ibraheem bin Abdur Rahmaan bin Auf τ narrates that when the treasures of the Kisra (Persian Emperor) were brought to Hadhrat Umar τ, Hadhrat Abdullaah bin Arqam Zuhri τ asked, "Shall we deposit this in the Baytul Maal?" "No," replied Hadhrat Umar τ, "we shall not deposit it in the Baytul Maal until we have distributed it." Hadhrat Umar τ then started to weep. Hadhrat Abdur Rahmaan bin Auf τ asked, "What makes you weep, O Ameerul Mu'mineen? Today is a day of gratitude and joy." Hadhrat Umar τ replied, "Whenever Allaah gives this to a nation, he casts enmity and hatred between them."[2]

The Narration of Hadhrat Hasan Basri About the Crown of the Kisra

Hadhrat Hasan reports that when the crown of the Kisra was brought before Hadhrat Umar τ, he placed it before him (together with other crown jewels). Amongst the people was Hadhrat Suraaqa bin Maalik bin Ju'shum τ. Hadhrat Umar τ threw to him the two bracelets of Kisra bin Hurmuz and when he put them on, they reached up to his shoulders. Seeing the bracelets on Hadhrat Suraaqa τ's arms, Hadhrat Umar τ exclaimed, "All praise is for Allaah! The bracelets of Kisra bin Hurmuz on the arms of Suraaqa bin Maalik bin Ju'shum a Bedouin from the Banu Mudlaj tribe! O Allaah! I know that Your Rasool ρ liked getting wealth only to spend it in Your path and on Your servants. However,

[1] Bayhaqi (Vol.6 Pg.358). Kharaa'iti has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.321).
[2] Bayhaqi (Vol.6 Pg.358). Ibn Mubaarak, Abdur Razzaaq and Ibn Abi Shaybah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.321). Ahmad in his *Zuhd* and Ibn Asaakir have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).

You chose a better way and kept it away from him. O Allaah! I know that Abu Bakr τ also liked getting wealth only to spend it in Your path and on Your servants. However, You chose a better way and kept it away from him as well. (Now this wealth has come during my term as Khalifah) O Allaah! I seek Your protection that this should be a trap from You for Umar." He then recited the following verse:

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ * نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَل لَّا يَشْعُرُونَ

(When they see their prosperity in this world,) **Do they think that by Us granting them an increase in wealth and sons we wish to hasten in granting them good? No** *(it is rather worse for them)* **! They fail to perceive.**{Surah Mu'minoon, verses 55, 56}[1]

The NARRATION of Hadhrat Abu Sinaan Duwali

Hadhrat Abu Sinaan Duwali reports that he once went to see Hadhrat Umar τ at a time when a group of the earliest Muhaajireen were with him. Hadhrat Umar τ sent for a basket resembling a sack or a bag which was brought to him from a fortress in Iraq. The basket contained a ring which one of Hadhrat Umar τ's sons snatched up and put in his mouth. Hadhrat Umar τ took it out of the child's mouth and began to weep. One of the persons with him asked, "Why do you weep when Allaah has granted you so many conquests, given you victory over your enemies and satisfied you?" Hadhrat Umar τ replied, "I heard Rasulullaah ρ say, 'Whenever worldly wealth is opened up to a nation, Allaah casts enmity and hatred amongst them until the Day of Qiyaamah. This is what frightens me."[2]

The Narration of Hadhrat Abdullaah bin Umar τ About the Crying of Hadhrat Umar τ

Hadhrat Abdullaah bin Umar τ reports, "After leading the salaah, Umar τ would remain seated for awhile so that a person with any need may speak to him. He would stand up when there was none with any need. However, it once occurred that he led several salaahs without sitting

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[1] Bayhaqi (Vol.6 Pg.358). Abd bin Humayd, Ibn Mundhir and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.412).

[2] Ahmad, Bazaar and Abu Ya'la, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.144).

afterwards. I said (to his slave), 'O Yarfa! Is the Ameerul Mu'mineen not well?' When he informed me that the Ameerul Mu'mineen was in good health, I sat down and Uthmaan bin Affaan τ also joined me. (After a while) Yarfa came out and said, 'Come, O son of Affaan! Come, O son of Abbaas!' When we entered the room, we found before Umar τ several heaps of money with a shoulder blade on each heap (shoulder blades were used as paper in those days). He said, 'Looking through all the people of Madinah, I found that the two of you had the biggest families. Therefore, take this money and distribute it. You should then bring back what is left over. While Uthmaan τ took as much as he could, I knelt down and said, 'Will you give us more if it is less?' He replied, 'You are a chip off the old block (just like your father)! Was all of this not with Allaah when Muhammad ρ and his companions were eating scraps of leather?' I replied, 'Most certainly! It was all with Allaah while Muhammad ρ was alive. However, if these conquests took place at his hands, he would not have done as you are doing.' Umar τ became angry at this and asked, 'What then would he have done?' 'He would have eaten from it and fed us as well,' I replied. Umar τ then started weeping loudly until his ribs heaved. He said, 'I wish that I could escape from this Khilaafah with a clean sheet, nothing in my favour and nothing against.'"[1]

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Another narration from Hadhrat Abdullaah bin Umar τ states, "Umar τ once called for me and when I went to him, I found a leather tablecloth in front of him on which there was gold spread out. He said, 'Come and distribute this amongst your people. Allaah knows best why he kept this away from His Nabi ρ and from Abu Bakr τ and it has come to me. It is good that I have been given or evil?' He then burst out crying as he said, 'Not at all! I swear by the Being Who controls my life! It was not for any evil reason that Allaah kept it away from His Nabi Rasool ρ and from Abu Bakr τ and then gave it to me for some good reason (it is evident that it is a test for me)."[2]

[1] Humaydi, Ibn Sa'd (Vol.3 Pg.207), Bazzaar, Sa'eed bin Mansoor, Bayhaqi (Vol.6 Pg.358) and others, as quoted in *Kanzul Ummaal* (Vol.2 Pg.320). Bazzaar's chain of narrators is reliable according to Haythami (Vol.10 Pg.242).
[2] Abu Ubayd, Ibn Sa'd (Vol.3 Pg.218), Ibn Rahway, Shaashi and Hasan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.317).
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The Incident with Hadhrat Abdur Rahmaan bin Auf τ

Hadhrat Abdur Rahmaan bin Auf τ narrates that Hadhrat Umar τ once sent for him. However, when he reached the door, he heard Hadhrat Umar τ crying loudly. He said, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! A calamity must have struck Ameerul Mu'mineen!" He then entered the room and held Hadhrat Umar τ's shoulders saying, "No need to grieve. No need to grieve." Hadhrat Umar τ remarked, "There is every need to grieve." He then took Hadhrat Abdur Rahmaan bin Auf τ by the hand and led him through the door. There lay several bags stacked one upon the other. Hadhrat Umar τ said, "The family of Khattaab now has no value in the sight of Allaah. If Allaah willed, He could have given this to my two predecessors (Rasulullaah ρ and Hadhrat Abu Bakr τ) and I could have followed the practice they would have set in this regard." Hadhrat Abdur Rahmaan bin Auf τ consoled Hadhrat Umar τ by saying, "Sit down with us (the senior Sahabah ψ) and we shall discuss the matter." They then determined that Rasulullaah ρ's wives should receive four thousand each while everyone else received two thousand each. Eventually, all the money was distributed.[1]

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The Narration of Hadhrat Umar τ About the Imprint of a Mat on Rasulullaah ρ's Side

Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Umar τ once told him about the time when he visited Rasulullaah ρ. Rasulullaah ρ was lying on a straw mat and when Hadhrat Umar τ sat down he noticed that Rasulullaah ρ because was not wearing an upper garment, the mat had made imprints on his side. Hadhrat Umar τ was also startled to see that all the room contained was a handful of barley close to a *Saa* in weight, some acacia leaves in one corner (used for dying cloth) and a piece of leather hanging. When tears started flowing from Hadhrat Umar τ's eyes, Rasulullaah ρ asked, "What makes you weep, O son of Khattaab?" Hadhrat Umar τ replied, "O Nabi of Allaah ρ! Why should I not weep when the mat has left an imprint on your side and what I see here is the sum total of all your belongings? You are the Nabi of Allaah and His chosen servant and this is all you have whereas the Emperors

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[1] Abu Ubayd and Adani, as quoted in *Kanzul Ummaal* (Vol.2 Pg.218).
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of Rome and Persia have all types of fruits and rivers (and other luxuries)!" Rasulullaah ρ consoled him saying, "O son of Khattaab! Are you not satisfied that they should have the world while we have the Aakhirah?"[1]

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Another narration from Hadhrat Umar τ states, "I once sought permission to see Rasulullaah ρ. When I entered an upper storey room he was occupying, Rasulullaah ρ was lying on a coarse cloth with part of his body in the sand. His pillow was filled with the bark of a date palm, hanging over his head was a piece of leather and in a corner of the room lay some acacia leaves. After greeting Rasulullaah ρ and sitting down, I asked, "You are the Nabi of Allaah and His chosen servant (lying on a little coarse cloth) while the Emperors of Persia and Rome are sleeping on golden beds with bedding made of velvet and silk." Rasulullaah ρ replied, "Their luxuries have been brought to them in this world and will soon come to an end whereas our luxuries are postponed for the Aakhirah (and will never finish)."[2]

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According to yet another narration states that Hadhrat Umar τ once went to see Rasulullaah ρ. Rasulullaah ρ was lying down on a straw mat that had left an imprint on his side. Hadhrat Umar τ said, "O Rasulullaah ρ! Why do you rather not choose a softer bedding?" Rasulullaah ρ replied, "What interest have I in this world? My relationship with this world is merely like a traveller on a journey during summer. He stops to take shade beneath a tree for a short while and then proceeds on his journey, leaving the tree behind."[3]

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[1] Ibn Maajah.

[2] Haakim. Ibn Hibbaan has reported a similar narration from Hadhrat Anas τ who reports from Hadhrat Umar τ, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.161). Ahmad and Abu Ya'la have also reported the narration of Hadhrat Anas τ but Haythami (Vol.10 Pg.326) has commented on the chain of narrators in Imaam Ahmad's narration.

[3] Ahmad, Ibn Hibaan and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.160). Ibn Maajah and Tirmidhi have reported a similar narration from Hadhrat Abdullaah bin Mas'ood τ, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.159). Ibn Hibbaan and Tabraani have also reported the narration from Hadhrat Aa'isha رضي الله عنها , as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.162) and *Majma'uz Zawaa'id* (Vol.10 Pg.327).
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Hadhrat Ataa bin Saa'ib narrates that the morning after Hadhrat Abu Bakr τ was appointed Khalifah, he had some shawls over his arm and was proceeding to the marketplace (to do business as usual). "Where are you off to?" asked Hadhrat Umar τ. "I am off to the marketplace," replied Hadhrat Abu Bakr τ. Hadhrat Umar τ enquired further, "What will you be doing there now that you have been put in charge of the Muslims?" "How will I then feed my family?" asked Hadhrat Abu Bakr τ. Hadhrat Umar τ replied, "Let us go to Abu Ubaydah τ and he will fix an allowance for you (from the Baytul Maal)." The two men then proceeded to Hadhrat Abu Ubaydah τ who said, "I shall fix for you the average allowance of a Muhaajir which is neither too much nor too little. You will also receive a set of clothing for summer and one for winter but when you have worn out a set of clothing, you will return it before taking another." They then determined that he would receive half a goat every day without the head and innards.[1]

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Some Sahabah ψ Feel that Hadhrat Umar τ should Receive a Larger Allowance but he Rejects the Idea

Hadhrat Saalim bin Abdullaah reports that when Hadhrat Umar τ became the Khalifah, he took the same allowance that was fixed for Hadhrat Abu Bakr τ. Although he continued with it, it became difficult for him to fulfil his needs with it. When a group of the Muhaajireen that included Hadhrat Uthmaan τ, Hadhrat Talha τ and Hadhrat Zubayr τ once convened, it was Hadhrat Zubayr τ who suggested Hadhrat Umar τ be informed that his allowance should be increased. Hadhrat Ali τ agreed saying, "That is exactly what I had wanted some time ago. Let us go." However, Hadhrat Uthmaan τ cautioned, "This is Umar we are talking about! Let us first ascertain what his reaction would be. Let us rather approach (his daughter) Hafsah رضي الله عنها and ask her. We will also ask her to keep the matter a secret." They then went to Hadhrat Hafsah رضي الله عنها and told her that she should inform Hadhrat Umar τ about the suggestion coming from a group of people. They stressed that she should not mention their names unless Hadhrat Umar τ accepted the proposal. They then left.

[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.129).
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When Hadhrat Hafsah رضي الله عنها met Hadhrat Umar τ to discuss the matter, she noticed the anger on his face. "Who are these people?" Hadhrat Umar τ demanded to know. "I cannot tell you until I know your opinion," she replied. Hadhrat Umar τ then said, "If I knew who they were, I would scare their faces. You are my only medium with them. I ask you to tell me in the name of Allaah what was the best clothing that Rasulullaah ρ wore in your house?" She replied, "Two reddish brown garments which he wore when receiving delegations and delivering sermons on Fridays." "And what was the best food Rasulullaah ρ ate at your house?" Hadhrat Umar τ asked further. Hadhrat Hafsah رضي الله عنها replied, "I once made bread from barley flour and when it was still hot, I poured over it some oil left at the bottom of our oil can. This made it moist and soft and Rasulullaah ρ ate it with great relish." Hadhrat Umar τ then asked, "And what bedding did Rasulullaah ρ use with you that was most comfortable?" She replied, "It was made from a thick material which we four-folded in summer beneath us. During winter we double-folded it beneath us and used the other portion to cover ourselves."

Hadhrat Umar τ then said, "Dear Hafsah! Take this message from me (to the group of Muhaajireen) that Rasulullaah ρ had set a precedent in all matters. He had kept extravagance in its place (without indulging in it) and sufficed only with what was necessary. By Allaah! I shall also keep extravagance in its place and suffice with bare necessities. The example of myself and my two companions (Rasulullaah ρ and Hadhrat Abu Bakr τ) are like three persons on a road. The first took along his provisions and reached his destination. The second followed suit and also reached the destination. Now the third is on the road. If he sticks to their way and is content with the provisions they took, he will meet them and be with them. However, if he takes a road other than the one they took, he will not be able to meet up with them."[1]

The Narration of Hadhrat Hasan Basri

Hadhrat Hasan Basri says that he once attended a gathering in the Jaami Masjid of Basrah where he found some Sahabah ψ speaking about the abstinence of Hadhrat Abu Bakr τ and Hadhrat Umar τ. They were also discussing the personalities of the two man and the military

[1] Tabari (Vol.4 Pg.164). Ibn Asaakir has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.408).

conquests that Allaah had give Islaam under their leadership. Moving closer to the gathering, he found Hadhrat Ahnaf bin Qais Tameemi τ sitting with them. Hadhrat Ahnaf τ was saying, "Umar bin Khattaab τ dispatched us on a military expedition to Iraq and it was then that Allaah allowed us to conquer Iraq and various Persian cities. There we took possession of white Persian and Khurasan cloth, which we took with us and started to wear. When we came to Hadhrat Umar τ (in Madinah), he turned his face away from us and did not speak to us. This was a hard blow to the Sahabah ψ. We then approached his son Abdullaah bin Umar τ who was sitting in the Masjid. When we complained to him about the cold treatment we received from the Ameerul Mu'mineen, he said, 'The Ameerul Mu'mineen (ignored you because he) saw you wearing clothing that he neither saw Rasulullaah ρ nor his successor Abu Bakr τ wearing.'"

Hadhrat Ahnaf τ continues, "We then returned to our homes, removed the clothing and wore the clothing that Umar τ was used to seeing us wear. (When we again went to meet him) Hadhrat Umar τ stood up and greeted each one of us individually. He even embraced each of us as if he had never seen us before. When we brought the booty before him, he distributed it equally between us. Amongst the booty presented to him was a container with yellow and red sweetmeats. When he tasted it, he found it to be extremely delicious. He then turned to us and said, 'O assembly of Muhaajireen and Ansaar! I swear by Allaah that it will be for food like this that a son will kill his father and a brother will kill his brother.' According to his instructions, the sweetmeats were then distributed amongst the children of those Sahabah ψ who were martyred during the time of Rasulullaah ρ. Hadhrat Umar τ then got up and left, with the Sahabah ψ walking behind him."

Some of the Sahabah ψ said, "O assembly of Muhaajireen and Ansaar! Just look at the abstinence of this man and his attire. We have had to endure plenty of embarrassment on account of him because since Allaah has granted him victory over the domains of Rome and Persia and the far reaches of the East and West, many Arab and non-Arab delegations come to him and see him wearing the same robe with twelve patches. You people are the senior companions of Rasulullaah ρ who are veterans of many great battles. You are also the early vanguards from the Muhaajireen and Ansaar. Therefore, O companions of Rasulullaah ρ, why do you not ask him to change his robe for something softer that would instil awe into someone looking on. He should also have (an elaborate) meal platter served to him every

morning and another every evening from which he could eat and also feed the Muhaajireen and Ansaar with him."

All of them unanimously agreed that only two persons could suggest this to Hadhrat Umar τ. They were Hadhrat Ali bin Abi Taalib τ because he was the boldest before Hadhrat Umar τ and also his father-in-law. The other was Hadhrat Umar τ's daughter Hadhrat Hafsah رضي الله عنها because she was the wife of Rasulullaah ρ. Hadhrat Umar τ respected her because of her relationship with Rasulullaah ρ. When they approached Hadhrat Ali τ, he refused to do it and referred the people to the wives of Rasulullaah ρ because they were after all the mothers of all Mu'mineen and could therefore address Hadhrat Umar τ without fear.

They then asked Hadhrat Aa'isha رضي الله عنها and Hadhrat Hafsah رضي الله عنها at a time when the two happened to be together. When Hadhrat Aa'isha رضي الله عنها agreed to ask Hadhrat Umar τ, Hadhrat Hafsah رضي الله عنها said, "I don't think that he will oblige. However, you will soon find out." When the two ladies went to Hadhrat Umar τ, he welcomed them in. Hadhrat Aa'isha رضي الله عنها said, "O Ameerul Mu'mineen! Will you permit us to say something?" "Go ahead and speak, O Ummul Mu'mineen," replied Hadhrat Umar τ. She said, "Rasulullaah ρ has passed on to his way to Jannah and to Allaah's pleasure without taking any portion of this world and without the world coming to him. Hadhrat Abu Bakr τ passed on in a like manner in the footsteps of Rasulullaah ρ after reviving his Sunnah, finishing off those who rejected Islaam and giving thorough replies to those who trod the path of falsehood. He exercised justice amongst the people, distributed wealth amongst them with equity and pleased the Rabb of creation. Allaah then took him into His mercy and joined him with His Nabi ρ and those most high (the Ambiyaa عليهم السلام in the high ranks of Jannah). Neither did he desire this world not did it come to him. Allaah has now conquered the treasures of Roman and Persian Emperors at your hands and give you their lands. Their wealth has been carried to you and the ends of the East and West have fallen to your feet. We now anticipate even more from Allaah to bolster Islaam. Envoys from the various non-Arab tribes come to you and many Arab delegations also meet with you while you are wearing that robe that has twelve patches. Why do you not change your robe for something softer that would instil awe into someone looking on and have a meal platter served to you every morning and another every evening from which you could eat and also feed the Muhaajireen and Ansaar with you?"

When he heard this, Hadhrat Umar τ started weeping profusely. He then asked, "I ask you to tell me in the name of Allaah whether Rasulullaah ρ ever filled himself with even barley bread for ten nights or even five or three nights? Or did he ever eat both a morning and evening meal in a day until he met Allaah?" Addressing Hadhrat Aa'isha رضي الله عنها , Hadhrat Umar τ continued, "Do you ever know of a time when food was served to Rasulullaah ρ on a table that was even a handspan higher than the ground? Or was it that when he wanted food, it was placed on the ground and (after eating) it was then taken away?" Both ladies replied, "We swear by Allaah that this was the case." He then said, "The two of you are the wives of Rasulullaah ρ and the mothers of the Mu'mineen. You have rights over all the Mu'mineen and especially over me. However, you have come to encourage me towards things of this world when I know that Rasulullaah ρ wore a woollen robe so rough in texture that it actually scratched his skin. Do you know about this?" "We swear by Allaah that we do!" they both admitted.

Hadhrat Umar τ continued, "Do you not know that Rasulullaah ρ used to sleep on a single folded robe? And, O Aa'isha, did you not have a coarse sheet made of animal hairs that Rasulullaah ρ used as a rug during the day and a bedding during the nights? When we used to come to see him, we could always notice the imprints of the straw mat on his sides. O Hafsah! Remember that you told me that one night you double folded the bedding and finding it soft, Rasulullaah ρ slept through the night and woke up only with Bilaal's Adhaan. He then said to you, 'O Hafsah! What have you done? You had double folded the bedding last night, causing sleep to carry me through to the morning. What need have I for this world? Why do you preoccupy me with soft beds?' O Hafsah! Don't you know that all Rasulullaah ρ's earlier and later error had been forgiven? Yet he went hungry in the evenings, spent his sleeping hours in Sajdah and remained in Ruku, Sajdah, weeping and humbling himself before Allaah throughout the hours of the day and night. This he did until the day Allaah took him into the fold of His mercy and pleasure. Umar shall never eat good foods, and shall never wear fine clothing because he has a perfect example in his two companions (Rasulullaah ρ and Hadhrat Abu Bakr τ). He shall also never eat two meals at the same time except for having salt and olive oil together. He shall eat meat only once a month just so that his month passes like the masses."

The two ladies then left and informed the Sahabah ψ about what had transpired. Hadhrat Umar τ remained like this until he eventually left to meet Allaah.[1]

His Abstinence in Eating

Hadhrat Ikrama bin Khaalid narrates that Hadhrat Hafsah رضي الله عنها , Hadhrat Ibn Mutee τ and Hadhrat Abdullaah bin Umar τ once addressed Hadhrat Umar τ saying, "If you eat god food, it would give you more strength to establish the truth." Hadhrat Umar τ replied, "I know well that each of you wish me well, but I have left my two companions Rasulullaah ρ and Hadhrat Abu Bakr τ on a certain route and if I leave that route, I shall not be able to meet them at the destination."[2]

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Hadhrat Abu Umaamah bin Sahl bin Hunayf τ says that for a long period of time, Hadhrat Umar τ took nothing from the Baytul Maal. He eventually reached a stage where he started suffering poverty (because involvement in public matters gave him no time to engage in trade). He then sent for some of the Sahabah ψ to consult with them. He addressed them saying, "My task has preoccupied me (from earning), so what (allowance) do you see appropriate for me?" Hadhrat Uthmaan bin Affaan τ replied, "(So much) That you are able to eat and feed others as well." Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl τ echoed the opinion. Hadhrat Umar τ then asked Hadhrat Ali τ, "What have you to say about it?" Hadhrat Ali τ replied, "(So much that is sufficient for your) Morning and evening meals." Hadhrat Umar τ abided by this opinion.[3]

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Hadhrat Qataadah τ reports that Hadhrat Umar τ used to say, "Had I so wished, I could be eating the best of foods and wearing the finest of clothing. However, I prefer to rather perpetuate my luxuries (by reserving them for the Aakhirah)." It has also been narrated that when Hadhrat Umar τ once arrived in Shaam, food that he had never before set eyes upon was prepared for him. He asked, "While we eat this,

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[1] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.408).
[2] Abdur Razzaaq, Bayhaqi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).
[3] Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).

what will the poor Muslims have who die without filling themselves with even barley bread?" Hadhrat Umar bin Waleed replied, "They shall have Jannah." Tears then started to flow from the eyes of Hadhrat Umar τ as he said, "If this (food) is our share while they have made off with Jannah, then they have certainly excelled us with a tremendous virtue."[1]

The Incident with his Son Hadhrat Abdullaah τ and Daughter Hadhrat Hafsah رضي الله عنها

Hadhrat Abdullaah bin Umar τ (the son of Hadhrat Umar τ) narrates that Hadhrat Umar τ once came to his house while he was eating. Hadhrat Umar τ made space for his father at the head of the table. (When he sat down) Hadhrat Umar τ said, "Bismillaah" and then put his hand to the food. He ate a morsel and then another. Thereafter, he commented, "I can taste the presence of something that is not the natural fat of meat (this meat has not been cooked in its own fat)." Hadhrat Abdullaah bin Umar τ submitted, "O Ameerul Mu'mineen! I went to the marketplace (with two Dirhams) to look for some fatty meat to buy but found that it was too expensive (more than two Dirhams). I then bought the meat of a thin animal for a Dirham and cooked it with some butter that I bought for another Dirham. I wanted each member of my family to have at least one bone to eat.

Hadhrat Umar τ then said, "Whenever these two things (meat and butter) came to Rasulullaah ρ, he only ate bone of them and gave the other away as Sadaqah (I shall therefore not eat)." Hadhrat Abdullaah bin Umar τ said, "Please eat, O Ameerul Mu'mineen! Whenever the two again come in my possession at the same time, I shall also do the same." "I cannot," replied Hadhrat Umar τ.[2]

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Abu Haazim reports that Hadhrat Umar τ once went to see his daughter Hadhrat Hafsah رضي الله عنها who served him some cold gravy and bread. She

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[1] Abd bin Humayd and Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.402).
[2] Ibn Maajah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).
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then poured some olive oil into it. "Two gravies in one!" remarked Hadhrat Umar τ, "I shall not eat this until the day I meet Allaah."[1]

The Narrations of Hadhrat Anas τ and Hadhrat Saa'ib bin YAzeed τ Concerning the Food of Hadhrat Umar τ

Hadhrat Anas τ says, "When he was Khalifah, I saw that when a *Saa* of dates was given to Hadhrat Umar τ, he would even eat the dates that were of an inferior quality."

Hadhrat Saa'ib bin Yazeed τ reports, "I often had dinner with Hadhrat Umar τ when he ate bread and (dry) meat. He would then wife his hands on his feet saying, 'This is the serviette of Umar and his family.'" A narration of Deenowri from Hadhrat Thaabit states that when Hadhrat Jaarood once ate with Hadhrat Umar τ and had finished the meal, he asked one of the servants to get him a serviette to wipe his hands. Hadhrat Umar τ then said, "Wipe your hands off on your sleeve (because the meal was dry and your hands have hardly been soiled)."[2]

Hadhrat Umar τ Reminds People of a Verse of the Qur'aan

Hadhrat Abdur Rahmaan bin Abu Layla reports that when some people from Iraq once came to Hadhrat Umar τ, he noticed that they ate very little (because they were used to good food and did not like his simple food). He then said to them, "O Iraqis! If I wanted, I could also have sumptuous meals prepared for me as you have. However, we wish to rather perpetuate our luxuries of this world (by forsaking them here) to find them in the Aakhirah. Have you not heard that (in the Aakhirah) Allaah will say to some people:

أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا

[1] Ibn Sa'd (Vol.3 Pg.230).
[2] Ibn Sa'd (Vol.3 Pg.230).

"You have used up your good things in your worldly life ***(and therefore have nothing for yourselves here)*** ". **{Surah Ahqaaf, verse 20}**[1]

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A companion of Hadhrat Habeeb bin Abi Thaabit narrates that Hadhrat Umar τ once met a group of Iraqis with whom was Hadhrat Jareer bin Abdullaah τ. When a platter of food prepared from bread and olive oil was served to them, they ate only very little (because they did not like it). Hadhrat Umar τ then said to them, "I have seen what you have done. What do you want? Do you want various types of sweets and savouries served hot and cold (according to your desire) and then have to cram it all into your bellies?"[2]

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Hadhrat Humayd bin Hilaal reports that Hadhrat Hafs bin Abul Aas often joined Hadhrat Umar τ for meals but ate nothing. Hadhrat Umar τ once asked, "What prevents you from eating our food?" Hadhrat Hafs relied, "Your food is very coarse and thick. I prefer to eat the smooth variety of food that is prepared for me." Hadhrat Umar τ told him, "Do you think that I cannot give instructions for all the hairs of a goat to be removed and then the meat roasted for me? Do you think that I cannot give instructions for flour to be sifted through a cloth and then prepared as refined bread? Do you think that I cannot give instructions for raisins to be put into a container and then soaked in water to produce a (delicious) drink that resemble the blood of a deer (in colour)?" Hadhrat Hafs commented, "You seem to know all about living a good life." "Certainly," replied Hadhrat Umar τ, "I swear by the Being Who controls my life! Had I not disliked that it should reduce my good deeds on the Day of Qiyaamah, I would have joined you in your lives of luxury."[3]

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Hadhrat Saalim bin Abdullaah narrates that Hadhrat Umar τ used to say, "By Allaah! We have no concern for the luxuries of this world. We could easily give instructions for the hairs of a kid goat to be removed

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.49).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.49), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.405).
[3] Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.403).
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and then roasted. We could likewise give instructions for the best of wheat to be used for our bread and for raisins to be soaked overnight in a container (to produce a sweet drink) until it resembles the eyes of a partridge. We could then have all these things to eat and drink. However, we prefer to perpetuate our luxuries because we have heard Allaah say (to some people on the Day of Qiyaamah):

أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا

"You have used up your good things in your worldly life ***(and therefore have nothing for yourselves here)*** ". **{Surah Ahqaaf, verse 20}**[1]

The Incident with Hadhrat Abu Moosa Ash'ari τ

Hadhrat Abu Moosa Ash'ari τ narrates, "I came to Hadhrat Umar τ with a delegation from Basrah. Whenever we met him (and ate with him), we noticed that every day he was served pieces of the same bread. At times, we would have something like butter, olive oil or milk with it. There were times when we would have boiled strips of dried meat as well. Although we sometimes ate fresh meat, those occasions were very rare. One day Hadhrat Umar τ said to us, 'By Allaah! I have noticed how little you eat and that you seem to dislike my food. By Allaah! Had I so wished, I could be eating the best of foods and leading the most opulent life. Take note that I am not unaware of delicacies like roasted breast and hump meats (of a camel), refined bread and spicy relishes. However, (I do not have them because) I have heard Allaah reprimanding a nation for something they had done when he says:

أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا

'You have used up your good things in your worldly life ***(and therefore have nothing for yourselves here)*** '." **{Surah Ahqaaf, verse 20}**

[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.49).

Hadhrat Abu Moosa Ash'ari τ suggested to his companions that they speak to Ameerul Mu'mineen about allotting to them some food from the Baytul Maal. When they addressed him, Hadhrat Umar τ said, "O assembly of governors! Are you not satisfied with that with which I satisfy myself?" They submitted, "O Ameerul Mu'mineen! Madinah is located in an area where living is hard. We do not think that your food is eaten when it is served (to others). However, we live in a fertile land and when the food of our leaders is served, it is always well eaten (we therefore have to many people to feed)."

Hadhrat Umar τ lowered his head for awhile and then raised it saying, "I shall allow you two goats and two bags (of flour) from the Baytul Maal every day. In the mornings, a goat and bag should be prepared. You should eat from it and feed those with you. You may also have a Halaal drink prepared, from which you drink first and then give to those on your right and then those after them. Thereafter, you should proceed for your necessities. Later in the evenings, the other goat and bag should be prepared for you and your companions to eat from. Remember that you should also provide for the people at their homes and ensure that their families are well fed. If you do not provide enough for the people, their character will never improve and their hungry ones will not be satiated. I swear by Allaah that despite this (allowance I have allotted), I still believe that ruination will come quickly to a town from which two goats and two bags are taken every day."[1]

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Hadhrat Hamza bin Suhayb reports that Hadhrat Suhayb τ was in the habit of feeding a lot of people. Hadhrat Umar τ once said to him, "O Suhayb! You feed too many people, which is extravagant behaviour." To this, Hadhrat Suhayb τ replied, "I have heard Rasulullaah ρ say that the best of people are those who feed others and who reply to greetings. It is this that prompts me to feed people."[2]

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Hadhrat Umar τ Feeds People

[1] Ibn Mubaarak and Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.402).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.153).

The Practice of Hadhrat Umar τ

Hadhrat Aslam reports, "I once informed Hadhrat Umar τ that there was a blind camel amongst the pack animals. He said, 'Give it to some family who can derive some benefit from it.' 'But it is blind,' I submitted. He said, 'They can tie it to the others in the caravan (and it will follow the rest).' I again asked, 'But how will it graze?' Hadhrat Umar τ then asked, 'Is it from amongst the animals collected as Jizya or from the animals collected as Zakaah?' When I informed him that it was from amongst those collected as Jizya, he said, 'By Allaah! You people intend eating it (because anyone may eat from such an animal, unlike the animals of Zakaah).' I then said to him, '(I am not just saying this) But it really has the markings of the Jizya animals on it.' Hadhrat Umar τ then issued the order that the camel should be slaughtered. He kept with him nine plates and whenever some fruit or delicacy came to him, he would always place some of it on each plate and send then to the (nine) wives of Rasulullaah ρ. He would also ensure that he sent the plate of (his daughter) Hadhrat Hafsah رضي الله عنها last so that if there are any defects, it would be in her share (and none could accuse him of nepotism). He then put some of the camel's meat into these plates and sent them to the wives of Rasulullaah ρ. Thereafter, he gave instructions for the remaining meat to be cooked. When it was cooked, he invited the Muhaajireen and the Ansaar to partake of it."[1]

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The practice of Ameerul Mu'mineen Hadhrat Umar τ During the Year of Drought

Hadhrat Aslam reports that during the 'Year of Ashes (destruction)', Arabs from all over collected in Madinah. Hadhrat Umar τ appointed certain persons to go to these people and distribute food and gravy amongst them. These persons were Hadhrat Yazeed bin Ukht Namir, Hadhrat Miswar bin Makhramah, Hadhrat Abdur Rahmaan bin Abdul Qaari and Hadhrat Abdullaah bin Utba bin Mas'ood ψ. Each one of them was appointed to a particular sector of Madinah and they reported back to Hadhrat Umar τ every evening.

[1] Maalik, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.296).
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The Bedouins were stationed from the beginning of Thaniyyatul Wadaa up to the Raa'ij mountain and the areas of the Banu Haaritha, the Banu Abdil Ash'hal, the Banu Quraizah tribes. They even extended to the Baqee cemetery and some of them reached up close to the area of the Banu Salama tribe. They had virtually surrounded Madinah. One night after the people had had their supper with Hadhrat Umar τ, he gave instructions that the people who eat with him should be counted. When they were counted the following night, they numbered seven thousand. Hadhrat Umar τ then instructed that the families, the ill and the children who were unable to attend should also be counted. When they were counted, they were found to number forty thousand. After a few nights, the numbers increased. When Hadhrat Umar τ had them counted, those eating with him numbered ten thousand and the rest numbered fifty thousand. This continued until Allaah sent the rains.

Hadhrat Aslam narrates further, "After the rains had fallen, I saw Umar τ appoint a man from every area to send the (Bedouin) people there back to their rural areas and to also provide them with transport and provisions to get back. In fact, I saw Umar τ personally engage in this exercise. Many deaths occurred amongst the people stricken by the drought and I estimate that two thirds of them perished while only a third remained alive. The people tending the large pots of Hadhrat Umar τ used to start preparing the *Kurkoor*[1] before dawn and continued well into the morning. They then served it to ill after which they added butter and prepared another dish. According to the instructions of Hadhrat Umar τ, olive oil used to be boiled in large cauldrons to eliminate its inherent sharpness and heat. Bread was then broken into the oil to make a type of Thareed. By eating too much of oil, the Arabs generally suffered from fever (because they were used to using butter instead of oil). During the Year of Ashes, Hadhrat Umar τ ate nothing from the homes of his children or his wives. He ate only what was prepared for the suffering people until gave life back to the people (by sending the rains)."[2]

The Narration of Firaas Daylami in this Regard

[1] A dish prepared with coarsely ground grain.
[2] Ibn Sa'd (Vol.3 Pg.228).

Hadhrat Firaas Daylami reports that from the camels that Hadhrat Amr bin Al Aas τ sent from Egypt, Hadhrat Umar τ would have twenty slaughtered every day for his table (to feed those who were stricken by the drought).[1]

The Story of Hadhrat Umar τ with a Poor Family

Hadhrat Aslam reports that Hadhrat Umar τ was going on his usual rounds on night when he came across a woman in a house surrounded by crying children. The woman had a pot of water boiling over the fire. Hadhrat Umar τ went to the door asked, "O servant of Allaah! Why are these children crying?" The woman replied, "Because they are hungry." Hadhrat Umar τ asked further, "What is in the pot?" "Only water to soothe the children, so that they may go to sleep in the belief that food is being prepared for them." Hadhrat Umar τ wept and went straight to the public treasury where took a sack and put in it some flour, fat, butter, dates, clothing some money. When the sack was full, he said to Aslam, "Put this sack on my back, Aslam." "Please, O Ameerul Mu'mineen! Let me carry the sack," pleaded Aslam. Hadhrat Umar τ remarked, "Never! I shall carry the sack because I will be questioned about these people in the Aakhirah."

Aslam most reluctantly placed the bag on Hadhrat Umar τ's back, who carried it to the woman's home. Hadhrat Umar τ put a little flour and some dates and fat in the pan and began to stir it. He also blew into the fire to kindle it. Aslam says, "I saw the smoke passing through his thick beard. When the food was ready, he himself served it to the family and they ate to their fill. He then left and knelt near the house in a humble position. I was too overawed to say anything. He remained watching in this manner until the children were playing and laughing. He then stood up and said, 'Do you know why I sat there, Aslam?' When I admitted that I did not, he said, 'I had seen them weeping in distress and disliked to leave until I saw them laughing. I was satisfied when they started to laugh.'"[2]

Another narration states that Hadhrat Aslam said, "I accompanied Umar τ one night to Harrah and Aqim. When we came to Saraar, we noticed a fire burning. He said, 'O Aslam! There seems to be a caravan here that had to camp over because of nightfall. Let us go there.'

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[1] Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).

[2] Deenowri, Ibn Shaadhaan and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.415).

When we arrived there, we found a woman with her children..." The rest of the narration is similar to the one above.[1]

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The Letter Hadhrat Umar τ sent to Hadhrat Amr bin Al Aas τ During the Year of Ashes and His Reply

Hadhrat Layth bin Sa'd reports that a severe drought afflicted the people of Madinah during the Khilaafah of Hadhrat Umar τ, in what was called the Year of Ashes. Hadhrat Umar τ wrote the following letter to Hadhrat Amr bin Al Aas τ in Egypt.

From the servant of Allaah the Ameerul Mu'mineen
To the sinful son of Aas

Salaams to you. O Amr! I swear by my life that while you and those with you are eating to your fill you seem to have no concern for my companions and I who are on the verge of destruction. Do assist! Do assist!

Hadhrat Amr bin Al Aas τ sent the following reply:

To the servant of Allaah Ameerul Mu'mineen
From Amr bin Al Aas

I am at your service! I am at your service! I have dispatched (a train of) camels, the first of which will be by you when the last will still be here with me. Peace be on you as well as Allaah's mercy and blessings.

Hadhrat Umar τ Distributes the Food that Hadhrat Amr bin Al Aas τ sent Amongst the Residents of Madinah

Hadhrat Amr bin Al Aas τ then sent a train of camels so large that when the first camel reached Madinah, the last camel was still leaving Egypt. When the camels arrived, Hadhrat Umar τ generously distributed it amongst the people. He gave every household in Madinah a camel with

[1] *Al Bidaayah wan Nihaayah* (Vol.7 Pg.136). Imaam Tabari has reported a similar narration with some addition.
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all the food it carried. He appointed Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Zubayr bin Awwaam τ and Hadhrat Sa'd bin Abi Waqqaas τ to distribute amongst the people. They then gave every household a camel with all the food it carried so that they may eat the food and slaughter the camel to eat the meat, use the fat for cooking, make shoes from the hide and use the satchels for purpose they desired, such as making quilts, etc. As a result of this generosity, Allaah extended further generosity to the people (and sent abundant rains). The narration still continues, in which it is stated that to get the provisions to Makkah and Madinah, a canal was dug from the Nile to the Red Sea.[1]

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A narration from Hadhrat Aslam also mentions the letter that Hadhrat Umar τ wrote to Hadhrat Amr bin Al Aas τ. The narration also states that when the first camel reached Madinah, Hadhrat Umar τ called for Hadhrat Zubayr τ and said to him, "Take the first camel to Najd and bring back to me as many families as you can. As for those you are unable to bring, you should issue instructions for each household to receive a camel together with all the provisions it carries. Then instruct them to wear two sheets, to slaughter the camel, to melt the fat (for cooking), to dry the meat and to make shoes from the hide. Thereafter, they should take a part of the meat, a part of the fat and a handful of flour to cook a meal to eat. In this manner, they should keep eating until Allaah makes further provisions available."

When Hadhrat Zubayr τ excused himself from the task, Hadhrat Umar τ said to him, "By Allaah! You will never have another chance (of gaining such immense rewards) until you leave this world!" Hadhrat Umar τ then called for another person who the narrator assumes was Hadhrat Talha τ. However, when he also excused himself, Hadhrat Umar τ sent for Hadhrat Abu Ubaydah bin Jarraah τ, who left to fulfil the task. The narration continues further and states that Hadhrat Umar τ gave Hadhrat Abu Ubaydah bin Jarraah τ a thousand Dinaars, which the latter refused to accept. However, when Hadhrat Umar τ insisted that he accept, he eventually did.[2]

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[1] Ibn Abdil Hakam, as quoted in

[2] Ibn Khuzaymah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.396). The complete narration will soon be quoted Inshaa Allaah.
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The narration has already passed in the chapter discussing the service that the Ansaar rendered to others, specifically the food that Rasulullaah ρ distributed amongst the Ansaar and the Banu Zafar tribe.[1]

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The Incident of Hadhrat Umar τ and the Grandsons of Rasulullaah ρ

Hadhrat Ja'far bin Muhammad reports from his father that when some clothing came to Hadhrat Umar τ from Yemen, he distributed it amongst the people. As Hadhrat Umar τ was sitting between the grave of Rasulullaah ρ and the pulpit that evening, the people came wearing their new garments. They greeted Hadhrat Umar τ made du'aa for him. Hadhrat Hasan τ and Hadhrat Husayn τ (the grandsons of Rasulullaah ρ) then came out of the house of (their mother) Hadhrat Faatima رضي الله عنها without wearing any of the new garments. As they approached stepping over the shoulders of people, the face of Hadhrat Umar τ dropped and he became very depressed. He said (to the people around him), "By Allaah! I am not at all pleased by the clothing I have given you to wear." "O Ameerul Mu'mineen!" they consoled him, "You have done an excellent thing by providing clothing for your subjects." Hadhrat Umar τ explained, "I am depressed about those two youngsters stepping over the shoulders of the people. They have none of these garments on them because the garments were too large for them and they too small to fit into them."

Hadhrat Umar τ then wrote to the governor of Yemen to speedily send two sets of clothing for Hadhrat Hasan τ and Hadhrat Husayn τ. When the governor sent it, Hadhrat Umar τ gave it to the two to wear.[2]

In the chapter concerning honouring the Ansaar, the incident has already passed about Hadhrat Usayd bin Hudhayr τ and Hadhrat Muhammad bin Maslama τ with Hadhrat Umar τ when he distributed clothing amongst the people. Also in this regard, the incident has passed about the new shawl that Hadhrat Umar τ gave to Hadhrat

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[1] In the chapter entitled "The Hospitality and service that the Ansaar Rendered" and the subheading "The Hospitality of the Ansaar and the Story of Hadhrat Usayd bin Hudhayr τ".
[2] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.106).
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Ummu Ammaara رضي الله عنها because she had been amongst the women who fought in the Battle of Uhud.[1]

The Practice of Ameerul Mu'mineen Hadhrat Umar τ

Hadhrat Shafaa bint Abdullaah Adawiyyah رضي الله عنها reports that Hadhrat Umar τ once sent a message that she should come to see him the following morning. She says, "When I got there in the morning, I found Aatika bint Usayd bin Abil Ees رضي الله عنها at his door. We entered together and spoke for while when Umar τ sent for a shawl and gave it to her. He then sent for a shawl of inferior quality and gave that to me. I said, 'O Umar! I accepted Islaam before her and I am also your cousin while she is not. Furthermore, you had sent for me while she came of her own accord (why did she then receive a better shawl?).' He replied, 'I had originally kept that shawl for you but when the two of you came together, it occurred to me that she was more closely related to Rasulullaah ρ than you are (I therefore gave preference to the relatives of Rasulullaah ρ over my own).'"[2]

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Another narration from Hadhrat Raafi bin Khudayj τ states that Hadhrat Abu Ubaydah τ and Hadhrat Umar τ both approached Hadhrat Qais bin Sa'd τ and implored him not to slaughter any more camels (because it would deprive the army of their transport). However, he still went ahead to do so. When the news reached Rasulullaah ρ, he said, "He is after all from the house of generosity." This occurred during the "Expedition of Leaves" (when the Sahabah ψ were forced to eat leaves because they had no food).[3]

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The Incident between Hadhrat Umar τ and Hadhrat Bilaal τ About Feeding the Mujaahideen

[1] In the chapter entitled "Women Fighting in Jihaad in the path of Allaah" and the subheading "Hadhrat Ummu Ammaara رضي الله عنها Fights in the Battle of Uhud".
[2] Zubayr bin Bakkaar, as quoted in *Isaabah* (Vol.4 Pg.356).
[3] Ibn Abi Dunya and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.260).

Hadhrat Qais bin Abu Haazim reports that when Hadhrat Umar τ arrived in Shaam and was with the commanders of the various armies, Hadhrat Bilaal τ came calling, "Umar! Umar!" "Here I am!" responded Hadhrat Umar τ. Hadhrat Bilaal τ said, "You are between these people and Allaah whereas there is none between yourself and Allaah. Look carefully at those before you, those on your right and those on your left. By Allaah! These who have come to you eat only the meat of birds (they eat well whereas those under their command are ill fed)."

Hadhrat Umar τ responded buy saying, "You are right. I shall not stand up from here until each one of them guarantees me that he would provide every Muslim (under his command) two *Mudd* of barley and an appropriate measure of vinegar and olive oil." The commanders assured Hadhrat Umar τ saying, "We give you our guarantee that we will take this responsibility upon us, for Allaah has granted us an abundance of wealth." "That is then fine," Hadhrat Umar τ expressed in satisfaction.[1]

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Hadhrat Ismaa'eel bin Muhammad reports that whenever Hadhrat Abu Bakr τ distributed wealth amongst the people he always gave equally. Hadhrat Umar τ once objected saying, "O Khalifah of Rasulullaah ρ! How can you give the same to the veterans of Badr as you give to other people?" Hadhrat Abu Bakr τ replied, "The things of this world are merely a means of existence and the best of such means are those that are moderate (and this applies equally to all people). The superiority of the veterans of Badr shall be seen in their rewards (in the Aakhirah).[2]

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Yet another narration from Hadhrat Aslam states that when Hadhrat Abu Bakr τ became the Khalifah and distributed equally amongst the people, someone said to him, "O Khalifah of Rasulullaah ρ! Why do you not give preference to the Muhaajireen and the Ansaar (by giving them a larger share)?" Hadhrat Abu Bakr τ replied, "Should I buy their virtues from them? With regard to people's existence in this world, equality is better than showing preference." A narration from Amr bin Abdullaah states that after Hadhrat Abu Bakr τ distributed wealth for

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[1] Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.318). Tabraani has also reported the narration and Haythami (Vol.5 Pg.213) has commented on the chain of narrators.
[2] Ahmad in his *Kitaabuz Zuhd*.

the first time, Hadhrat Umar τ said to him, "Why do you not show preference to the earliest Muhaajireen and the earliest Muslims?" Hadhrat Abu Bakr τ responded by saying, "Should I buy from them the lead they have?" He then continued to exercise equality whenever he distributed.[1]

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The Manner in which Hadhrat Umar Faarooq τ Distributed Wealth and the Preference he Gave to People According to their Precedence in Islaam and their Ties with Rasulullaah ρ

His Practice in this Regard and the Allowances he Stipulated for People According to the Status

Hadhrat Umar τ the freed slave of Ghafra reports the narration appearing above. The narration continues to state that after Hadhrat Abu Bakr τ passed away, Hadhrat Umar τ succeeded him. During the Khilaafah of Hadhrat Umar τ, Allaah granted the Muslims numerous conquests and even more wealth (poured into Madinah). Hadhrat Umar τ said, "While Abu Bakr τ had his opinion about the distribution of this wealth, I have another opinion. I do not hold those who fought against Rasulullaah ρ in the same esteem as those who fought alongside him." He therefore gave preference to the Muhaajireen and the Ansaar. He stipulated an allowance of five thousand for the veterans of Badr and four thousand for those who had accepted Islaam before the veterans of Badr (but had not participated in the Battle of Badr). He stipulated an allowance of twelve thousand for all the wives of Rasulullaah ρ besides Hadhrat Safiyya رضي الله عنها and Hadhrat Juwayriyya رضي الله عنها, for whom he had stipulated six thousand. However, the two ladies refused to accept the amount. Hadhrat Umar τ explained that he was giving more to the others because they had made Hijrah whereas the two of them had not. They argued, "You have not stipulated their share because of their Hijrah. You have stipulated a share for them because of their relationship with Rasulullaah ρ and we all share the same relationship."

[1] Bayhaqi (Vol.6 Pg.347).
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Hadhrat Umar τ thought the matter over and then stipulated an equal allowance (of twelve thousand) for them all.

Hadhrat Umar τ also stipulated an allowance of twelve thousand for Hadhrat Abbaas bin Abdil Muttalib τ because of his relationship with Rasulullaah ρ. Furthermore, he stipulated four thousand for Hadhrat Usaama bin Zaid τ and five thousand each for Hadhrat Hasan τ and Hadhrat Husayn τ, an amount equal to that which their father (Hadhrat Ali τ) received because of their relationship (as grandsons) to Rasulullaah ρ. When he stipulated for his son Abdullaah τ three thousand, his son said, "Dear father! You have stipulated (four thousand) for Usaama τ and only three thousand for me whereas his father had no more status than my father and he has no more status than I?" Hadhrat Umar τ replied, "His father was more beloved to Rasulullaah ρ than your father and he was more beloved to Rasulullaah ρ than you."

Hadhrat Umar τ also stipulated two thousand for the sons of every veteran of Badr. When Umar the son of Hadhrat Abu Salamah τ passed by, Hadhrat Umar τ instructed his servants to give him an additional thousand. To this, Hadhrat Muhammad the son of Hadhrat Abdullaah (bin Jahash) τ enquired, "Why are you giving him more than us when his father had no more status than our fathers?" Hadhrat Umar τ replied, "I stipulated two thousand for him because of (his father) Abu Salamah τ and then increased a further thousand because of (his mother) Ummu Salamah رضي الله عنها (the wife of Rasulullaah ρ). If you had a mother like Ummu Salamah, I would have also given you another thousand."

While Hadhrat Umar τ stipulated eight hundred for Hadhrat Uthmaan bin Ubaydullaah τ the brother of Hadhrat Talha bin Ubaydullaah τ, he stipulated two thousand for Hadhrat Nadhar bin Anas τ. To this, Hadhrat Talha bin Ubaydullaah τ remarked, "When someone like Uthmaan (bin Ubaydullaah) comes to you, you stipulate eight hundred for him but when a youngster from the Ansaar comes to you, you include him amongst those who receive two thousand?" Hadhrat Umar τ replied, "I met the father of that youngster on the battlefield of Uhud and he asked me about Rasulullaah ρ. When I told him that I assumed that Rasulullaah ρ had been martyred, he drew his sword, extended his wrist and said, 'If Rasulullaah ρ is dead, then Allaah is still alive and can never die (it is after all for Allaah that we are fighting).' He then fought until he was martyred. On the other hand, this person

(Ubaydullaah the father of Uthmaan) was grazing goats at the time. Do you expect me to have the same regard for both persons?" Hadhrat Umar τ maintained this practice throughout his period of Khilaafah. [1] The remainder of the narration will follow soon.[2]

The Narration of Hadhrat Anas τ in this Regard

Hadhrat Anas bin Maalik τ and Hadhrat Sa'eed bin Musayyib both report that Hadhrat Umar τ stipulated five thousand for the Muhaajireen, four thousand for the Ansaar and also four thousand for the sons of the Muhaajireen who could not fight the Battle of Badr. Amongst these were Hadhrat Umar τ the son of Abu Salamah bin Abdul Asad Makhzoomi τ, Hadhrat Usaama τ the son of Hadhrat Zaid τ, Hadhrat Muhammad τ the son of Hadhrat Abdullaah bin Jahash Asadi τ and Hadhrat Abdullaah τ the son of Hadhrat Umar τ. To this, Hadhrat Abdur Rahmaan bin Auf τ said that Hadhrat Abdullaah bin Umar τ (the son of Hadhrat Umar τ) did not belong to this group because of his virtues. He then enumerated the virtues (meaning that he should receive more than the others). Hadhrat Abdullaah bin Umar τ said, "Give it to me if I have a right to it, otherwise do not." Hadhrat Umar τ then said to Hadhrat Abdur Rahmaan bin Auf τ, "Include him amongst those who are to receive five thousand and record me amongst those who are to receive four thousand." "This is not a all what I meant," Hadhrat Abdullaah bin Umar τ clarified. Hadhrat Umar τ said, "By Allaah! You and I cannot both be amongst those receiving five thousand."[3]

The Narration of Hadhrat Zaid bin Aslam in this Regard

Hadhrat Zaid bin Aslam narrates that when Hadhrat Umar τ was stipulating allowances, he stipulated two thousand Dirhams for Hadhrat Abdullaah the son of Hadhrat Handhala τ. When Hadhrat Talha τ brought his cousin along and Hadhrat Umar τ stipulated a lesser

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[1] Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.4 Pg.6). Haythami has commented on the chain of narrators.

[2] In the chapter entitled "Hadhrat Umar τ Files a Register for the Allowances Issued" and the subheading entitled "Hadhrat Umar τ Reverts to the Opinion of Hadhrat Abu Bakr τ and Hadhrat Ali τ Concerning the Distribution of Wealth".

[3] Bayhaqi (Vol.6 Pg.350). Ibn Abi Shaybah has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.315).

amount for him, Hadhrat Talha τ asked, "O Ameerul Mu'mineen! You have given more to that Ansaari than to my cousin (who is a Muhaajir)." "Yes," replied Hadhrat Umar τ, "because I saw his father (Hadhrat Handhala τ) during the Battle of Uhud shielding himself with only his sword (he had no shield) and moving it like a camel (moves its tail in all directions. He did this to deflect enemy swords and arrows)."[1]

The Narration of Hadhrat Naashira bin Sumay Yazani in this Regard

Hadhrat Naashira bin Sumay Yazani reports that on the day Hadhrat Umar τ was in Jaabiya, he heard Hadhrat Umar τ delivering a lecture in which he said, "Allaah has made me the administrator and distributor of this wealth. It is in fact Allaah who distributes it (by setting the guidelines). I begin distributing by giving to the wives of Rasulullaah ρ and then those who hold high status."

Hadhrat Umar τ had stipulated ten thousand for each of the wives of Rasulullaah ρ besides Hadhrat Juwayriyya رضي الله عنها, Hadhrat Safiyya رضي الله عنها and Hadhrat Maymoona رضي الله عنها. However, when Hadhrat Aa'isha رضي الله عنها remarked that Rasulullaah ρ used to treat them all with equality, Hadhrat Umar τ also did likewise (and gave them all an equal amount).

Hadhrat Umar τ also said in his lecture, "I then start with my companions who are the very first Muhaajireen because we were oppressively and forcefully banished from our homes. Thereafter, I give to the most noble amongst them." Hadhrat Umar τ therefore stipulated five thousand for those Muhaajireen who were veterans of Badr and four thousand for the Ansaar who were veterans of Badr. Those who fought at Uhud were given three thousand.

Hadhrat Umar τ said further, "I readily give to those who readily made Hijrah and delay giving those who delayed in making Hijrah. Therefore, you should blame nothing else but the sitting down of your riding animals. Do excuse me from dismissing Khaalid bin Waleed from his post. I had dismissed him because instead of reserving some money for the poor Muslims as I had instructed, he rather gave it to people who were powerful, noble and eloquent. I then handed over command to Abu Ubaydah." At this point, Abu Amr bin Hafs commented saying,

[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.319).

"By Allaah! You shall never be excused, O Umar bin Khattaab! You have dismissed a commander that Rasulullaah ρ had appointed! You have sheathed a sword that Rasulullaah ρ had drawn and lowered a flag that Rasulullaah ρ had hoisted! You were only jealous of my cousin!" Hadhrat Umar τ responded by saying, "You are obviously a close relative (of Khaalid). You are still young and are angry for the sake of your cousin."[1]

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[1] Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.3). Bayhaqi (Vol.6 Pg.349) has also reported the narration from Hadhrat Naashira but without the part where Hadhrat Umar τ excused himself for dismissing Hadhrat Khaalid τ.

Hadhrat Umar τ Files a Register for the Allowances Issued

The Condition of Hadhrat Umar τ when Hadhrat Abu Moosa Ash'ari τ Brought a great deal of Wealth

Hadhrat Abu Hurayrah τ says that he brought to Umar bin Khattaab τ eight hundred thousand Dirhams from Abu Moosa Ash'ari τ. Hadhrat Umar τ asked, 'What have you come with?' 'I have come with eight hundred thousand Dirhams,' replied Hadhrat Abu Hurayrah τ. Hadhrat Umar τ asked further, 'Is it all lawful?' 'It certainly is,' was the reply. Hadhrat Umar τ stayed awake the entire night until the Adhaan was called out for Fajr. His wife then asked, "Have you not slept last night?" He replied, "How could Umar bin Khattaab sleep when so much wealth has come that has never come since the beginning of Islaam? Umar has no assurance that he may die when all this wealth is still with him and he has not spent it where it ought to be spent."

After leading the Fajr salaah, a group of Sahabah ψ gathered around Hadhrat Umar τ and he said, "Last night the people received so much money that they have never received since the beginning of Islaam. I have an opinion but require your guidance. I feel that I should give it to the people by weight." The others disagreed saying, "Do not do that, O Ameerul Mu'mineen! People are continuously entering the fold of Islaam and the wealth coming in is also increasing (it would therefore be difficult to keep track of who received what). Rather keep their records in a register and give them accordingly." Hadhrat Umar τ agreed and said, "Then advise me about whom to start with." They said, "With yourself, O Ameerul Mu'mineen because you are the ruler." There were others who said, "Because the Ameerul Mu'mineen is most knowledgeable." Hadhrat Umar τ remarked, "No. I shall rather start with Rasulullaah ρ and then those who are closest to him."

Hadhrat Umar τ then had the register drawn up in this manner, starting with the Banu Haashim and the family of Abdul Muttalib. After giving them all, he gave the Banu Abd Shams and the Banu Naufal bin Abd

Manaaf. He gave the Banu Abd Shams only because they were related to the mother of Haashim.[1]

The Register of Hadhrat Umar τ and His Giving First to the Relatives of Rasulullaah ρ

Hadhrat Jubayr bin Huwayrith τ reports that Hadhrat Umar τ consulted with the people concerning the filing of a register. Hadhrat Ali τ advised him to annually distribute all the money collected without keeping back anything. Hadhrat Uthmaan bin Affaan τ said, "I feel that plenty of wealth will be coming in, which will be enough to give everyone. If record is not kept of the people to know who had taken and who had not, the matter will get out of control." Thereafter, Hadhrat Waleed bin Hishaam bin Mughiera said, "O Ameerul Mu'mineen! I have been to Shaam where I saw the rulers keep registers and records of the soldiers in their armies. You should therefore also keep registers and records of the soldiers in the army." Hadhrat Umar τ accepted this proposal and called for Hadhrat Aqeel bin Abi Taalib τ, Hadhrat Makhrama bin Naufal τ and Hadhrat Jubayr bin Mut'im τ, all of whom very well knew the lineage of the Quraysh.

Hadhrat Umar τ gave the three men instructions to make a record of all the people according to their status. When they started writing the record, they commenced with the Banu Haashim (the family of Rasulullaah ρ). Thereafter, they recorded Hadhrat Abu Bakr τ and his tribe, followed by Hadhrat Umar τ and his tribe. They did this to correspond with the sequence of the Khilaafah. When Hadhrat Umar τ looked at the register, he said "By Allaah! This is how I would have liked it to be. However, I want you to start with Rasulullaah ρ followed by all his relatives according to their closeness in relationship to him. You should then eventually place Umar wherever Allaah has had him placed."[2]

The Incident Between Hadhrat Umar τ and the Banu Adi Tribe Concerning the Distribution of Wealth

[1] Ibn Sa'd (Vol.3 Pg.216) and Bayhaqi (Vol.6 Pg.350), as quoted in *Kanzul Ummaal* (Vol.2 Pg.315).
[2] Ibn Sa'd (Vol.3 Pg.212) and Tabari (Vol.5 Pg.22), as quoted in *Kanzul Ummaal* (Vol.2 Pg.316).

Hadhrat Aslam reports that (after Hadhrat Umar τ opposed the view to place him and his tribe after Hadhrat Abu Bakr τ and his tribe) the Banu Adi (the tribe of Hadhrat Umar τ) came to him and said, "You are the successor of Rasulullaah ρ." Hadhrat Umar τ corrected them saying, "Rather the successor of Abu Bakr τ, because Abu Bakr τ was the successor of Rasulullaah ρ." They continued, "Whatever it may be. However, why do you rather not leave yourself where the three men have written it." Hadhrat Umar τ exclaimed, "Oh! Oh! Dear Banu Adi! Do you wish to get on my back and eat before other people, thereby destroying all my good deeds? I swear by Allaah that I shall never do so, (I shall start with relatives of Rasulullaah ρ) even though your names are written last. I have two companions who have walked a path and if I tread a different path, I shall not reach the destination. By Allaah! We have no honour in this world and cannot expect any of Allaah's rewards in the Aakhirah for our deeds without Muhammad ρ. He is the source of our honour and his tribe is the most honourable of all Arabs. The next in kin to him are then most honourable and then those closest in kinship after them. The Arabs have honour only because of Rasulullaah ρ. Perhaps the lineage of some of us meets us with his after many generations. Once the generations meet up, our lineage does not part from his until it reaches Aadam υ after a few more generations. Despite all of this (closeness to Rasulullaah ρ), if the non-Arabs arrive on the Day of Qiyaamah with plenty of good deeds and we arrive with none, they will be closer to Rasulullaah ρ than us. A person should therefore never look at his kinship and should carry out deeds for the rewards that Allaah holds. Verily, the one whose actions keep him lagging behind cannot be hurried along by his lineage."[1]

Hadhrat Umar τ Reverts to the Opinion of Hadhrat Abu Bakr τ and Hadhrat Ali τ Concerning the Distribution of Wealth

Hadhrat Umar bin Abdullaah τ the freed slave of Ghafra reports that when Rasulullaah ρ passed away, plenty of wealth arrived from Bahrain. He then narrated the entire narration as has appeared earlier[2]. The narration also mentions that Hadhrat Umar τ once came out for the

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[1] Ibn Sa'd (Vol.3 Pg.212) and Tabari (Vol.3 Pg.278).
[2] Under the heading "The Manner in which Hadhrat Abu Bakr τ Distributed Wealth" and the subheading "The Incident of the Wealth that Arrived from Bahrain".

Jumu'ah salaah and after praising Allaah, he addressed the people saying, "The news has reached me that some of you have said that when Umar dies (or they said when the Ameerul Mu'mineen dies), we will instantly pledge allegiance to a certain person just as people instantly pledged allegiance to Abu Bakr τ. There is no doubt that the pledge of allegiance to Abu Bakr τ took place very suddenly, but where will we find another person like Abu Bakr τ to whom we would be prepared to fully submit ourselves as we did for Abu Bakr τ? Abu Bakr τ was of the opinion that the distribution of wealth should be with total equality whereas my opinion was that some people be given more. However, if I live this year, I shall switch to the opinion of Abu Bakr τ because his opinion is better then mine." The narration still continues further. [1]

[1] Bazzaar. Haythami (Vol.6 Pg.6) has commented on the chain of narrators.

The Monetary Gifts that Hadhrat Umar τ Gave

Hadhrat Umar τ Gives Hadhrat Abbaas τ What Remained in the Baytul Maal

Hadhrat Hasan reports that once after Hadhrat Umar τ had distributed money amongst the people, there was still some left over in the Baytul Maal. Hadhrat Abbaas τ then said to Hadhrat Umar τ and the people there, "Tell me if the uncle of Moosa υ was living amongst you, would you honour him?" "Certainly," they all replied. He then said, "Then I am more deserving of the honour for I am the uncle of your Nabi ρ." After discussing with the others, Hadhrat Umar τ then gave the remaining amount to Hadhrat Abbaas τ.[1]

The Narration of Hadhrat Aa'isha رضي الله عنها in this Regard

Hadhrat Aa'isha رضي الله عنها narrates that when a perfume holder once came to Hadhrat Umar τ, those around him looked at him to see whom he would give it to. He said, "Would you permit me to send this to Aa'isha رضي الله عنها because of the love that Rasulullaah ρ had for her?" When they agreed, it was brought to Hadhrat Aa'isha رضي الله عنها. As she opened it, she was told that Hadhrat Umar τ had sent it for her. She remarked, "How many conquests have taken place at the hands of Umar after Rasulullaah ρ!" She then prayed, "O Allaah! Let me not live until the next gift of Umar in the coming year."[2]

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The Narration of Hadhrat Anas τ in this Regard

Hadhrat Anas bin Maalik τ says that Hadhrat Abu Bakr τ had appointed him to collect the Zakaah. However, by the time he returned, Hadhrat

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[1] Ibn Sa'd (Vol.4 Pg.20).
[2] Abu Ya'la. Haythami (Vol.6 Pg.6) has commented on the chain of narrators.
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Abu Bakr τ had already passed away. Hadhrat Umar τ then asked him, "O Anas! Have you brought us some animals?" When Hadhrat Anas τ replied that he had, Hadhrat Umar τ told him to hand over the animals and to keep the money for himself. "But the money is a large amount," said Hadhrat Anas τ. Hadhrat Umar τ insisted, "Take it even though it is so much." Hadhrat Anas τ says, "The money amounted to four thousand and I therefore became the richest person in Madinah."[1]

Hadhrat Umar τ Gives a Gift to a Person Injured in the Path of Allaah

Hadhrat Abdullaah bin Ubayd bin Umayr reports that while people were busy taking their gifts before Hadhrat Umar τ, he looked up and was surprised to see a man with a scar on his face. Upon enquiry, the man informed Hadhrat Umar τ that he had sustained the wound in a battle. Hadhrat Umar τ then gave instructions that the man be given a thousand Dirhams. After the man the money was given, Hadhrat Umar τ turned the money over in his hands for a while and then said, "Give him another thousand." Another thousand Dirhams were handed over. This occurred four times (so that the amount totalled four thousand). Feeling embarrassed that he was being given so much, the man left. When Hadhrat Umar τ asked about him, the people informed him that they felt he had left out of the embarrassment of being given so much. Hadhrat Umar τ then said, "By Allaah! Had he stayed, I would have continued giving him until there was not a single Dirham left. This is because the sword-wound he sustained in the path of Allaah had left a black scar on his face."[2]

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Hadhrat Umar τ and Hadhrat Ali τ Distribute Everything in the Baytul Maal

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).
[2] Abu Nu'aym in his *Hilya* (Vol.3 Pg.355).
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Hadhrat Umar τ Distributes all the wealth and Rejects the Proposal of a person who Advocated Keeping Reserves

Hadhrat Sa'eed narrates that Hadhrat Umar τ instructed (the public treasurer) Hadhrat Abdullaah bin Arqam τ to distribute everything in the Baytul Maal every month. Thereafter, he issued instructions for everything to be distributed once a week. He eventually gave the instruction for the distribution to be on a daily basis. Someone then said, "O Ameerul Mu'mineen! Why do you no keep something in reserve for an emergency or when other areas call for assistance?" Addressing the person, Hadhrat Umar τ said, "It is Shaytaan speaking on your lips. Allaah has inspired me with the answer and protected me from the evil of the act. What I have prepared for such situations is exactly what Rasulullaah ρ had prepared, and that is obedience to Allaah and His Rasool ρ."[1]

The Narration of Hadhrat Abdullaah bin Umar τ in this Regard

Hadhrat Abdullaah bin Umar τ reports that some wealth once came to Hadhrat Umar τ from Iraq. He was about to distribute it when someone stood up to say, "O Ameerul Mu'mineen! Why do you rather not reserve this wealth to fend off and enemy that may suddenly attack or for another unforeseen emergency that may strike?" Hadhrat Umar τ admonished the person saying, "What is the mater with you?! May you be destroyed! It is Shaytaan speaking with your tongue. Allaah has inspired me with the response and I swear by Allaah that I shall never disobey him today for the emergencies of tomorrow. I shall not (do as you say) but shall rather prepare for the Muslims that which Rasulullaah ρ had prepared for them (obedience to Allaah and Rasulullaah ρ)."[2]

The Incident Between Hadhrat Umar τ and Hadhrat Abdur Rahmaan bin Auf τ

[1] Bayhaqi (Vol.6 Pg.357).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.245).

Hadhrat Salamah bin Sa'eed reports that when some wealth once came to Hadhrat Umar τ, Hadhrat Abdur Rahmaan bin Auf τ approached him saying, "Why do you rather not keep this money in reserve in the Baytul Maal for any emergency that may arise or for anything else that may occur?" Hadhrat Umar τ responded by saying, "These are words that only Shaytaan could mention. Allaah has already inspired me with the response and saved me from its tribulation. Should I disobey Allaah in a year for fear of something that may come during the next year? I have prepared Taqwa as a defence for the Muslims. Allaah mentions:

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا * وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

Allaah shall create an escape *(from difficulties)* **for the one who fears** *(disobeying)* **Allaah** *(one who has Taqwa)* **and shall provide for him** *(what he requires)* **from sources that he never expected** *(to receive provisions from)*. {Surah Talaaq, verses 2,3}

However, these words of Shaytaan will soon become a test for those coming after me."[1]

The Letter Hadhrat Umar τ Wrote to Hadhrat Abu Moosa Ash'ari τ

Hadhrat Hasan narrates that Hadhrat Umar τ wrote the following letter to Hadhrat Abu Moosa Ash'ari τ:

I wish that there comes a day in the year when here remains not a single Dirham in the Baytul Maal and it is empty of everything so that Allaah may know that I have given every person his right.[2]

The Letter of Hadhrat Umar τ to Hadhrat Hudhayfah τ

Hadhrat Hasan also reports that Hadhrat Umar τ wrote to Hadhrat Hudhayfah τ that he must give every person his dues and specified allowances. Hadhrat Hudhayfah τ wrote back saying that a large sum of money still remained after he had done so. Hadhrat Umar τ replied with

[1] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.391).
[2] Ibn Sa'd (Vol.3 Pg.218) and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.217).

a letter stating, "These are the spoils of the people that neither belongs to Umar nor to his family. Distribute it amongst the people."[1]

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The Opinion of Hadhrat Umar τ About the Rights of the Muslims in Wealth

The Narration of Hadhrat Aslam in this Regard

Hadhrat Aslam reports that he heard Hadhrat Umar τ say, "Gather around to consult and ponder about who should be the recipients this wealth. (When the people forming the consultative assembly had gathered) Hadhrat Umar τ said to them, "I have instructed you to gather here to ponder about who should receive this wealth. I have studied a few verses of the Qur'aan in which Allaah says:

مَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ * لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُوْلَئِكَ هُمُ الصَّادِقُونَ

The booty that Allaah granted His Rasool ρ *(without a battle being fought)* **from the people of the villages is for Allaah** *(to be distributed as Allaah pleases)*, **for the** *(needs of the)* **Rasool ρ, for the relatives** *(of Rasulullaah ρ)*, **for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you** *(by distributing it in this manner, the wealth is circulated among people so that all may benefit)*. **Hold fast to what** *(commands)* **the Rasool ρ gives you and refrain from what** *(actions)* **He prevents you** *(because whatever he instructs you is from Allaah)*. **Fear** *(disobeying)* **Allaah, for Allaah punishes very severely.** *(A share of the booty received without a fight is also reserved)* **For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool ρ. These are the ones who are true** *(in their claim to Imaan)*.[2]

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

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[1] Ibn Sa'd (Vol.3 Pg.215).
[2] Surah Hashar, verses 7,8.
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(Part of this booty is also for) **Those** *(the Ansaar)* **who adopted the place** *(Madinah)* **as their home before them** *(before the Muhaajireen)* **and** *(had adopted)* **Imaan. They** *(the Ansaar)* **love those who migrate to them** *(the Muhaajireen)* **and find no want** *(jealousy or envy)* **in their hearts for what they** *(the Muhaajireen)* **are given. They** *(the Ansaar)* **prefer** *(others)* **above themselves** *(they prefer to give others)* **even though they are themselves in need** *(of the things they give)*. *(Like the Ansaar,)* **Those who are saved from the miserliness** *(and greed)* **of the soul are really the successful ones** *(whom will attain salvation)*.[1]

Hadhrat Umar τ said, "By Allaah! This wealth is not only for these people (there are others also as mentioned in the forthcoming verse).

وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ

(It should also be given to) **Those who come after them** *(after the Muhaajireen and Ansaar who)* **say, "O our Rabb! Forgive us and our brothers** *(the Sahabah ψ)* **who passed before us with Imaan. And do not place any impurity** *(ill-feelings)* **in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."**[2]

Hadhrat Umar τ then said, "By Allaah! There is not a single Muslim who does not have a right to this wealth, whether it is given to him to not, even though he may be a shepherd in Adan."[3]

The Narration of Hadhrat Maalik bin Hadathaan

Narrating the same incident, Hadhrat Maalik bin Aws bin Hadathaan reports that Hadhrat Umar τ also recited the following verses:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللّهِ وَاللّهُ عَلِيمٌ حَكِيمٌ

Alms *(zakaah)* **are only for the poor, the destitute** *(people whose total wealth is less than the value of Nisaab)*, **the orphans, those appointed to collect them** *(zakaah)*, **those whose hearts have to be reconciled** *(a group that existed only during the time of Rasulullaah ρ)*, **for** *(the freedom of)* **slaves, for those in debt** *(who are not merely stalling payment)*, **for** *(those striving in)* **the path of Allaah** *(and have no means)* **and for the traveller** *(who has no means)*. **This is ordered** *(as obligatory)* **by Allaah. Allaah is All Knowing, The Wise** *(Allaah knows best who should receive zakaah and it is therefore not permissible for man to decide that any other group of persons besides the above groups should receive zakaah)*.[4]

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[1] Surah Hashar, verse 9.
[2] Surah Hashar, verse 10.
[3] Bayhaqi (Vol.6 Pg.351).
[4] Surah Taubah, verse 60.

He then added, "Zakaah is reserved for these people." Thereafter, he recited:

وَاعْلَمُواْ أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن كُنتُمْ آمَنتُمْ بِاللّهِ وَمَا أَنزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Know that from whatever spoils of war you acquire *(after fighting a battle with the enemy)*, **a fifth of it shall be for Allaah** *(to be spent on the recipients that He stipulates ahead)*, **His Rasool, the relatives** *(of Rasulullaah ρ)*, **the poor, the orphans and the travellers** *(who have been stranded without any means with them. The remaining four fifths will be distributed among the Muslims soldiers who participated in the battle)* **;** *(distributing the spoils of war in this manner should not be at all difficult for you)* **if you believe in Allaah and in what We had sent down** *(angels and signs of Allaah's power)* **to Our slave** *(Muhammad ε)* **on the day of the distinction** *(between truth and falsehood)*, *(which was)* **the day when the two parties** *(Mu'mineen and Mushrikeen armies)* **clashed** *(at Badr) (Parting with one-fifth of the spoils to please Allaah would not be difficult for the Muslim soldiers when they understand that they would have never been able to win the battle without Allaah's help)*. **Allaah has power over everything** *(He can make a small and ill-equipped army defeat a larger, heavily-armed army)*.[1]

Hadhrat Umar τ then said, "The spoils of war are for these people." He then continued reciting:

مَّا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاء مِنكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ * لِلْفُقَرَاء الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُوْلَئِكَ هُمُ الصَّادِقُونَ

The booty that Allaah granted His Rasool ρ *(without a battle being fought)* **from the people of the villages is for Allaah** *(to be distributed as Allaah pleases)*, **for the** *(needs of the)* **Rasool** ρ, **for the relatives** *(of Rasulullaah ρ)*, **for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you** *(by distributing it in this manner, the wealth is circulated among people so that all may benefit)*. **Hold fast to what** *(commands)* **the Rasool** ρ **gives you and refrain from what** *(actions)* **He prevents you** *(because whatever he instructs you is from Allaah)*. **Fear** *(disobeying)* **Allaah, for Allaah punishes very severely.** *(A share of the booty received without a fight is also reserved)* **For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool** ρ. **These are the ones who are true** *(in their claim to Imaan)*.[2]

He added, "That refers to the Muhaajireen." He then continued:

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً

[1] Surah Anfaal, verse 41.
[2] Surah Hashar, verses 7,8.

مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

(Part of this booty is also for) **Those** *(the Ansaar)* **who adopted the place** *(Madinah)* **as their home before them** *(before the Muhaajireen)* **and** *(had adopted)* **Imaan. They** *(the Ansaar)* **love those who migrate to them** *(the Muhaajireen)* **and find no want** *(jealousy or envy)* **in their hearts for what they** *(the Muhaajireen)* **are given. They** *(the Ansaar)* **prefer** *(others)* **above themselves** *(they prefer to give others)* **even though they are themselves in need** *(of the things they give)*. *(Like the Ansaar,)* **Those who are saved from the miserliness** *(and greed)* **of the soul are really the successful ones** *(whom will attain salvation)*.[1]

To this, Hadhrat Umar τ said, "That refers to the Ansaar." Finally, he recited:

وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ

(It should also be given to) **Those who come after them** *(after the Muhaajireen and Ansaar who)* **say, "O our Rabb! Forgive us and our brothers** *(the Sahabah ψ)* **who passed before us with Imaan. And do not place any impurity** *(ill-feelings)* **in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."**[2]

He then said, "This verse encompasses all people. There is therefore no Muslim apart from your slaves who does not have a right to this wealth. If I live Inshaa Allaah, there shall not be a single Muslim who will not receive his right even though he be a shepherd in the upper reaches of Himyar (in Yemen). His right will reach him without a drop of perspiration on his forehead (without any effort on his part)."[3]

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The Incident of these Three Sahabah ψ with Ameerul Mu'mineen Hadhrat Umar τ

Hadhrat Maalik Daar τ reports that Hadhrat Umar τ once placed four hundred Dinaars in a bag and said to his slave, "Take this to Abu Ubaydah bin Jarraah and then busy yourself with something in the house for a while to see what he does with it." The slave took the bag and said to Hadhrat Abu Ubaydah τ, "Ameerul Mu'mineen says that you

[1] Surah Hashar, verse 9.
[2] Surah Hashar, verse 10.
[3] Bayhaqi (Vol.6 Pg.352). Ibn Jareer has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer.
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should use this for your needs." Hadhrat Abu Ubaydah τ prayed, "May Allaah reward him and shower His mercy on him." He then called for his slave girl and instructed her to give seven coins to a certain person, another five to another and another five to someone else. In this manner, he gave everything away. The slave then returned to Hadhrat Umar τ and informed him about what had transpired.

Hadhrat Umar τ then had the same amount of money placed in a bag for Hadhrat Mu'aadh bin Jabal τ. Addressing his slave once more, Hadhrat Umar τ said, "Take this to Mu'aadh bin Jabal τ and then busy yourself with something in the house for a while to see what he does with it." The slave took the bag and said to Hadhrat Mu'aadh bin Jabal τ, "Ameerul Mu'mineen says that you should use this for your needs." Hadhrat Mu'aadh bin Jabal τ prayed, "May Allaah shower His mercy on him and reward him." He then called for his slave girl and instructed her to give an amount to a certain family, another amount to another and so forth until all the money was finished. When Hadhrat Mu'aadh bin Jabal τ's wife came to know about this, she came to him and said, "What about us? By Allaah! We are also poor. Do give us some of it." By then all that was left in the bag was two Dinaars, which he handed over to her. When the slave reported back to Hadhrat Umar τ, he was very pleased and said, "They are all brothers of each other (and therefore act alike)."[1]

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Hadhrat Aslam reports that Hadhrat Umar τ once asked those around him to express their wishes. Someone said, "I wish that this room was filled with Dirhams that I could spend in the path of Allaah." When Hadhrat Umar τ asked another person to express his wish, he said, ""I wish that this room was filled with gold that I could spend in the path of Allaah." When Hadhrat Umar τ repeated the request, another person said, "I wish that this room was filled with gems (or something as valuable) that I could spend in the path of Allaah." When Hadhrat Umar τ once again asked them to express their wishes, they submitted, "What more cane we wish for?" Hadhrat Umar τ then said, "Unlike you, I wish that this room was filled with men like Abu Ubaydah bin Jarraah τ, Mu'aadh bin Jabal τ and Hudhayfah bin Yamaan τ so that I could

[1] Tabraani in his *Kabeer*, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.177). Haythami (Vol.3 Pg.125) and Haafidh in *Isaabah* (Vol.3 Pg.484) have commented on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.237) and Ibn Sa'd (Vol.3 Pg.300) have also reported the narration.
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employ them in the service of Allaah. Hadhrat Umar τ then sent some money to Hadhrat Hudhayfah τ and instructed the person taking it to see what he does with it. When the money came to him, Hadhrat Hudhayfah τ distributed it all (to the poor). Hadhrat Umar τ then sent some money to Hadhrat Mu'aadh bin Jabal τ and he also distributed it all. Thereafter, he sent some money to Hadhrat Abu Ubaydah bin Jarraah τ and again gave instructions to the person taking it that he should see what Hadhrat Abu Ubaydah τ does with the money. (When he also gave all the money to the needy) Hadhrat Umar τ said to the people, "Did I not tell you (that theses are men of worth)?"

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Hadhrat Muhammad bin Seereen reports that Hadhrat Umar τ once sent a bag full of Dirhams to Hadhrat Sauda رضي الله عنها (one of the wives of Rasulullaah ρ). "What is this?" she asked. When she was told that it was Dirhams, she remarked, "In a bag like dates?" She then distributed all the money (amongst the poor).[1]

Hadhrat Zaynab bint Jahash رضي الله عنها Distributes Wealth

The Incident of her and Ameerul Mu'mineen Hadhrat Umar τ

Hadhrat Barra bint Raafi narrates, "When some surplus wealth was being distributed, Hadhrat Umar τ sent to Hadhrat Zaynab bint Jahash رضي الله عنها her share. When it was brought to her, she said, 'May Allaah forgive Umar τ. My sisters besides me are better at distributing this than I am (take it to them rather).' When she was told that it was all hers, she exclaimed, 'Subhaanallaah!' She then veiled herself and told the people bringing it to put it down and cover it with a cloth. Thereafter, she instructed me to put my hand beneath the cloth, to take a handful of coins and give it to the people of certain tribes, all of whom were her relatives and orphans. Eventually when there was only a little left beneath the cloth, I said to her, 'May Allaah forgive you, O Ummul Mu'mineen! By Allaah! We also have a right to this.' 'You may have whatever is left beneath the cloth,' she said. We found eighty five

[1] Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.339).
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Dirhams there. She then raised her hands towards the sky and prayed, 'O Allaah! Let not the surplus of Umar reach me after this year.' She then passed away (not long afterwards)."[1]

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Hadhrat Muhammad bin Ka'b narrates that the share of Hadhrat Zaynab bint Jahash رضي الله عنها from the surplus wealth amounted to twelve thousand. She however, only took it once. (After receiving it) She prayed, "O Allaah! Do not let me have this wealth next year because it is a great tribulation." She then gave it all out to her family and to needy people. When this news reached Hadhrat Umar τ, he said, "She is a woman with whom Allaah intends only good." He then went to her door and sent her Salaams saying, "The news has reached me about how you gave away all the money (without keeping anything for yourself). I am therefore sending you another thousand to keep for yourself." However, Hadhrat Zaynab رضي الله عنها did the same thing (and gave all of it to others).[2]

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Allowances for Babies

An Incident of a Woman and Hadhrat Umar τ when he Stipulates an Allowance for every Muslim baby

Hadhrat Abdullaah bin Umar τ reports that when a trade caravan arrived (in Madinah), they set up camp at the place where the Muslims performed the Eid salaah. Hadhrat Umar τ asked Hadhrat Abdur Rahmaan bin Auf τ whether he was prepared to accompany him to guard the camp against theft that night. (Hadhrat Abdur Rahmaan bin Auf τ agreed and) The two men spent the night guarding the camp and performing salaah (in turn). Hearing the cry of a child, Hadhrat Umar τ went in the direction and said to the mother, "Fear Allaah and treat your child well." He then returned to where he was. When he again heard the child cry, he went back to the mother and repeated what he

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[1] Ibn Sa'd (Vol.3 Pg.216).
[2] Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.314).

had said earlier. He then returned to his place. When he again heard the child cry towards the end of the night, he returned to the mother and said, "Shame on you! You seem to be a terrible mother! It seems like your child has not be calmed the entire night."

The mother responded by saying, "O servant of Allaah! You have pestered me all night. I have been trying to pacify my child to wean him but he refuses to do so." "Why are you doing this?" enquired Hadhrat Umar τ. "Because," the lady explained, "Umar only gives allowances to children who have been weaned." "How old is the child?" asked Hadhrat Umar τ. When the woman informed him that the child was only a few months old, Hadhrat Umar τ said, "Please do not rush him."

When Hadhrat Umar τ led the Fajr salaah, the people could barely understand his recitation of the Qur'aan because of his excessive weeping. After saying the Salaam, he exclaimed, "Woe to Umar! How many Muslim children has he killed?!" He then instructed someone to announce, "Take note! Do not rush your children into weaning because we have now fixed an allowance for every Muslim child born." He then wrote to all the Muslim territories, notifying them that an allowance has been stipulated for every new born Muslim child.[1]

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[1] Ibn Sa'd (Vol.3 Pg.217), as quoted in *Kanzul Ummaal* (Vol.2 Pg.317).

Abstention from using Public Funds for Personal use and for Close Relatives

Hadhrat Umar τ's Handling of Public Funds and his Abstention from it

Hadhrat Umar τ once said, "I treat Allaah's money (public funds) as if it is the wealth of orphans. I stay away from it as long as I am able to do without it and use it with within reason only if I really have to. Another narration states that Hadhrat Umar τ once said, "I treat Allaah's money like the wealth of orphans." He then recited the following verse of the Qur'aan:

مَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ

Whoever *(whichever guardian)* **is wealthy should refrain** *(from taking anything from the orphan's wealth for caring for him)* **and whoever is poor may take from it** *(a wage for his services)* **within reason.**[1]

Yet another narration from Hadhrat Urwa states that Hadhrat Umar τ once said, "It is permissible for me to take from this (public) money only as much as I spend form my earnings."[2]

The Incident Between Hadhrat Umar τ and the public Treasurer

Hadhrat Imraan narrates that whenever Hadhrat Umar τ needed money, he would approach the public treasurer and take a loan from him. There were times when Hadhrat Umar τ was unable to pay back (on time) and the treasurer would come to him to demand payment. He would also pressurise Hadhrat Umar τ and Hadhrat Umar τ would make the necessary arrangements for repayment. At times, Hadhrat Umar τ would pay him back from his share of the surplus wealth that he received.[3]

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[1] Surah Nisaa, verse 6.

[2] Ibn Sa'd (Vol.3 Pg.198), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).

[3] Ibn Sa'd (Vol.3 Pg.198).

The Incident of Hadhrat Umar τ and Hadhrat Abdur Rahmaan bin Auf τ

Hadhrat Ibraheem reports that Hadhrat Umar τ used to engage in trade when he was Khalifah. When he once prepared a caravan to send to Shaam, he sent someone to arrange a loan of four thousand Dirhams for him from Hadhrat Abdur Rahmaan bin Auf τ. Hadhrat Abdur Rahmaan bin Auf τ sent a message back with the messenger that Hadhrat Umar τ should take the loan from the public treasury and pay it back later. When the message reached him, Hadhrat Umar τ felt it most difficult to do so.

When Hadhrat Umar τ met Hadhrat Abdur Rahmaan bin Auf τ, he asked him, "Are you the one who said that I should take the money from the public treasury? Had I died before the caravan returns, you would say, 'The Ameerul Mu'mineen had taken the money. Let us waive it.' I shall then be taken to task for it on the Day of Qiyaamah. Shall never do such a thing. I prefer to rather take the money from a man who is as greedy and stingy as you are so that he would ensure that he takes it from my estate if I die."[1]

The Incident of Hadhrat Umar τ and the Honey from the public treasury

One of the sons of Hadhrat Baraa bin Ma'roor reports that Hadhrat Umar τ once fell ill and honey was prescribed to treat him. At that time there was a vial of honey in the public treasury. Hadhrat Umar τ therefore came out and mounted the pulpit saying (to the people), "I shall use the honey in the public treasury only if you people permit. Otherwise it will be Haraam for me." The people gladly gave their permission.[2]

[1] Ibn Sa'd (Vol.3 Pg.199), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).
[2] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).

The Incident Between Hadhrat Umar τ and his Daughter Hadhrat Hafsah رضي الله عنها Concerning Public Funds

Hadhrat Hasan narrates that some money once came to Hadhrat Umar τ. When his daughter Hadhrat Hafsah رضي الله عنها heard about it, she approached him saying, "O Ameerul Mu'mineen! Relatives also have a right to that money because Allaah has advised kind treatment of relatives." He responded by saying, "Dear daughter! My relatives have a right only in my personal wealth. As for this, it is the spoils of the Muslims. Do you wish to deceive your father? Please leave." She then left, dragging her dress along.[1]

The Incident of Hadhrat Umar τ and Hadhrat Abdullaah bin Arqam τ

Hadhrat Aslam reports that he once saw Hadhrat Abdullaah bin Arqam τ go to Hadhrat Umar τ and say, "O Ameerul Mu'mineen! We have some jewels and silver utensils from Jaloola. See if you have some free time some day to (have a look and) tell us what to do." Hadhrat Umar τ said to him, "Remind me one day if you see that I have some time." Hadhrat Abdullaah bin Arqam τ therefore came to Hadhrat Umar τ one day and said, "I see that you have some time today." "I do," said Hadhrat Umar τ, "Spread out the leather tablecloth and place the jewels and utensils on it." After Hadhrat Abdullaah bin Arqam τ did as told, Hadhrat Umar τ came to tablecloth and as he stood there, he said, "O Allaah! YOU have mentioned this when You say:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللّهُ عِندَهُ حُسْنُ الْمَآبِ

Beautified for mankind has been made the love of pleasures *(that come)* **from women** *(there is no sin if this love is directed to one's lawful wife)*, **children, large heaps of gold and silver, branded** *(pedigreed)* **horses, livestock and plantations. These are the luxuries of the worldly life** *(everlasting success is not acquired through luxuries)* **and with Allaah** *(in securing His pleasure)* **is a most excellent** *(place of)* **return** *(Jannah)*.[2]

He said further, "O Allaah! You have also mentioned:

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[1] Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.412).
[2] Surah Aal Imraan, verse 14.

لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

(You are informed of predestination) **So that you do not grieve about what you lose** *(because you know that this is Allaah's will)* **and you do not become overjoyed about what you receive** *(because you know that it is from Allaah)*.[1]

We seem unable to avoid getting overjoyed by those things that have been beautified for us. O Allaah! Grant us the ability to spend in the right avenues and protect us from its evil." Just then one of Hadhrat Umar τ's sons called Abdur Rahmaan bin Bahiyya[2] was brought to him. The child said, "Dear father! Do give me a ring." Hadhrat Umar τ said, "Go to your mother. She will give you some barley porridge to drink." The narrator says, "By Allaah! Hadhrat Umar τ did not give his son anything (from the wealth)."[3]

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Hadhrat Ismaa'eel bin Muhammad bin Sa'd bin Abi Waqqaas reports that when some musk and ambergris perfume came to Hadhrat Umar τ from Bahrain, he said, "I wish that I cold find a woman who is good a weighing to weigh this perfume for me so that I may distribute it amongst the people." His wife Hadhrat Aatika bint Zaid bin Amr bin Nufayl رضي الله عنها offered, "I am good a weighing. Bring it here and I will weigh it fro you." However, Hadhrat Umar τ refused to give it to her. "Why not?" she enquired. Hadhrat Umar τ replied, "I fear that (while weighing) you may take some of it and do this (he then put his finger on his temples) and apply some on your neck. In this manner, you will be receiving a greater share than other Muslims."[4]

The Incident of Hadhrat Abdullaah bin Umar τ with his father Hadhrat Umar τ

Hadhrat Hasan narrates that Hadhrat Umar τ once saw a little girl dragging her feet as she walked because of weakness. "Who is this child?" he asked. "She is one of your daughters," replied (his son) Hadhrat Abdullaah τ. "Which daughter of mine is she?" Hadhrat Umar τ

[1] Surah Hadeed, verse 23.
[2] Born to Hadhrat Umar τ's slave girl Bahiyya.
[3] Ibn Abi Shaybah, Ahmad, Ibn Abi Dunya, Ibn Abi Haatim and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.412).
[4] Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.413).
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enquires further. Hadhrat Abdullaah τ explained, "She is my daughter." "What has made her reach the condition I see?" Hadhrat Umar τ asked. "Your practice," replied Hadhrat Abdullaah τ, "because you do not spend on her." Hadhrat Umar τ exclaimed, "By Allaah! My dear man, I do not intend fooling you about your children. You need to earn for your children (do not expect me to provide for them from the Baytul Maal)."[1]

[1] Ibn Sa'd, Ibn Abi Shaybah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418)

The Narration of Hadhrat Aasim the Son of Hadhrat Umar τ

Hadhrat Aasim bin Umar τ (the son of Hadhrat Umar τ) says, "When Hadhrat Umar τ got me married, he provided for me from the Baytul Maal for a month. He then sent (his slave) Yarfa to call me. When I went to him, he said, 'By Allaah! Even before becoming the Khalifah I never regarded the money of the Baytul Maal to be permissible for me to use unless the cause was right. Now that I am the Khalifah, it is even more prohibited for me because it is now a trust in my care. I have used Allaah's money (money from the Baytul Maal) to support you for a month and cannot do so any longer. I shall however, assist you with the produce from my orchard at Ghaabah. Pick the fruit and sell it. Then (take the money and) go to a trader from your tribe and stand by his side. When he makes purchases, become his partner and use the proceeds (of your business partnership) to spend on your family.'"[1]

The Incident of Hadhrat Umar τ's Wife

Hadhrat Maalik bin Aws bin Hadathaan reports that when the envoy of the Roman Emperor came to Hadhrat Umar τ, Hadhrat Umar τ's wife borrowed a Dinaar and bought some perfume. She put the perfume in a glass bottle and sent it with the envoy to the Emperor's wife. When the perfume reached the Roman Empress, she emptied out the perfume (in another container) and filled the glass bottle with gems. She then gave instructions (to the envoy) to take the bottle to the wife of Hadhrat Umar τ. When the bottle reached Hadhrat Umar τ's wife, she emptied the gems on her bed (to have a look at them). Hadhrat Umar τ then walked in and asked, "What is this?" When she related the incident to him, he took the gems and sold them. He then gave his wife a Dinaar from the money and deposited the rest in to the Baytul Maal.[2]

The Incident of Hadhrat Umar τ and his Son's Camel

[1] Ibn Sa'd and Abu Ubayd in his *Amwaal*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).
[2] Deenowri in his *Mujaalasah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.422).

Hadhrat Abdullaah bin Umar τ says that he once purchased a camel and kept it in the grazing fields of the Baytul Maal. Once it grew fat, he brought it (to the marketplace to sell). Hadhrat Umar τ came to the marketplace where he saw the fat camel. "Whose camel is this?" he asked. When he was informed that the camel belonged to his son Hadhrat Abdullaah τ, he called out, "O Abdullaah bin Umar! How excellent! The son of the Ameerul Mu'mineen!" Hadhrat Abdullaah bin Umar τ came running and said, "What is the matter, O Ameerul Mu'mineen?" Hadhrat Umar τ asked, "What have you to say about this camel?" Hadhrat Abdullaah τ explained, "I bought this camel and sent it to the grazing fields of the Baytul Maal seeking that (profits from it) which other Muslims also seek." Hadhrat Umar τ remarked, "(When you sent it there, the shepherds must have said) 'Ensure that the camel of Ameerul Mu'mineen's son feeds well. Ensure that the camel of the Ameerul Mu'mineen's son has plenty to drink.' (In this manner, your camel received special attention and became so fat). O Abdullaah bin Umar! You may have your capital back (from the sale) but return to the Baytul Maal whatever profits are earned."[1]

Hadhrat Umar τ Rebukes his In-Laws for asking from the Baytul Maal

Hadhrat Muhammad bin Seereen narrates that one of Hadhrat Umar τ's in-laws once approached him and suggested that something be give to him from the Baytul Maal. Hadhrat Umar τ rebuked him saying, "Do you want me to meet Allaah as a dishonest despot?" some time afterwards, Hadhrat Umar τ gave the man ten thousand Dirhams from his own money.[2]

The Incident of Ameerul Mu'mineen Hadhrat Ali τ in this Regard

Hadhrat Antarah reports that he went to Hadhrat Ali bin Abi Taalib τ in (a suburb of Kufa called) Khowrnaq. Hadhrat Ali τ was wearing a shawl and shivering from the cold. Hadhrat Antarah said, "O Ameerul

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[1] Sa'eed bin Mansrro, Ibn Abi Shaybah and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.419).
[2] Ibn Sa'd (Vol.3 Pg.219), as quoted in *Kanzul Ummaal* (Vol.2 Pg.317).

Mu'mineen! You are shivering from cold when Allaah has allotted a share for you and your family from the wealth (of the state)?" Hadhrat Ali τ replied, "I swear by Allaah that do not wish to take anything from the wealth of the people. I have even brought this shawl from my house in Madinah."[1]

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Hadhrat Hasan narrates that Hadhrat Abu Bakr τ once addressed the people. After praising Allaah, he said, "Verily the best of all intelligence is Taqwa." The narration continues to the point where it states that Hadhrat Abu Bakr τ was proceeding to the marketplace early next morning when Hadhrat Umar τ (met him and) asked, "Where are you off to?" When Hadhrat Abu Bakr τ informed him that he was on his way to the marketplace, Hadhrat Umar τ remarked, "You have been appointed to a post that will preoccupy you from any engagements at the marketplace." "Subhaanallaah!" exclaimed Hadhrat Abu Bakr τ, "Will it preoccupy me from (providing for) my family?" Hadhrat Umar τ replied, "We shall fix a reasonable allowance for you." Hadhrat Abu Bakr τ remarked, "Woe to you, O Umar! I fear that it may not be permissible for me to take anything from that wealth." (By consultation with the other Sahabah ψ, an allowance was fixed for Hadhrat Abu Bakr τ)

During his period of just over two years, Hadhrat Abu Bakr τ used eight thousand Dirhams (from the Baytul Maal). On his deathbed, he said, "I had mentioned to Umar that I fear that it may not be permissible for me to take anything from that wealth but he overpowered me. Now that I am dying, I want you to take eight thousand Dirhams from my estate and deposit it in the Baytul Maal." When this money was brought to Hadhrat Umar τ, he said, "May Allaah shower His mercy on Abu Bakr τ. He has certainly exhausted those to come after him."[2]

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Hadhrat Abu Bakr bin Hafs bin Umar narrates that Hadhrat Aa'isha رضي الله عنها came to (her father) Hadhrat Abu Bakr τ when he was ill and about to breathe his last. She recited a couplet (which means):

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[1] Abu Ubayd, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.3). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.82).
[2] Bayhaqi (Vol.6 Pg.535).

"By your life! Prosperity is of no benefit to the youth
when the pangs of death arrive and the chest has tightened"

Hadhrat Abu Bakr τ looked at her angrily and said, "O Ummul Mu'mineen! Matters are not like that, but (Allaah states):

وَجَاءتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ

The pangs ***(agony)*** of death will bring the truth ***(of Imaan to every person)***. ***(It will then be said to the dying person,)*** "This ***(death)*** is what you used to avoid ***(However, now you have no option)***."[1]

He addressed her further saying, "I had given you an orchard as a gift, but am not satisfied with it. You should therefore return it to my estate." Hadhrat Aa'isha رضي الله عنها readily agreed and made it over. Hadhrat Abu Bakr τ then said, "Since my appointment as Khalifah, I have neither taken a Dinaar or a Dirham of the Muslims. We have of course eaten from their coarse food to fill our bellies and worn their coarse cloth on our backs. Besides that we have none of their spoils apart from this Abyssinian slave, this camel for drawing water and this worn woollen shawl. When I die, I want you to send these items to Hadhrat Umar τ, thereby alleviating me from being responsible for them."

(After Hadhrat Abu Bakr τ passed away) Hadhrat Aa'isha رضي الله عنها did as her father had requested. When the messenger came to Hadhrat Umar τ (to bring him the items), he wept so profusely that his tears fell on the ground. He said, "May Allaah shower His mercy on Abu Bakr τ. He has certainly exhausted those to come after him. May Allaah shower His mercy on Abu Bakr τ. He has certainly exhausted those to come after him." He then commanded his slave to receive all the items. Hadhrat Abdur Rahmaan bin Auf τ then remarked, "Subhaanallaah! Are you snatching away from Abu Bakr τ's family their Abyssinian slave, their watering camel and their worn woollen shawl worth only five Dirhams?" "What do you advise?" Hadhrat Umar τ asked. Hadhrat Abdur Rahmaan bin Auf τ advised Hadhrat Umar τ to give the items back to Hadhrat Abu Bakr τ's family. Hadhrat Umar τ however disagreed and said, "No! I swear by the Being Who has sent Muhammad ρ with the truth that this shall never happen during my

[1] Surah Qaaf, verse 19.

term of Khilaafah. Hadhrat Abu Bakr τ would not have escaped from his responsibility for them if I return them to his family and death is ever close by (what will I tell him when I meet him after death?)."[1]

[1] Ibn Sa'd (Vol.3 Pg.139).

Hadhrat Umar τ Refuses to Accept wealth given to him

The Incident of Hadhrat Umar τ with Rasulullaah ρ

Hadhrat Ataa bin Yasaar reports that when Rasulullaah ρ once sent a gift to Hadhrat Umar τ, he returned it. "Why have you returned it?" Rasulullaah ρ asked. Hadhrat Umar τ replied, "O Rasulullaah ρ! Did you not tell us that it is best not to take anything from anyone?" Rasulullaah ρ replied, "That applies to asking. When you are give something without asking for it, it is a provision that Allaah has sent for you." Hadhrat Umar τ then said, "I swear by the Being Who controls my life that I shall never ask anyone for anything and I shall accept anything that comes to me without asking."[1]

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An Incident with Hadhrat Abu Moosa Ash'ari τ

Hadhrat Abdullaah bin Umar τ reports that Hadhrat Abu Moosa Ash'ari τ once sent fine silken mat as a gift for Hadhrat Aatika bint Zaid bin Amr bin Nufayl رضي الله عنها who was the wife of Hadhrat Umar τ. The narrator estimates that the mat was an arm's length long and a handspan wide. When Hadhrat Umar τ came to her and saw the mat, he asked, "Where did you get this from?" When she told him that Hadhrat Abu Moosa Ash'ari τ had sent it as a gift for her, Hadhrat Umar τ grabbed the mat and struck her so hard over the head that her braids opened up. He then gave instructions that Hadhrat Abu Moosa Ash'ari τ be brought to him in a hurry even it he got tired (by running). Hadhrat Abu Moosa Ash'ari τ was then brought very quickly and was made very tired in the rush. As he came, he said, "Please do not be hasty with me, O Ameerul Mu'mineen!" Hadhrat Umar τ rebuked him saying, "What makes you send gifts to my wives?" He then took hold of the mat and struck it

[1] Maalik. Bayhaqi has reported the narration from Hadhrat Zaid bin Aslam from his father who actually heard the narration from Hadhrat Umar τ, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.118).
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across the Hadhrat Abu Moosa τ's head saying, "Take this because we have no need for it."[1]

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The Sale of the Foot of the Muqattam Hill

Hadhrat Layth bin Sa'd narrates that Maqoqis (the once king of Egypt) asked Hadhrat Amr bin Al Aas τ (the governor of Egypt) to sell to him the foot of the Muqattam hill for seventy thousand Dinaars. Surprised at the high offer, Hadhrat Amr bin Al Aas τ informed him that he will first have to write to (Ameerul Mu'mineen) Hadhrat Umar τ about it. After sending the letter, Hadhrat Umar τ replied saying, "Ask him why he wants to pay you so much when the land cannot be cultivated, no water can be extracted from it and it is of no benefit?" When Hadhrat Amr bin Al Aas τ asked Maqoqis about this, he replied that their scriptures informed them that a tree of Jannah grows at that place. Hadhrat Amr bin Al Aas τ then wrote back to Hadhrat Umar τ about this and received the reply stating, "As far as we are concerned, the tree of Jannah are reserved for the Mu'mineen. You should bury the Muslims with you at that place and should not sell it to him."[2]

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The Incident Between Hadhrat Umar τ and Hadhrat Sa'eed bin Al aas τ Concerning the Death of his Father

It is reported by Hadhrat Abu Ubaydah and other scholars proficient in the knowledge of the various battles Rasulullaah ρ fought that Hadhrat Umar τ once passed by Hadhrat Sa'eed bin Al Aas τ. Hadhrat Umar τ asked, "I seems to me that you are upset with me because you think that I had killed your father. Had I killed him, I would not have made any excuses for it because I killed my own maternal uncle Aas bin Hishaam bin Mughiera. Nevertheless, the truth is that when I passed by your father (on the battlefield) he was (lying down wounded and) hitting his head on the ground as a bull hits its horns on the ground. I

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[1] Ibn Sa'd and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.383).
[2] Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.152).

then steered away from him and it was his cousin Ali who headed for him and killed him.[1] Another narration adds that Hadhrat Sa'eed τ said, "Even if you killed him, it was you who was on the truth while he was on falsehood." This statement greatly pleased Hadhrat Umar τ.[2]

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The Statement of Hadhrat Umar τ About the Prisoners from Badr

The narration has already passed[3] concerning the statement that Hadhrat Umar τ made about what should be done with the prisoners from the Battle of Badr. He said, "I swear by Allaah that I do not share the opinion of Abu Bakr. I strongly feel that you should hand so-and-so (a relative of Hadhrat Umar τ) over to me for execution, that you hand Aqeel over to Ali for execution and that you hand over to Hamza his brother (Abbaas τ) so that he could execute him. In this manner, Allaah would know that we have no inclination towards the Mushrikeen in our hearts because these men are their leaders and the most influential people they have."

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Hadhrat Abdullaah bin Umar τ narrates that amongst the captives of the Battle of Badr was Hadhrat Abbaas bin Abdul Muttalib τ. A man from the Ansaar captured him and the other Ansaar threatened to kill him. Because this news reached Rasulullaah ρ, he said, "I was unable to sleep last night because the Ansaar have said that they would kill my uncle Abbaas." "Should I go to the Ansaar (and fetch Hadhrat Abbaas τ)?" Hadhrat Umar τ offered. When Rasulullaah ρ bade him to do so, he went to them and said, "Release Abbaas." "Never," responded the Ansaar, "we swear by Allaah that we shall never release him." "Even if it pleases Rasulullaah ρ?" asked Hadhrat Umar τ. The Ansaar immediately acceded saying, "If it pleases Rasulullaah ρ, you may have him." Hadhrat Umar τ took him in his custody and when Hadhrat Abbaas τ was with him, Hadhrat Umar τ said to him, "Accept

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[1] Ibn Hishaam, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.290).
[2] *Isti'aab* and *Isaabah*.
[3] In the chapter entitled "Consulting with knowledgeable People", under the heading "Rasulullaah ρ Consults with the Sahabah ψ" and the subheading "Rasulullaah ρ Consults with the Sahabah ψ Concerning the Caravan of Abu Sufyaan and Concerning the Prisoners Taken at Badr".

Islaam, O Abbaas. I swear by Allaah that your accepting Islaam would please me more than (my father) Khattaab accepting Islaam. This is only because I know that your accepting Islaam would please Rasulullaah ρ."[1]

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Hadhrat Abdullaah bin Abbaas τ narrates that Hadhrat Umar τ once said to Hadhrat Abbaas τ, "Accept Islaam, O Abbaas. I swear by Allaah that your accepting Islaam would please me more than (my father) Khattaab accepting Islaam. I am saying this only because I know that Rasulullaah ρ would like you to be amongst the early ones to accept Islaam."[2]

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Hadhrat Sha'bi reports that when Hadhrat Abbaas τ was pressurising Hadhrat Umar τ for something, he said, "O Ameerul Mu'mineen! Tell me. How would you treat the uncle of Moosa υ if he came to you as a Muslim?" "By Allaah!" exclaimed Hadhrat Umar τ, "I would certainly treat him well." "Well," remarked Hadhrat Abbaas τ, "I am the uncle of Muhammad the Nabi ρ." Hadhrat Umar τ then said, "What do you think, O Abu Fadhl (do you think that I have no regard for you)? I swear by Allaah that your father is more beloved to me than my own father." "Really, do you swear by Allaah?" Hadhrat Abbaas τ staggered. "Really," replied Hadhrat Umar τ, "and that is because I know that Rasulullaah ρ liked your father more than my father. I shall give preference to what Rasulullaah ρ liked over that which I like."[3]

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Hadhrat Muhammad bin Ali narrates that Hadhrat Abbaas τ once approached Hadhrat Umar τ saying, "Rasulullaah ρ had apportioned the land of Bahrain for me." "Who else knows about this?" asked Hadhrat Umar τ. "Mughiera bin Shu'ba does," replied Hadhrat Abbaas τ. Hadhrat Abbaas τ then brought Hadhrat Mughiera τ, who testified on his behalf. However, Hadhrat Umar τ did not pass judgement in Hadhrat Abbaas τ's favour, apparently not accepting his evidence. Hadhrat Abbaas τ then said some harsh words to Hadhrat Umar τ, upon which Hadhrat

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[1] Ibn Mardway and Haakim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.298).
[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.69).
[3] Ibn Sa'd (Vol.4 Pg.20).
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Umar τ said (to Hadhrat Abbaas τ's son), "O Abdullaah! Take your father's hand. O Abul Fadhl (Hadhrat Abbaas τ's title) I swear by Allaah that I was happier by your accepting Islaam than if (my father) Khattaab had accepted Islaam because this pleased Rasulullaah ρ."[1]The Affection Hadhrat Umar τ had for Rasulullaah ρ's Daughter Hadhrat Faatima رضي الله عنها because Rasulullaah ρ Loved her

Hadhrat Aslam narrates that Hadhrat Umar τ once went to Hadhrat Faatima رضي الله عنها the daughter of Rasulullaah ρ and said, "O Faatima! I have never seen anyone that Rasulullaah ρ loved more than you. By Allaah! After your father, there is none dearer to me than yourself."[2]

Honouring and Respecting Rasulullaah ρ

The Respect the Sahabah ψ Showed by Not Raising their Gazes in Front of Rasulullaah ρ

The Incident with Hadhrat Umar τ During the "Year of Ashes"

Hadhrat Aslam reports that during the "Year of Ashes" when the lands of the Arabs were stricken by drought, Hadhrat Umar τ wrote a letter to Hadhrat Amr bin Al Aas τ. The narration then continues to a point where Hadhrat Umar τ sent for Hadhrat Abu Ubaydah bin Jarraah τ (to appoint him to fulfil a certain task). Hadhrat Abu Ubaydah τ left for the appointment and after returning, Hadhrat Umar τ sent him a thousand Dinaars. Hadhrat Abu Ubaydah τ said, "I did not do the work for your sake, O son of Khattaab. I have done it for Allaah and will therefore not take any remuneration." Hadhrat Umar τ responded by saying, "Rasulullaah ρ also gave us something for work that he appointed us to do and when we disliked accepting it, he told us not to refuse it. Therefore, my dear man, you should accept this and use it to assist you in the affairs of this world and for the Deen." Only then did Hadhrat Abu Ubaydah τ accept the money.[3]

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[1] Ibn Sa'd (Vol.4 Pg.14).
[2] Haakim, as quoted in *Kanzul Ummaal* (Vol.7 Pg.111).
[3] Bayhaqi (Vol.6 Pg.354), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.396).

Hadhrat Sa'eed bin Aamir τ Refuses to Accept wealth given to him

Hadhrat Umar τ gives him a Thousand Dinaars

Hadhrat Abdullaah bin Ziyaad narrates that Hadhrat Umar τ once gave Hadhrat Sa'eed bin Aamir τ a thousand Dinaars. Hadhrat Sa'eed τ refused the money saying, "I have no need for it. Rather give it to someone else." Hadhrat Umar τ said, "Take it easy! Let me first tell you what Rasulullaah ρ said. Thereafter you are at liberty to decide whether you want it or not. When Rasulullaah ρ once gave me something and I said to him what you just said to me, he remarked, 'When someone is given something without him asking for it and without raving for it, then it is a provision from Allaah that he should not refuse.'" "Did you hear this from Rasulullaah ρ?" asked Hadhrat Sa'eed τ. When Hadhrat Umar τ confirmed that he did, Hadhrat Sa'eed τ accepted the money.[1]

The Narration of Haakim and Bayhaqi

Hadhrat Zaid bin Aslam reports that Hadhrat Umar τ once said to Hadhrat Sa'eed bin Aamir bin Hudhaym τ (who was a governor in Shaam), "Why is it that the people of Shaam love you so much?" Hadhrat Sa'eed τ replied, "It is because I am always concerned about their rights and sympathise with them." Hadhrat Umar τ then gave him ten thousand Dirhams. However, he refused it saying, "I have several slaves and horses and have sufficient wealth. I want my services to be charity towards the Muslims." "Do not refuse this money," said Hadhrat Umar τ, "because Rasulullaah ρ once gave me some money less than this amount (of ten thousand) and I also replied as you did. He then said to me, 'When Allaah gives you some wealth without you asking for it and without you having a craving for it, then accept it because it is a provision that Allaah is giving to you.'"[2]

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[1] Shaashi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).
[2] Haakim (Vol.3 Pg.286).

Another narration from Hadhrat Aslam states that Hadhrat Umar τ once said to a man whom the people Shaam dearly loved, "Why do the people of Shaam like you s much?" He replied, "Because I lead them in Jihaad and sympathise with them." Hadhrat Umar τ then offered him ten thousand Dirhams saying, "Use this to assist you in your affairs of this world and in your religious matters." However, he refused saying, "But I have sufficient wealth." The rest of the narration is like the one above.[1]

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The Incident with Hadhrat Utba bin Farqad

Hadhrat Utba bin Farqad reports, "I once brought to Hadhrat Umar τ a few baskets full of sweetmeats. 'What is this?' he asked. I replied, 'Because you spend the beginning of the day fulfilling the needs of the people, I wanted you to have some food to return to so that you may replenish your strength.' Hadhrat Umar τ opened one of the one of the baskets and asked, 'O Utba! Tell me in the name of Allaah whether you have given every Muslim a basket like this.' 'O Ameerul Mu'mineen!' I replied, 'You would be unable to do that even if you spent all the money of the Qais tribe.' 'Then I have no need for this,' he said. Hadhrat Umar τ then called for a plate of *Thareed* made from coarse bread and tough meat. He relished the meal as we ate together. I stretched my hand towards a piece of food that I thought was from the hump of the camel, only to discover that it was muscle tendons. I kept chewing on a piece of meat that I could not get down my throat and when I noticed that Hadhrat Umar τ was not looking at me, I put it between the plate and the tablecloth. Thereafter, Hadhrat Umar τ called for a large container of *Nabeedh*[2] that (was so old that) it had almost become vinegar. He told me to drink it but I could not get it down my throat. He then took it and drank. After drinking, he said, 'Listen O Utba! We slaughter a camel every day and give all the fat and the best meat to Muslims visitors from other places. As for the neck, it is reserved for the family of Umar so that they may have the toughest meat. They then drink this strong *Nabeedh* to break up the tough meat (aid in digestion) so that it causes us no harm.'"[3]

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[1] Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).
[2] Raisins (or dates) left overnight in water so that the water becomes sweet. The fruit is then removed before the drink can become intoxicating.
[3] Hannaad, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.404).
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His Fear when Served Water Mixed with Honey

Hadhrat Hasan narrates that Hadhrat Umar τ was thirsty when he once visited someone. When he asked the man for something to drink, some honey (mixed in water) was brought to him. "What is this?" asked Hadhrat Umar τ. "Honey," came the reply. Hadhrat Umar τ then said, "This should not be amongst the things about which I will be questioned on the Day of Qiyaamah (I shall therefore not be having any)."[1]

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Another narration states that when Hadhrat Umar τ once asked for a drink, he was served some water mixed with honey. He said, "This is most excellent, but I have heard Allaah rebuke a nation for (following the dictates of) their desires. Allaah says:

أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا

"You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)* **".** {Surah Ahqaaf, verse 20}[2]

His Clothes, his Spending and Other Facets of his Biography

Hadhrat Urwa τ says that Hadhrat Umar τ arrived in Eela with a group of Muhaajireen and Ansaar. Because the journey was long and arduous, the seat of his upper garment had torn even though it was made from a thick material. He therefore gave it to a priest to have it washed and patched. The priest took the garment and had it patched. He also sewed another identical garment for Hadhrat Umar τ. When he brought the garments back to Hadhrat Umar τ that evening, Hadhrat Umar τ asked, "What is this?" The priest replied, "This is your garment that I washed and patched. This, however, is a garment I wish to give you."

[1] Ibn Sa'd (Vol.3 Pg.320). Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.404).
[2] Razeen, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.168).
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Hadhrat Umar τ looked at the new garment and felt it. He then wore his old garment and, returning the other one to the priest, he said, "This (old garment) better absorbs perspiration."[1]

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Hadhrat Qataadah τ reports that when he was Khalifah, Hadhrat Umar τ wore a patched woollen robe that had some patches of leather. He used to walk through the marketplace with a whip on his shoulder to reprimand (errant) people. Whenever he passed by any thread or date stones (lying around), he picked them up and threw them in people's yards so that they may find use for them.[2]

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Hadhrat Hasan reports that when he was Khalifah, Hadhrat Umar τ was once delivering a lecture wearing a lower garment that had twelve patches.[3]

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Hadhrat Anas τ says, "When he was the Ameerul Mu'mineen, I once saw that Hadhrat Umar τ's garment had three patches between the shoulders, one overlapping on to the other."[4]

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Hadhrat Abdullaah bin Umar τ reports, "The food that Hadhrat Umar τ took (from the Baytul Maal) was only what was absolutely necessary for his family and for himself. He also received a set of clothing for the summer. There were times when his lower garment would tear but he would keep patching it up without taking another until the time came for him to receive another. Whenever the Baytul Maal received more funds, I noticed that (rather than having something better) his clothing appeared worse than those he wore the previous year. When (his

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[1] Tabari (Vol.4 Pg.203). Ibn Mubaarak has also reported the narration from one of Hadhrat Umar τ's governors, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.402).
[2] Deenowri and Ibn Asaakir.
[3] Ahmad in his Zuhd, Hannaad, Ibn Jareer and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.4 Pg.405).
[4] Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.396).

daughter) Hafsah رضي الله عنها spoke to him about this, he replied, 'I receive my clothing from the money of the Muslims and this suffices for me.'"[1]

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Hadhrat Muhammad bin Ibraheem reports that the daily allowance Hadhrat Umar τ received from the Baytul Maal for his and his family's needs was only two Dirhams.[2]

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Hadhrat Urwa τ reports that when Hadhrat Umar τ once went to see Hadhrat Abu Ubaydah bin Jarraah τ, he found him lying down on a saddle blanket, using the animal's satchel as a pillow. Hadhrat Umar τ said, "Why have you not adopted that (luxuries) which your companions have adopted?" Hadhrat Abu Ubaydah τ replied, "O Ameerul Mu'mineen! This is sufficient to take me to the grave." In his narration, Hadhrat Ma'mar narrates that when Hadhrat Umar τ arrive din Shaam, the common people as well as the leaders came to meet him. "Where is my brother?" Hadhrat Umar τ asked. "Who is he?" the people enquired. "Abu Ubaydah," Hadhrat Umar τ replied. The people said, "Here he comes." When Hadhrat Abu Ubaydah τ came, Hadhrat Umar τ descended from his animal and embraced him. Hadhrat Umar τ then went to Hadhrat Abu Ubaydah τ's house and saw nothing there but his sword, his shield and his conveyance. The rest of the narration is similar to the one above.[3]

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The Incident with Hadhrat Umar τ Concerning his Attire

Hadhrat Aflah the freed slave of Hadhrat Abu Ayyoob τ narrates that Hadhrat Umar τ used to have a set of exclusive clothing made for the veterans of Badr. When he sent such a set to Hadhrat Mu'aadh bin Afraa τ, Hadhrat Mu'aadh τ told Hadhrat Aflah to sell it. When Hadhrat Aflah sold it for one thousand five hundred Dirhams, Hadhrat Mu'aadh τ

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[1] Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).
[2] Ibn Sa', as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.101). Ahmad has reported the narration, as quoted in *Sifatus Safwah* (Vol.1 Pg.143). Ibn Mubaarak has also reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.253).
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instructed him to purchase some slaves with the money. Hadhrat Afla managed to buy five slaves. Hadhrat Mu'aadh τ then said, "By Allaah! Any man who prefers wearing two sheets of cloth to setting five slaves free is certainly most foolish." He then set all the slaves free.

When Hadhrat Umar τ heard that Hadhrat Mu'aadh bin Afraa τ did not wear the clothing he sent to him, he had a crude set of clothing made for him that cost a hundred Dirhams. When the messenger brought the clothing to him, Hadhrat Mu'aadh τ said, "I do not think that the Ameerul Mu'mineen had sent you to give that to me." When the messenger swore that he had been sent to him, Hadhrat Mu'aadh τ took the outfit and went to Hadhrat Umar τ. He then asked, "O Ameerul Mu'mineen! Have you sent this outfit for me?" Hadhrat Umar τ replied, "Yes. We had sent to you an outfit that we had made for you and your brethren but subsequently heard that you did not wear it (and therefore sent you this simple clothing)." Hadhrat Mu'aadh τ said, "O Ameerul Mu'mineen! Even though I do not wear such clothing, I would still like to receive the best of that which you receive." Hadhrat Umar τ then gave him the same type of (good) clothing (as he had been giving before).[1]

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Hadhrat Umar τ Rebukes Hadhrat Jaabir τ for Buying Meat for his Family

Hadhrat Yahya bin Sa'eed reports that Hadhrat Umar τ once saw Hadhrat Jaabir bin Abdullaah τ with a man who was carrying some meat for him. Hadhrat Umar τ said, "Does none of you ever desire to keep himself hungry for the sake of his neighbour or cousin? Where has the verse of the Qur'aan left you in which Allaah says:

أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا

"You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)* **".** {Surah Ahqaaf, verse 20}[2]

[1] Umar bin Shabba, as quoted in *Sifatus Safwah* (Vol.1 Pg.188).
[2] Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.424).
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In another narration, Hadhrat Jaabir τ reports, "Umar bin Khattaab τ once met me after I had purchased some meat for a Dirham. 'What is this, O Jaabir?' I replied, 'Because my family had a strong craving for meat, I bought them this meat for a Dirham.' Umar τ then started repeating (my words) 'My family had a strong craving' so much that I wished the Dirham had fallen away from me and that I had never met Umar τ."[1]

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Hadhrat Abdullaah bin Umar τ narrates that Hadhrat Umar τ once saw a Dirham in the hand of Hadhrat Jaabir τ. "What is that Dirham for?" asked Hadhrat Umar τ. Hadhrat Jaabir τ replied, "I intend to use it to purchase some meat for my family since they were craving for some." Hadhrat Umar τ remarked, "Will you always buy something merely because you crave for it? Where has the verse of the Qur'aan left you in which Allaah says:

أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا

"You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)* **".** {Surah Ahqaaf, verse 20}[2]

Hadhrat Umar τ Rebuked his Son Abdullaah τ when he sees Meat with him

Hadhrat Hasan τ reports that Hadhrat Umar τ once went to his son Abdullaah τ's house at a time when he was eating some meat. "Why are you eating this meat?" Hadhrat Abdullaah τ replied, "I was craving for some." Hadhrat Umar τ rebuked him saying, "Will you always buy something merely because you crave for it? It is enough to classify a person as extravagant for him eat whatever he craves for."[3]

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[1] Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.424). Ibn Jareer has also reported a longer narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.407).
[2] Sa'eed bin Mansoor, Abd bin Humayd, Ibnul Mundhir, Haakim Abu Dawood Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.406).
[3] Abdur Razzaaq, Ahmad in his *Zuhd*, Askari in his *Mawaa'idh* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).

The Advice Hadhrat Umar τ gave to Hadhrat Yazed bin Abu Sufyaan τ

Hadhrat Sa'eed bin Jubayr reports that the news reached Hadhrat Umar τ that Hadhrat Yazeed bin Abu Sufyaan τ ate various types of meats. Hadhrat Umar τ then said to his slave Yarfa, "Let me know when his evening meal is served to him." When the meal was served to Hadhrat Yazeed τ, Yarfa duly informed Hadhrat Umar τ. Hadhrat Umar τ went to Hadhrat Yazeed τ, greeted with Salaam and sought permission to enter. He entered when permission was granted and Hadhrat Yazeed τ offered Hadhrat Umar τ his dinner. When *Thareed* and meat were served, Hadhrat Umar τ joined Hadhrat Yazeed τ in the meal. When roasted meat was served, Hadhrat Yazeed τ took some while Hadhrat Umar τ did not. Hadhrat Umar τ then exclaimed, "Allaah! Are you eating a meal after a meal, O Yazeed bin Abu Sufyaan? I swear by the Being Who controls the life of Umar! If you oppose the lifestyle of Rasulullaah ρ and the Sahabah ψ, you will certainly be led off their path (to the highest echelons of Jannah)."[1]

Hadhrat Umar τ Criticises the world Before the Sahabah ψ

Hadhrat Hasan reports that Hadhrat Umar τ once passed by a rubbish dump and stopped there. When his companions felt disgusted (at the sight and stench), Hadhrat Umar τ said, "This is your world that you aspire for (or he said, "This is your world that you rely upon")."[2]

The Letter Hadhrat Umar τ Wrote to Hadhrat Abu Dardaa τ when he Built a Tall Building

Hadhrat Salma bin Kulthoom reports that when Hadhrat Abu Dardaa τ built a tall building in Damascus, the news reached Hadhrat Umar τ in Madinah. Hadhrat Umar τ wrote to him saying:

"O little builder, the son of the little builder's mother! Are the buildings of the Persians and Romans not sufficient for you that you had to go and build so many new buildings?

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[1] Ibn Mubaarak, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.47).

O companions of Muhammad ρ! You are an example to others (others will emulate your examples)."[1]

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Another narration from Hadhrat Raashid bin Sa'd states that when the news reached Hadhrat Umar τ that Hadhrat Abu Dardaa τ had built porches (at house entrances) in Hims, he wrote to him saying:

"O little builder! Were the worldly decorations built by the Romans and Persians not sufficient for you? (How can you be doing this) When Allaah has commanded that these things be destroyed (that you should be simple)?"[2]

Yet another narration states that Hadhrat Umar τ added:

"Were the worldly decorations and renovations built by the Romans and Persians not sufficient for you? (How can you be doing this) When Allaah has announced that these things should be destroyed? As soon as this letter reaches you, you should move from Hims to Damascus."

Hadhrat Sufyaan says that this instruction was a form of punishment.[3]

The Letter Hadhrat Umar τ Wrote to Hadhrat Amr bin Al Aas τ to Demolish the Double Storey Building of Hadhrat Khaarijah bin Hudhaafah τ

Hadhrat Yazeed bin Abu Habeeb reports that Hadhrat Khaarija bin Hudhaafah τ was the first person to build a double storey building in Egypt. When he received news of this, Hadhrat Umar τ wrote the following letter to Hadhrat Amr bin Al Aas τ (the governor of Egypt):

"Peace be on you.

The news has reached me that Khaarijah bin Hudhaafah has built a double storey building. (By doing this) Khaarijah will be spying on his neighbours. You should therefore

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[1] Ibn Asaakir.
[2] Ibn Asaakir, Hannaad and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.62).
[3] Abu Nu'aym in his *Hilya* (Vol.7 Pg.305).
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demolish the house as soon as this letter reaches you, Inshaa Allaah.

Peace be on you."[1]

Hadhrat Ummu Talq رضي الله عنها and the Instruction of Hadhrat Umar τ

Hadhrat Abdullaah Roomi narrates that he once entered the house of Hadhrat Ummu Talq رضي الله عنها . Noticing that the roof of her house was extremely low, he asked, "O Ummu Talq! Why is your roof so low?" "Dear son," she replied, "Umar bin Khattaab τ issued instructions to all his governors saying, 'Do not construct tall buildings because your worst days will come when you construct tall buildings.'"[2]

The Letter Hadhrat Umar τ Wrote to Hadhrat Sa'd τ when he Sought Permission to Build a House

Hadhrat Sufyaan bin Uyayna reports that when Hadhrat Sa'd bin Abi Waqqaas τ was governor of Kufa, he wrote to Hadhrat Umar τ, seeking permission to build himself a house. Hadhrat Umar τ wrote in reply, "Build only what is necessary to shield you from the sun and give you shelter from the rain because this world is only a place t make do with."

Hadhrat Umar τ also wrote to Hadhrat Amr bin Al Aas τ the governor of Egypt saying, "Treat your subjects as you would like a governor to treat you."[3]

Hadhrat Umar τ Rebukes a Man who Built with Baked Bricks

Hadhrat Sufyan reports that the news reached Hadhrat Umar τ that a man used baked bricks to build. Hadhrat Umar τ said, "I had no idea

[1] Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.8 Pg.63).
[2] Ibn Sa'd and Bukhaari in his *Adab*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.63).
[3] Ibn Abi Dunya and Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.406).

that there will be people like Fir'oun in this Ummah because it was Fir'oun who said:

فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَل لِّي صَرْحًا

O Haamaan! Kindle for me a fire on sand *(bake bricks for me)***, then construct a** *(high)* **tower for me.** {Surah Qasas, verse 38}[1]

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The Incident Between Hadhrat Umar τ and Hadhrat Sa'eed bin Al aas τ Concerning the Death of his Father

It is reported by Hadhrat Abu Ubaydah and other scholars proficient in the knowledge of the various battles Rasulullaah ρ fought that Hadhrat Umar τ once passed by Hadhrat Sa'eed bin Al Aas τ. Hadhrat Umar τ asked, "I seems to me that you are upset with me because you think that I had killed your father. Had I killed him, I would not have made any excuses for it because I killed my own maternal uncle Aas bin Hishaam bin Mughiera. Nevertheless, the truth is that when I passed by your father (on the battlefield) he was (lying down wounded and) hitting his head on the ground as a bull hits its horns on the ground. I then steered away from him and it was his cousin Ali who headed for him and killed him.[2] Another narration adds that Hadhrat Sa'eed τ said, "Even if you killed him, it was you who was on the truth while he was on falsehood." This statement greatly pleased Hadhrat Umar τ.[3]

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The Statement of Hadhrat Umar τ About the Prisoners from Badr

[1] Abu Nu'aym in his *Hilya* (Vol.7 Pg.304).
[2] Ibn Hishaam, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.290).
[3] *Isti'aab* and *Isaabah*.

The narration has already passed[1] concerning the statement that Hadhrat Umar τ made about what should be done with the prisoners from the Battle of Badr. He said, "I swear by Allaah that I do not share the opinion of Abu Bakr. I strongly feel that you should hand so-and-so (a relative of Hadhrat Umar τ) over to me for execution, that you hand Aqeel over to Ali for execution and that you hand over to Hamza his brother (Abbaas τ) so that he could execute him. In this manner, Allaah would know that we have no inclination towards the Mushrikeen in our hearts because these men are their leaders and the most influential people they have."

Many incidents have also passed about how the Ansaar severed the ties they had with people during the Period of Ignorance[2]

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Hadhrat Anas τ narrates that a man once asked Rasulullaah ρ when Qiyaamah will take place. "What have you prepared for the Day of Qiyaamah?" asked Rasulullaah ρ. The Sahabi τ replied, "Nothing besides the love for Allaah and His Rasool ρ." Rasulullaah ρ told him, "(On the Day of Qiyaamah) You shall be with those whom you love." Hadhrat Anas τ says, "Nothing made us as happy as the statement of Rasulullaah ρ: 'You shall be with those whom you love'. I love Rasulullaah ρ, Abu Bakr τ and Umar τ. Because of this love I bear for them, I hope to be with them."[3]

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The Incident between Hadhrat Umar τ and Hadhrat Abbaas τ

Hadhrat Abdullaah bin Umar τ narrates that amongst the captives of the Battle of Badr was Hadhrat Abbaas bin Abdul Muttalib τ. A man from the Ansaar captured him and the other Ansaar threatened to kill

[1] In the chapter entitled "Consulting with knowledgeable People", under the heading "Rasulullaah ρ Consults with the Sahabah ψ" and the subheading "Rasulullaah ρ Consults with the Sahabah ψ Concerning the Caravan of Abu Sufyaan and Concerning the Prisoners Taken at Badr".
[2] In the Chapter about the Ansaar and under the heading "How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam".

[3] Bukhaari and Muslim.

him. Because this news reached Rasulullaah ρ, he said, "I was unable to sleep last night because the Ansaar have said that they would kill my uncle Abbaas." "Should I go to the Ansaar (and fetch Hadhrat Abbaas τ)?" Hadhrat Umar τ offered. When Rasulullaah ρ bade him to do so, he went to them and said, "Release Abbaas." "Never," responded the Ansaar, "we swear by Allaah that we shall never release him." "Even if it pleases Rasulullaah ρ?" asked Hadhrat Umar τ. The Ansaar immediately acceded saying, "If it pleases Rasulullaah ρ, you may have him." Hadhrat Umar τ took him in his custody and when Hadhrat Abbaas τ was with him, Hadhrat Umar τ said to him, "Accept Islaam, O Abbaas. I swear by Allaah that your accepting Islaam would please me more than (my father) Khattaab accepting Islaam. This is only because I know that your accepting Islaam would please Rasulullaah ρ."[1]

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Hadhrat Abdullaah bin Abbaas τ narrates that Hadhrat Umar τ once said to Hadhrat Abbaas τ, "Accept Islaam, O Abbaas. I swear by Allaah that your accepting Islaam would please me more than (my father) Khattaab accepting Islaam. I am saying this only because I know that Rasulullaah ρ would like you to be amongst the early ones to accept Islaam."[2]

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Hadhrat Sha'bi reports that when Hadhrat Abbaas τ was pressurising Hadhrat Umar τ for something, he said, "O Ameerul Mu'mineen! Tell me. How would you treat the uncle of Moosa υ if he came to you as a Muslim?" "By Allaah!" exclaimed Hadhrat Umar τ, "I would certainly treat him well." "Well," remarked Hadhrat Abbaas τ, "I am the uncle of Muhammad the Nabi ρ." Hadhrat Umar τ then said, "What do you think, O Abu Fadhl (do you think that I have no regard for you)? I swear by Allaah that your father is more beloved to me than my own father." "Really, do you swear by Allaah?" Hadhrat Abbaas τ staggered. "Really," replied Hadhrat Umar τ, "and that is because I know that Rasulullaah ρ liked your father more than my father. I shall give preference to what Rasulullaah ρ liked over that which I like."[3]

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[1] Ibn Mardway and Haakim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.298).
[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.69).
[3] Ibn Sa'd (Vol.4 Pg.20).

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Hadhrat Muhammad bin Ali narrates that Hadhrat Abbaas τ once approached Hadhrat Umar τ saying, "Rasulullaah ρ had apportioned the land of Bahrain for me." "Who else knows about this?" asked Hadhrat Umar τ. "Mughiera bin Shu'ba does," replied Hadhrat Abbaas τ. Hadhrat Abbaas τ then brought Hadhrat Mughiera τ, who testified on his behalf. However, Hadhrat Umar τ did not pass judgement in Hadhrat Abbaas τ's favour, apparently not accepting his evidence. Hadhrat Abbaas τ then said some harsh words to Hadhrat Umar τ, upon which Hadhrat Umar τ said (to Hadhrat Abbaas τ's son), "O Abdullaah! Take your father's hand. O Abul Fadhl (Hadhrat Abbaas τ's title) I swear by Allaah that I was happier by your accepting Islaam than if (my father) Khattaab had accepted Islaam because this pleased Rasulullaah ρ."[1]

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The Affection Hadhrat Umar τ had for Rasulullaah ρ's Daughter Hadhrat Faatima رضي الله عنها because Rasulullaah ρ Loved her

Hadhrat Aslam narrates that Hadhrat went to Umar τ once Hadhrat Faatima رضي الله عنها the daughter of Rasulullaah ρ and said, "O Faatima! I have never seen anyone that Rasulullaah ρ loved more than you. By Allaah! After your father, there is none dearer to me than yourself."[2]

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The Respect the Sahabah ψ Showed by Not Raising their Gazes in Front of Rasulullaah ρ

Hadhrat Anas τ reports that when Rasulullaah ρ went to the Sahabah ψ as they were sitting with Hadhrat Abu Bakr τ and Hadhrat Umar τ, none of them besides Hadhrat Abu Bakr τ and Hadhrat Umar τ would lift his gaze. It was only the two of them who would look at him and he would look at them. They would smile with him and he would smile at them.

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[1] Ibn Sa'd (Vol.4 Pg.14).
[2] Haakim, as quoted in *Kanzul Ummaal* (Vol.7 Pg.111).
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(This was because Hadhrat Abu Bakr τ and Hadhrat Umar τ were close enough to act informally with Rasulullaah ρ).[1]

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The Incident Between Hadhrat Umar τ and Hadhrat Abbaas τ Concerning a Gutter

Hadhrat Abdullaah bin Abbaas τ narrates that there was a gutter belonging to Hadhrat Abbaas τ that was on the road Hadhrat Umar τ used (to the Masjid). Hadhrat Umar τ left his house one Friday after dressing (for the Jumu'ah salaah). Because Hadhrat Abbaas τ had two birds slaughtered, the blood of the birds were thrown into his gutter and when Hadhrat Umar τ passed by, the blood spilt on his clothing. Hadhrat Umar τ gave instructions that the gutter should be removed and then returned home where he removed the clothes and changed into something else. He then went back and led the salaah. Hadhrat Abbaas τ then went up to Hadhrat Umar τ and said, "By Allaah! The gutter was on the place where Rasulullaah ρ had it placed." Hadhrat Umar τ responded by saying, "I command you in the name of Allaah that even if you have to climb on my back, you should replace it in the place where Rasulullaah ρ had it laid." Hadhrat Abbaas τ then did just that.[2]

Another narration states that Hadhrat Umar τ actually carried Hadhrat Abbaas τ on his neck, with his legs over his shoulders. He then replaced the gutter where Rasulullaah ρ had laid it.[3]

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The Demise of Rasulullaah ρ

[1] Tirmidhi, as quoted in *Shifaa* by Qaadhi Ayaadh (Vol.2 Pg.23).
[2] Ibn Sa'd (Vol.4 Pg.12), as quoted in *Kanzul Ummaal* (Vol.7 Pg.66).
[3] Ibn Sa'd (Vol.4 Pg.13). Haythami (Vol.4 Pg.206) has reported a similar narration and has also commented on the chain of narrators.

The Incident of his Demise and the Statements of Hadhrat Abu Bakr τ and Hadhrat Umar τ

Hadhrat Yazeed bin Baabnoos says, "A friend and I once went to Hadhrat Aa'isha رضي الله عنها and sought permission to enter. She threw us some cushions and then concealed herself behind a screen (before allowing us in). 'What do you have to say about *Araak*, O Ummul Mu'mineen?' my friend asked. 'What is *Araak*?' she asked. When I struck my friend on the shoulder (to bid him not to ask about it), Hadhrat Aa'isha رضي الله عنها said, 'Do not do that for you have hurt your brother.' She then proceeded to ask, 'What is *Araak*? Is it about menstruation (that you wish to know about, whether a man can touch his wife when she is menstruating?). You should practise what Allaah has mentioned in the Qur'aan about menstruating women. Rasulullaah ρ used to embrace me and kiss my head with only a sheet between us when I was menstruating.'"

Hadhrat Aa'isha رضي الله عنها then went on to say, "It was the practice of Rasulullaah ρ to tell me something of benefit every time he passed by my door. However, one day he passed my door two or three times without saying anything. I then told my maidservant to place a pillow at the door and I tied a bandage around my head (pretending to be ill to get Rasulullaah ρ's attention). When Rasulullaah ρ passed by (and saw me lying there), he asked, 'Dear Aa'isha! What is the matter?' 'My head is paining,' I responded. 'I too have severe pain in my head,' he replied. He then left and it was not long when came to me carrying a blanket with him. He entered my room and then sent a message to his other wives saying, 'I am ill an am unable to come to all of you. Do permit me to stay with Aa'isha.' (With the permission of the others) I then started to nurse Rasulullaah ρ whereas I had never nursed anyone else before him.

Rasulullaah ρ's head was on my shoulder one day when it turned towards me. I thought that Rasulullaah ρ wanted to kiss me when a drop of cold saliva dropped from his mouth. When it fell on the back of my neck, my entire body started to shiver. Thinking that he had fallen unconscious, I covered him with a sheet. Umar τ and Mughiera bin Shu'ba τ then arrived and sought permission to enter. I gave them permission and then pulled over my veil. Umar τ looked at Rasulullaah ρ and said, 'O dear! Rasulullaah ρ is unconscious! What a deep come he seems to be in.' The two men then stood up. When they wee near the

door, Mughiera τ said, 'O Umar! Rasulullaah ρ has passed away.' 'Never!' exclaimed Umar τ, 'You are always making statements that cause trouble! Rasulullaah ρ will never pass away until Allaah has obliterated the Munaafiqeen.'"

Hadhrat Aa'isha رضي الله عنها continues, "(My father) Abu Bakr τ then arrived and I lifted my veil. He looked at Rasulullaah ρ and exclaimed, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! Rasulullaah ρ has passed away.' He went to Rasulullaah ρ from the headside, bowed his head and kissed Rasulullaah ρ's forehead. He then said, 'O dear Nabi ρ!' Thereafter, he raised his head and again lowered his mouth to kiss Rasulullaah ρ's forehead, saying, 'O my chosen friend!' For the third time he then raised his head and again lowered his mouth to kiss Rasulullaah ρ's forehead, saying, 'O my bosom friend! Rasulullaah ρ has passed away.'"

Hadhrat Abu Bakr τ then went to the Masjid where Hadhrat Umar τ was busy lecturing the people saying, "Indeed Rasulullaah ρ shall never pass away until Allaah destroys the Munaafiqeen.' Hadhrat Abu Bakr τ then addressed the people. After duly praising Allaah, he said, "Allaah says:

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ

'Indeed, you *(O Rasulullaah ρ)* **shall certainly die, and they shall all die as well.'** {Surah Zumar, verse 30}

(Thereafter, he recited the verse:)

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

Muhammad ε is but a Rasool *(of Allaah)*. **Indeed many Rusul have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)*? **He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)*. **Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144}

He then proceeded to say, "Whoever worships Allaah should know that Allaah is Alive and shall never die. Whoever worshipped Muhammad ρ should know that Muhammad ρ has passed away." Astonished, Hadhrat

Umar τ asked, "Are those verses really in the Qur'aan? O people! This is Abu Bakr and he is the highest achiever amongst the Muslims. Pledge your allegiance to him."[1]
Hadhrat Moosa bin Muhammad bin Ibraheem says that he found a book in which his father had written that after Rasulullaah ρ was shrouded in the burial shroud, he was placed on a bed. Hadhrat Abu Bakr τ and Hadhrat Umar τ then entered the room together with as many Muhaajireen and Ansaar as could fit in the room. The two men said:

اَلسَّلامُ عَلَيْكَ ايُّهَا النَّبيُّ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ

"Peace be on you, O Nabi ρ together with the mercy of Allaah and His blessings."

The other Muhaajireen and Ansaar also greeted Rasulullaah ρ as Hadhrat Abu Bakr τ and Hadhrat Umar τ did. They then formed rows without any of them being the Imaam. Standing in the first row in front of Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ said, "O Allaah! We testify that Rasulullaah ρ conveyed whatever was revealed to him. He was a well-wisher of the Ummah who strove in the path of Allaah until Allaah gave honour to His Deen, His Words (Deen) was completed and belief was established in the One Allaah Who has no partner. O Allaah! Make us people who follow the guidance revealed to him and allow us to meet him again with him recognising us and us recognising him. He was indeed most forgiving and most merciful unto the Mu'mineen. We seek no worldly recompense for believing in him and shall never sell our Imaan in him for any price." The other Sahabah ψ said, "Aameen! Aameen!" They then left and another group entered. After all the men had completed, the women entered, followed by the children.[2]

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Hadhrat Abdullaah bin Abbaas τ narrates that on the day Rasulullaah ρ passed away, Hadhrat Abu Bakr Siddeeq τ emerged (from Rasulullaah ρ's room) as Hadhrat Umar τ was busy addressing the Sahabah ψ. He told Hadhrat Umar τ to be seated and after duly praising Allaah, he said, "Whoever worshipped Muhammad ρ should know that Muhammad

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[1] Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.241), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.33). Abu Ya'la has also reported the narration but Haythami (Vol.9 Pg.33) has commented on the chain of narrators. Ibn Sa'd (Vol.2 Pg.267) has also reported the narration.
[2] *Al Bidaayah wan Nihaayah* (Vol.5 Pg.265). Ibn Sa'd (Vol.2 Pg.69) has reported a similar narration.
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ρ has passed away. On the other hand, whoever worships Allaah should know that Allaah is Alive and shall never die. Verily Allaah states:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

Muhammad ε is but a Rasool *(of Allaah)*. **Indeed many Rusul have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)*? **He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)*. **Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144}

Hadhrat Abdullaah bin Abbaas τ says, "By Allaah! (Because they were so overcome with grief) It was as if the people never knew that such a verse was ever revealed until Hadhrat Abu Bakr τ recited it. They all took it from Hadhrat Abu Bakr τ and every one of them was reciting it. Hadhrat Umar bin Khattaab τ said, 'By Allaah! No sooner did I hear Abu Bakr τ recite the verse when my legs collapsed beneath me and were unable to carry me. I then fell to the ground when I heard it for I was then convinced that Rasulullaah ρ had definitely passed away.'"[1]

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Hadhrat Uthmaan bin Affaan τ says, "When Rasulullaah ρ passed away, the Sahabah ψ were so grieved that some of them even started having false thoughts (that Islaam had come to an end). I was also amongst those who were deeply grieved and was once sitting on one of the hills of Madinah when Umar τ passed by me without me even noticing that he had passed. By then, people had already pledged their allegiance to Abu Bakr τ. Umar τ proceeded immediately to Abu Bakr τ and said, 'O Khalifah of Rasulullaah ρ! I have some shocking news for you! When I passed by Uthmaan τ and greeted him, he did not even reply." The rest of the narration shall soon be quoted in the chapter concerning greeting.[2]

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[1] Abdur Razzaaq, Ibn Sa'd, Ibn Abi Shaybah, Ahmad, Bukhaari, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48).
[2] Ibn Sa'd (Vol.2 Pg.84).

Hadhrat Ubaydullaah bin Umayr τ reports that when Rasulullaah ρ passed away, the governor of Makkah was Hadhrat Attaab bin Usayd τ. When the news of Rasulullaah ρ's demise reached the people of Makkah, the people in the Masjid burst out crying. Hadhrat Attaab τ left Makkah and went to one of the valleys of Makkah. Hadhrat Suhayl bin Amr τ approached him and told him to address the people. "I cannot speak after the demise of Rasulullaah ρ," replied Hadhrat Attaab τ. Hadhrat Suhayl τ said, "Then come with me and I shall do it for you." They left and when they came to the Masjidul Haraam, Hadhrat Suhayl τ stood up to address the people. After duly praising Allaah, he delivered a lecture that was identical to the one that Hadhrat Abu Bakr τ gave the people (in Madinah). In fact, when Hadhrat Suhayl τ was a captive of the Battle of Badr, Rasulullaah ρ said to Hadhrat Umar τ, "What makes you want to extract his front teeth? Leave him alone because Allaah shall perhaps place him on a platform that would bring you great pleasure." The platform Rasulullaah ρ referred to was this one by which the authority of Hadhrat Attaab τ was consolidated over Makkah and neighbouring areas.[1]

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Hadhrat Abu Bakr τ once said to Hadhrat Umar τ, "Come with me to visit Ummu Ayman رضي الله عنها." When they came to her, she started weeping. They consoled her saying, "What makes you weep? What is with Allaah is better for Rasulullaah ρ." She replied, "By Allaah! I am not weeping because I do not know that what Allaah has with Him is better for Rasulullaah ρ. I am weeping because revelation from the heavens has been terminated." This statement made both men start weeping.[2]

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The Incident Between Hadhrat Umar τ and an Old Lady

Hadhrat Zaid bin Aslam narrates that Hadhrat Umar τ left the house one night to keep watch. When he saw a lantern burning, he went

[1] Sayf and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.46).
[2] Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.274). Ibn Abi Shaybah, Muslim, Abu Ya'la and Abu Awaanah have also reported the narration from Hadhrat Anas τ, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48), as has Ibn Sa'd (Vol.8 Pg.164).

closer and found an old woman carding wool to be spun. She was reciting some couplets (which meant):

"May the salutations of all righteous people be showered on Muhammad ρ
May the chosen best people send their salutations to you (O Rasulullaah ρ)

You had been regularly crying (in Ibaadah) before dawn
But death has many ways and if only I knew
Whether the Aakhirah will join me with my beloved (Rasulullaah ρ)"

Hadhrat Umar τ sat down and began weeping. He continued weeping until he was able to knock at her door. "Who is it?" she asked. When he replied that he was Umar bin Khattaab, she said, "What has Umar to do with me? What brings Umar at this hour?" Hadhrat Umar τ put her at ease saying, "Open the door. May Allaah have mercy on you. You are in no trouble." When she opened the door, Hadhrat Umar τ entered and requested, "Please repeat to me the words you just said." She then repeated the couplets. When she reached the closing words, Hadhrat Umar τ asked, "Do include me with you two." She then added, "And Umar, do forgive him, O Most Forgiving." Hadhrat Umar τ was happy and returned.[1]

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The Incident Between Hadhrat Abu Sufyaan τ and the Sahabah ψ Concerning the Breach of the Treaty of Hudaybiyyah

Hadhrat Ikrama τ reports that after Rasulullaah ρ had entered into the treaty with the people of Makkah, the Banu Khuzaa'ah tribe who had been Rasulullaah ρ's allies during the Period of Ignorance, opted to align with the Muslims in the treaty. On the other hand, the Banu Bakr tribe aligned themselves with the Quraysh. When hostilities erupted between the Banu Khuzaa'ah and the Banu Bakr tribes, the Quraysh assisted the Banu Bakr with arms and food. The Banu Bakr then launched an offensive against the Banu Khuzaa'ah, overpowered them

[1] Ibn Mubaarak and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.381).
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and killed many of them. The Quraysh feared that they had breached the treaty and immediately said to Hadhrat Abu Sufyaan τ (who was then their leader), "Go to Muhammad ρ and do your best to ensure that the treaty remains in place and that reconciliation takes place."

Hadhrat Abu Sufyaan τ therefore left and arrived in Madinah. Rasulullaah ρ said (to the Sahabah ψ), "Abu Sufyaan has come to you. He shall soon return happy but without achieving his objective." Hadhrat Abu Sufyaan τ went to Hadhrat Abu Bakr τ and said, "O Abu Bakr! Let the treaty remain in place and reconcile between the people." Hadhrat Abu Bakr τ replied, "The matter does not rest with me. It rests with Allaah and His Rasool ρ." Hadhrat Abu Sufyaan τ then approached Hadhrat Umar τ with the same request he had placed before Hadhrat Abu Bakr τ. Hadhrat Umar τ said, "You have yourselves breached the treaty. May Allaah now make any new treaty old and sever any treaty that is firm." Hadhrat Abu Sufyaan τ remarked, "To this day I have never seen anyone so antagonistic against his own people as you are."

Hadhrat Abu Sufyaan τ then approached Hadhrat Faatima رضي الله عنها and said, "O Faatima! Do you wish to do something by which you will become the leader of the women of your tribe?" He then placed to her the same request he placed before Hadhrat Abu Bakr τ. She however made herself clear when she said, "The matter does not rest with me. It rests with Allaah and His Rasool ρ." Hadhrat Abu Sufyaan τ then approached Hadhrat Ali τ with the same request that he took to Hadhrat Abu Bakr τ. Hadhrat Ali τ said, "To this day I have never seen anyone as lost as you are. You are the leader of your people. You should go and keep the treaty intact (by not allowing the people to breach it) and reconcile between the people."

Hadhrat Abu Sufyaan τ hit his one hand on the other and said, "I have already given some of the people protection from others." He then left and when he came to the people of Makkah, he informed them of what he had done. They said, "By Allaah! To this day we have never seen an ambassador like you! By Allaah! Neither have you come to us with news of a war so that we could take precautions nor have you brought news of a treaty so that we could feel safe." The rest of the narration has already been quoted in the chapter discussing the conquest of Makkah.[1]

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[1] Ibn Abi Shaybah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.162).

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The Incident Between Hadhrat Umar τ and Hadhrat Abdur Rahmaan bin Auf τ

Hadhrat Abu Salamah bin Abdur Rahmaan narrates that Hadhrat Abdur Rahmaan bin Auf τ once complained to Rasulullaah ρ that he was getting too much of lice and therefore requested permission to wear silk garments. Rasulullaah ρ granted him permission. After the demise of Rasulullaah ρ and Hadhrat Abu Bakr τ, Hadhrat Umar τ was the Khalifah when Hadhrat Abdur Rahmaan bin Auf τ once came to him with his son Abu Salmah. Because Abu Salamah was wearing a silk garment, Hadhrat Umar τ asked, "What is this?" and then promptly put his finger into the collar and tore the garment right to the bottom. Hadhrat Abdur Rahmaan bin Auf τ protested, "Don't you know that Rasulullaah ρ allowed me to wear silk?" Hadhrat Umar τ said, "He only permitted you because you complained of lice. It is however not permitted for others besides you."[1]

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Another narration from Hadhrat Abu Salamah states that Hadhrat Abdur Rahmaan bin Auf τ once went to Hadhrat Umar τ with his son Muhammad who was wearing a silk garment. Hadhrat Umar τ stood up, caught hold of the collar of the garment and tore it. "May Allaah forgive you!" protested Hadhrat Abdur Rahmaan bin Auf τ, "You have frightened the boy and set his heart racing." Hadhrat Umar τ asked, "Do you allow them to wear clothes of silk?" "But I wear silk," explained Hadhrat Abdur Rahmaan bin Auf τ. "Are they at all like you (do they have the same complaint)?" Hadhrat Umar τ challenged.[2]

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Hadhrat Ibn Seereen reports that Hadhrat Khaalid bin Waleed τ once went to Hadhrat Umar τ wearing a silk garment. "What is this, O Khaalid?" enquired Hadhrat Umar τ. "What is wrong with it, O Ameerul Mu'mineen?" Hadhrat Khaalid τ asked, "Does Ibn Auf not wear this?" Hadhrat Umar τ replied, "Are you at all like Ibn Auf and do you have

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[1] Ibn Sa'd (Vol.3 Pg.92).
[2] Ibn Uyaynah in his *Jaami*, Musaddad and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).
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the problem he has? In the name of Allaah do I entreat every person in this room to grab hold of that part of the garment closest to him and to tear it until nothing is left of it."[1]

The narration has already passed in the chapter entitled "The Sahabah ψ Place Hadhrat Abu Bakr τ Ahead for Khilaafah"[2] that Hadhrat Khaalid bin Sa'eed bin Aas τ was in Yemen when Rasulullaah ρ passed away. He arrived in Madinah a month after Rasulullaah ρ's demise wearing a silken cloak. When he met Hadhrat Umar τ and Hadhrat Ali τ, Hadhrat Umar τ called out to the people, "Tear up his cloak! How can he wear silk when he is a Muslim man in times of peace?" The people then tore his cloak up.[3]

Hadhrat Umar τ Cuts Off Silk Buttons from a Garment

Hadhrat Abdah bin Abu Lubaabah reports that he was informed that Hadhrat Umar τ once passed a person in the Masjid. The man was perform salaah and wearing a green garment that had buttons of silk. Standing by his side, Hadhrat Umar τ said, "Lengthen your salaah as much as you please but I shall remain here until you complete." When he saw that the man had turned towards him (after completing the salaah), Hadhrat Umar τ said, "Show me your garment." Hadhrat Umar τ then took the garment and cut off all the silk buttons before giving it back to the man.[4]

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Hadhrat Umar τ Lashes his Governor Hadhrat Qudaamah τ who was the Maternal Uncle of Hadhrat Hafsah رضي الله عنها

Hadhrat Abdullaah bin Aamir bin Rabee'ah narrates that Hadhrat Umar τ appointed Hadhrat Qudaamah bin Madh'oon τ as governor of Bahrain. Hadhrat Qudaamah τ also happened to be the maternal uncle of

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).
[2] The narration appears under the heading entitled "The Sahabah ψ Place Hadhrat Abu Bakr τ Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity " and under the subheading "The Differences between Hadhrat Umar τ and Hadhrat Khaalid bin Sa'eed τ Concerning the Khilaafah of Hadhrat Abu Bakr τ".
[3] Tabari, Sayf and Ibn Asaakir.
[4] Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).
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Hadhrat Umar τ's two children Hadhrat Hafsah رضي الله عنها and Hadhrat Abdullaah τ. It then occurred that Hadhrat Jaarood τ who was the leader of the Abd Qais tribe one day arrived from Bahrain and went to Hadhrat Umar τ. He said, "O Ameerul Mu'mineen! Qudaamah drank something and was intoxicated. Because I have seen something that deserves the penalty of Allaah, it is my duty to report it to you." "Who is there to testify with you?" enquired Hadhrat Umar τ. When Hadhrat Jaarood τ replied that Hadhrat Abu Hurayrah τ was also a witness, Hadhrat Umar τ sent for him. "What have you seen?" Hadhrat Umar τ asked Hadhrat Abu Hurayrah τ. Hadhrat Abu Hurayrah τ replied, "Although I did not actually see him drink anything, I did see him in a state of intoxication and vomiting." Hadhrat Umar τ remarked, "You are very precise in your testimony."

Hadhrat Umar τ then wrote to Hadhrat Qudaamah τ to come to him from Bahrain. When Hadhrat Qudaamah τ arrived, Hadhrat Jaarood τ said, "Enforce Allaah's penalty on him." "Are you a plaintiff or a witness?" Hadhrat Umar τ asked. "I am a witness," Hadhrat Jaarood τ replied. "Then you have already rendered your affidavit." Hadhrat Umar τ reminded him. Hadhrat Jaarood τ kept quiet but returned to Hadhrat Umar τ the next morning to demand that the penalty be enforced. Hadhrat Umar τ said to him, "To me you seem to be a plaintiff and have but only one witness." "I am then telling you (to enforce the penalty) in the name of Allaah!" Hadhrat Umar τ cautioned him saying, "Do control your tongue before I have to punish you!" Hadhrat Jaarood τ commented, "O Umar! It is wrong for you to punish me when it is your cousin who has drunk wine." Hadhrat Abu Hurayrah τ then spoke saying, "O Ameerul Mu'mineen! If you doubt our testimony, send for the daughter of Waleed and ask her. She is Qudaamah's wife."

Hadhrat Umar τ then sent for Hind bint Waleed and asked her to testify in the name of Allaah. When she testified against her husband, Hadhrat Umar τ said to Hadhrat Qudaamah τ, "I will be having you lashed." "If is did drink as you claim," Hadhrat Qudaamah τ argued, "you have no right to have me lashed." "Why is that?" asked Hadhrat Umar τ. Hadhrat Qudaamah τ replied, "Because Allaah states:

لَيْسَ عَلَى الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُواْ إِذَا مَا اتَّقَواْ وَّآمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ ثُمَّ اتَّقَواْ وَّآمَنُواْ ثُمَّ اتَّقَواْ وَّأَحْسَنُواْ وَاللّهُ يُحِبُّ الْمُحْسِنِين

There is no sin on those who have Imaan and who do righteous acts for what they have eaten when they have adopted Taqwa *(abstained from Haraam acts)*, **had Imaan**

and performed good actions, then again adopted Taqwa and had Imaan; and again adopted Taqwa and performed good actions. Allaah loves those who do good.'" {Surah Maa'idah, verse 93}

Hadhrat Umar τ said to him, "You have misinterpreted the verse. Had you adopted Taqwa, you would have refrained from that which Allaah has forbidden." Hadhrat Umar τ then turned to the people and asked, "What do you say about having Qudaamah lashed?" The people replied, "We think that he should not be lashed as long as he is ill." Hadhrat Umar τ then let the matter rest until after a few days when he renewed his resolve to have Hadhrat Qudaamah τ lashed. Again he asked the people, "What do you say about having Qudaamah lashed?" The people replied, "We think that he should not be lashed as long as he is ill." This time, Hadhrat Umar τ said, "I prefer that he meets Allaah beneath the lash rather than me meeting Allaah with the responsibility of lashing him still on my shoulders. Bring me a strong whip." (When the whip was brought) Hadhrat Umar τ gave the instruction and Hadhrat Qudaamah τ was lashed.

Hadhrat Umar τ was then angry with Hadhrat Qudaamah τ and broke off ties with him. Hadhrat Umar τ and Hadhrat Qudaamah τ later both performed Hajj while Hadhrat Umar τ was still angry with Hadhrat Qudaamah τ. When they were both returning from the Hajj, Hadhrat Umar τ camped at a place called Suqya, where he fell asleep. When he awoke, from his sleep, he said, "Bring Qudaamah to me quickly. By Allaah! Someone came to me in my dream saying, 'Reconcile with Qudaamah because he is your brother.' Bring him to me quickly." When the people went to Hadhrat Qudaamah τ, he refused to go. Hadhrat Umar τ then instructed them to bring him by force. (When he arrived) Hadhrat Umar τ then spoke to him and sought Allaah's forgiveness for him.[1]

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Hadhrat Abdullaah bin Abbaas τ narrates that on the day the Battle of Badr of was fought, Rasulullaah ρ said to the Sahabah ψ, "I know well that the men from the Banu Haashim were forced to march and have no desire to fight against us. Therefore, whichever of you confronts anyone from the Banu Haashim should not kill him. Whichever of you confronts Abul Bakhtari bin Hishaam bin Haarith bin Asad should not kill him and whichever of you confronts Abbaas bin Abdul Muttalib the

[1] Abdur Razzaaq and Abu Ali bin Sakan, as quoted in *Isaabah* (Vol.3 Pg.229).
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uncle of Rasulullaah ρ should also not kill him because he had been forced (to fight)." At this, Hadhrat Abu Hudhayfah bin Utba bin Rabee'ah τ said, "Should we kill our fathers, our sons and our brothers and leave Abbaas? By Allaah! If I happen to confront Abbaas, I shall cut him to pieces with my sword."

When this reached Rasulullaah ρ, he asked Hadhrat Umar τ, "O Abu Hafs! (Hadhrat Umar τ says, "By Allaah! This was the first time that Rasulullaah ρ ever called me by the title of Abu Hafs") Will the face of Rasulullaah's uncle be smitten with a sword?" Hadhrat Umar τ burst out, "O Rasulullaah ρ! Permit me to behead Abu Hudhayfah! By Allaah! He has certainly turned hypocrite!" Hadhrat Abu Hudhayfah τ says, "I have never felt safe from those words I uttered that day. I am always fearful of their repercussions unless martyrdom washes its effects off." Hadhrat Abu Hudhayfah τ was finally martyred during the Battle of Yamaamah.[1]

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Hadhrat Salamah τ narrates that when the Quraysh sent Hadhrat Khaarijah bin Kurz to spy for them, he returned full of praise (for the Muslims). The Quraysh said to him, "You are a Bedouin. All they had to do to make your heart flutter (with awe) was to shake their weapons. You have no idea about what they said nor about what you are saying." They then sent Urwa bin Mas'ood τ. When Hadhrat Urwa τ came (to the Muslim camp), he said "O Muhammad! What is this new development? You invite towards the Being of Allaah and then with the riff-raff of various tribes some of whom you know and others you do not know, you come to your own people to severe family ties and to plunder their honour, their blood and their wealth?" Rasulullaah ρ replied, "I have come to my people only to foster family ties and to give them a religion and life better than their religion and their lives." Hadhrat Urwa τ then also returned full of praise.

However, the suffering of the Muslims living under the Mushrikeen (in Makkah) grew more intense. Rasulullaah ρ therefore called for Hadhrat Umar τ and said, "O Umar! Will you (go to Makkah to) convey my message to your Muslim brothers who are prisoners?" "I am unable to do so, O Rasulullaah ρ," Hadhrat Umar τ said, "for I have no family in Makkah (to offer me protection). There are others who have more

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[1] Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.248). Ibn Sa'd (Vol.4 Pg.5) and Haakim (Vol.3 Pg.223) have also reported the narration.
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family (in Makkah) that I have." Rasulullaah ρ then summoned Hadhrat Uthmaan τ and sent him.

Hadhrat Uthmaan τ proceeded on his conveyance and was intercepted by some Mushrikeen soldiers who mocked him and addressed him with insulting words. It was then Hadhrat Uthmaan τ's cousin Abaan bin Sa'eed bin Al Aas who took Hadhrat Uthmaan τ in his custody and made him ride behind him on his saddle. Hadhrat Uthmaan τ went to him, wearing his lower garment halfway up his calves. Abaan asked, "Dear cousin! Why do I see you humble yourself so? Lower your garment." Hadhrat Uthmaan τ replied, "Such is the garment of our leader." Hadhrat Uthmaan τ then proceeded to convey Rasulullaah ρ's message to every Muslim prisoner in Makkah.

It was while the Muslims were asleep during the afternoon (in Hudaybiyyah) that they heard Rasulullaah ρ's announcer call out, "O people! Come pledge your allegiance! Come pledge your allegiance! The Ruhul Qudus (Hadhrat Jibra'eel υ) has descended!" The Sahabah ψ hastened to Rasulullaah ρ who was beneath an acacia tree, where they pledged their allegiance (to fight to the death). It is with reference to this that Allaah says:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Allaah was well pleased with the Mu'mineen *(the Sahabah ψ)* **when they pledged their allegiance to you** *(O Rasulullaah ρ)* **beneath the tree..."** {Surah Fatah, verse 18}

Rasulullaah ρ pledged allegiance on behalf of Hadhrat Uthmaan τ by placing his one hand over the other. The Sahabah ψ said, "How fortunate for Abu Abdullaah (Hadhrat Uthmaan τ) that he is able to perform Tawaaf of the Kabah while we are here." Rasulullaah ρ remarked, "Even if he had to remain there for years on end, he would not perform Tawaaf until I have performed Tawaaf."[1]

Another narration states that Abaan said, "Dear cousin! I see that you are humbling yourself. Why do you not let your garment fall below your ankles as your tribe does?" Hadhrat Uthmaan τ replied, "This is how our leader wear his lower garment, halfway up his calves." Abaan then said, "Dear cousin! Perform Tawaaf of the Kabah." Hadhrat Uthmaan τ

[1] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.84). Rooyaani, Abu Ya'la and Ibn Asaakir have also reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.56).

replied, "We do nothing until our leader does it and then we follow in his footsteps."[1]

The Incident Between Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Zaid τ Concerning the Compilation of the Qur'aan

Hadhrat Zaid bin Thaabit τ reports that Hadhrat Abu Bakr τ once sent for him after the Battle of Yamaamah. With Hadhrat Abu Bakr τ at the time was Hadhrat Umar τ. Hadhrat Abu Bakr τ said to Hadhrat Zaid τ, "He (Hadhrat Umar τ) has come and said, 'Many Huffaadh of the Qur'aan have been martyred in this battle of Yamaamah[2] and I fear that if all the other battles also take a heavy toll on the Huffaadh, the Qur'aan should not leave us. I have therefore decided that you should compile the Qur'aan (into a single manuscript).' 'How can we attempt to do something that Rasulullaah ρ never did?' I asked him. 'But is an excellent thing,' he replied. Umar τ then continued convincing me until Allaah put my heart at ease about the matter just as his heart was at ease. I now share Umar's opinion on the matter."

Hadhrat Zaid τ narrates further, "Umar τ was sitting there without saying a word. Abu Bakr τ then continued, 'You are young and intelligent and we have no accusations to level against you. Furthermore, you used to write down the Qur'aan during the time of Rasulullaah ρ. You should therefore do the compilation.'"

Hadhrat Zaid τ says, "By Allaah had they charged me with moving a mountain, it would not have been more difficult than the instruction to collect the Qur'aan (into one manuscript). I said, 'How can you do something that Rasulullaah ρ never did?' 'By Allaah!' said Abu Bakr τ, 'the act is an excellent one.' Abu Bakr τ τ then continued convincing me until Allaah put my heart at ease about the matter just as the hearts of Abu Bakr τ and Umar τ were at ease. I then shares their opinion on the matter. I then launched an intensive search for parts of the Qur'aan that had been preserved on paper, white stones, collar bones, palm leaves and the hearts of men. It was only with Khuzaymah bin Thaabit

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[1] Ibn Sa'd (Vol.1 Pg.461).
[2] According to one narration, from the fourteen hundred Muslims martyred during this battle, seven hundred were Huffaadh.

Ansaari that I could find (in writing) the closing verses of Surah Baraa'ah:

* لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ * فَإِن تَوَلَّوْاْ فَقُلْ حَسْبِيَ اللّهُ لا إِلَـهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Undoubtedly a Rasool ρ from yourselves has come to you *(someone whose lineage, morals, manners and integrity you know well)***. The difficulties that afflict you are very distressing to him. He is anxious for** *(good to come to)* **you and extremely forgiving and merciful** *(gentle and kind)* **towards the Mu'mineen. If they turn away, then say, "Allaah is sufficient for me** *(even if the whole world turns against me)***. There is none worthy of worship besides Him. On Him only do I rely and He is the Rabb of the glorious Throne.".** {Surah Baraa'ah, 128-129}

The manuscript of the complete collected Qur'aan remained with Hadhrat Abu Bakr τ throughout his life until he passed away. It then remained with Hadhrat Umar τ throughout his life until he passed away. Thereafter, it remained with Hadhrat Hafsah رضي الله عنها the daughter of Hadhrat Umar τ.[1]

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Hadhrat Hasan reports that Hadhrat Abu Bakr τ caught hold of the beard of Hadhrat Umar τ as he said, "May your mother lose you, O son of Khattaab! You are asking me to relieve him (Hadhrat Usaama τ) of a post to which Rasulullaah ρ appointed him?!" This narration has already been quoted in detail.[2]

The Incident between Hadhrat Umar τ and his Daughter Hadhrat HAfsah رضي الله عنها Concerning Clothing and Food

Hadhrat Sa'd bin Abi Waqqaas τ reports that Hadhrat Hafsah رضي الله عنها once said to her father Hadhrat Umar τ, "O Ameerul Mu'mineen! Why don't you wear clothing of a better quality than those you wear and eat food that is better than the food you eat? Allaah has now made food abundant and increased our wealth." Hadhrat Umar τ replied, "I shall

[1] Tayaalisi, Ibn Sa'd, Ahmad, Bukhaari, Tirmidhi, NAsa'ee, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.279).

[2] Under the heading "Rasulullaah ρ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid τ even on his Deathbed, after which Hadhrat Abu Bakr τ also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrat Usaama τ Seeks Permission to Return to Madinah but Hadhrat Abu Bakr τ Refuses Permission".
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have you prove the point against yourself. Do you recall the hard life that Rasulullaah ρ lived?" He then continued reminding her of this (Rasulullaah ρ's hard life) until he made her weep. He then said, "By Allaah! Now that you have admitted to that (the hard lives that Rasulullaah ρ and Hadhrat Abu Bakr τ led), I wish to share their hard lives with them as far as I am able to. In this way I shall perchance be able to join them in their lives of ease and comfort (in the Aakhirah)."[1]

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Many similar narrations have passed in detail in the chapter dealing with the abstinence of Hadhrat Umar τ.

The Incident of Hadhrat Umar τ when he was Presented with a New Garment

Hadhrat Abu Umaamah τ reports that Hadhrat Umar τ was once sitting amongst some friends when a cotton garment was brought. He started wearing it and had hardly pulled it over his collarbones when he recited:

أَلْحَمْدُ لِلّٰهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَ أَتَجَمَّلُ بِهِ فِي حَيَاتِي

"All praise is for Allaah Who has given me clothing to wear to cover my private areas and with which I can beautify myself during my lifetime."

He then turned to the people and said, "Do you know why I said these words?" They replied, "We will not know until you inform us." He explained, "I was once with Rasulullaah ρ when he was brought a set of new clothing. He put it on and then said:

أَلْحَمْدُ لِلّٰهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَ أَتَجَمَّلُ بِهِ فِي حَيَاتِي

Thereafter, he added, 'I swear by the Being Who has sent me with the truth! When Allaah gives a Muslim new clothing to wear and only for the pleasure of Allaah he gives his old clothes to a poor Muslim to wear, he will be in the safety, protection and guardianship of Allaah as

[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.47). Ibn Sa'd (Vol.3 Pg.199) has also reported the narration.
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long as the (poor) person has even a thread of it on his body either while alive of dead.'"

Hadhrat Umar τ then stretched out his arms to see how much the garment overlapped his fingers. He then said to (his son) Hadhrat Abdullaah τ, "Dear son! Do bring the knife." Hadhrat Abdullaah τ stood up and brought the knife. Hadhrat Umar τ then stretched out the sleeves over his arms and cut off what he saw to overlap. Those around him asked, "O Ameerul Mu'mineen! Should we not bring a tailor to stitch the ends?" "No," replied Hadhrat Umar τ. Hadhrat Abu Umaamah τ says that afterwards he saw the threads of the sleeves dangling haphazardly over Hadhrat Umar τ's fingers where he did not have it stitched.[1]

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Hadhrat Abdullaah bin Umar τ reports, "(My father) Umar τ once wore a new upper garment and then asked me to bring a knife. He then said, 'Dear son! Stretch the sleeves of my garment and hold firmly onto where my fingers. Then cut off whatever overlaps my fingers.' I then cut off the ends of both sleeves and (because I could not cut straight with the knife), the openings of the sleeves were unequal in length. I therefore said to him, 'Dear father! Why don't I cut them equally with a scissor?' 'Leave it, son,' he replied, 'because I have seen Rasulullaah ρ do exactly the same.' The garment then remained on him in this manner until it eventually wore out. I would often see the threads falling over his foot."[2]

Statements of the Sahabah ψ Concerning Kissing the Black Stone and Touching the Two Western Pillars of the Kabah

Hadhrat Aslam narrates that Hadhrat Umar τ once addressed the Hajar Aswad (Black Stone) saying, "Behold! I swear by Allaah that I know well that you can neither cause benefit nor harm. Had I not seen Rasulullaah ρ kiss you, I would never have kissed you." After kissing it, he said, "Why should we perform Ramal? It was something that we did to show the Mushrikeen (that we have strength). Allaah has

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[1] Hannaad, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.45).
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subsequently destroyed them (and we therefore have no need to continue it)! However, because it was something that Rasulullaah ρ did, we do not like to forsake it."[1]

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Another narration states that if anyone had to see Hadhrat Abdullaah bin Umar τ follow in the footsteps of Rasulullaah ρ, they would think that his mind was affected. Hadhrat Naafi says, "No camel that has lost her little one in a desert searches as thoroughly as Abdullaah bin Umar τ does when searching for the footsteps of Umar τ."[2]

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Hadhrat Umar τ is Overjoyed to be Related to Rasulullaah ρ

Hadhrat Jaabir τ narrates that on the occasion of Hadhrat Umar τ's marriage to the daughter of Hadhrat Ali τ, he heard Hadhrat Umar τ say to the people, "Will you not congratulate me? I have heard Rasulullaah ρ say, 'On the Day of Qiyaamah, all relations and family ties will be severed besides my relations and family ties.'" (By marrying Hadhrat Ali τ's daughter, Hadhrat Umar τ therefore established a tie of kinship with Rasulullaah ρ.)[3]

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Hadhrat Rifaa'ah bin Raafi τ reports that Rasulullaah ρ one instructed Hadhrat Umar τ, "Gather my people." Hadhrat Umar τ gathered them at Rasulullaah ρ's room and then went in and asked, "O Rasulullaah ρ! Should I get them to enter or shall you be going out to them?" Rasulullaah ρ's reply was: "I shall rather go to them." When Rasulullaah ρ went to them, he asked, "Is there anyone here who does not belong to you?" "Yes," they replied, "Amongst us are also our allies, the children of our sisters and our slaves." Rasulullaah ρ said to

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[1] Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.153).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.310).
[3] Tabraani in his *Awsat* and *Kabeer*. Haythami (Vol.9 Pg.173) has commented on the chain of narrators.
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them, "Our allies are part of us, the children of our sisters are part of us and our slaves are all part of us. Have you not heard that it is only those with Taqwa who are Allaah's friends? If you are His friends, then it is excellent. Otherwise, you should give the matter deep thought. It should not be that other people arrive on the Day of Qiyaamah with plenty of good deeds while you arrive there with sins, because of which I will have to turn away from you." Rasulullaah ρ then raised his hands and said, "O people! The Quraysh are trustworthy people. Allaah will therefore grab by the nostrils the person who searches for their faults and throw him into the Fire of Jahannam." Rasulullaah ρ repeated this thrice.[1]

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Hadhrat Umar τ narrates that he was once with Rasulullaah ρ when Rasulullaah ρ asked (the Sahabah ψ), "Tell me whose Imaan is best from all those with Imaan." The Sahabah ψ replied, "It is the angels, O Rasulullaah ρ. Rasulullaah ρ replied, "They are on their place and it is expected of them (to have strong Imaan). What prevents them from this when Allaah has accorded them the elevated status that he has? It is someone else." The Sahabah ψ submitted, "O Rasulullaah ρ! It must then be the Ambiyaa عليهم السلام whom Allaah has honoured with His message and prophethood." Rasulullaah ρ again said, "They are on their place and it is expected of them. What prevents them from this when Allaah has accorded them the elevated status that he has? It is someone else."

Thereafter, the Sahabah ψ said, "O Rasulullaah ρ! Then the martyrs who were martyred with the Ambiyaa عليهم السلام?" Yet again, Rasulullaah ρ said, "They are on their place and it is expected of them. What prevents them from this when Allaah has accorded them the elevated status that he has? It is someone else." "Then who?" the Sahabah ψ begged to know. Rasulullaah ρ explained, "People who are still in the backs of their forefathers. They will come after me and will believe in me without ever seeing me. They will believe what I say without seeing me and will practice on (the teachings recorded on) hanging pages (of the Qur'aan) that they will find. These are the people whose Imaan is best from all those who have Imaan."[2]

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[1] Bazzaar, Ahmad and Tabraani, all reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.26).
[2] Abu Ya'la, as quoted by Haythami (Vol.10 Pg.65).
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Abstaining from Wasting the Life of a Muslim

Hadhrat Anas τ reports that Hadhrat Umar τ once asked him, "What do you do when you lay siege to any city?" Hadhrat Anas τ replied, "We first make a strong shield from leather and send one of our men." "Now tell me," Hadhrat Umar τ continued, "What if rocks are thrown at him?" "He will then be killed," replied Hadhrat Anas τ. Hadhrat Umar τ then said, "Never do that! I swear by the Being Who controls my life! It will never please me if you conquer a city of four thousand warriors at the expense of wasting the life of single Muslim."[1]

Rescuing a Muslim from the Clutches of the Kuffaar

Hadhrat Umar τ once said, "More than having control over the entire Arabian peninsula, I prefer rescuing a single Muslim from the clutches of the Kuffaar."[2]
Hadhrat Hasan reports that when a group of people once went to Hadhrat Abu Moosa Ash'ari τ, he gave something to the Arabs amongst them while giving nothing to (non-Arab) slaves. Hadhrat Umar τ then wrote a letter to rebuke him saying, "Why did you not treat them equally? It is enough for a man to be regarded as an evil person when he looks own on his Muslim brother."[3]

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The Narration of Hadhrat Umar τ Concerning Rasulullaah ρ's Prohibition from Cursing Someone who Drank Wine

Hadhrat Umar τ narrates that during the time of Rasulullaah ρ there was a man called Abdullaah τ. He was nicknamed 'Himaar' and used to make Rasulullaah ρ laugh. Rasulullaah ρ also had him lashed on one

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[1] Bayhaqi (Vol.9 Pg.42). Shaafi'ee has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).
[2] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.312).
[3] Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.319). Ahmad has reported a similar narration in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.172).

occasion for drinking wine. When he was again brought before Rasulullaah ρ (guilty of drinking yet again), Rasulullaah ρ issued the command for him to be lashed. Someone from the crowd remarked, "May Allaah's curse be on him! How many times will he be brought?" Rasulullaah ρ rebuked the person saying, "Do not curse him! By Allaah! As far as I know, he loves Allaah and His Rasool ρ."[1]

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Hadhrat Umar τ Vows to Cut Off his Son's Tongue for Swearing Hadhrat Miqdaad τ

When Hadhrat Abdullaah τ the son of Hadhrat Umar τ once swore Hadhrat Miqdaad τ, Hadhrat Umar τ said, "A vow is still binding on me if I do not cut off your tongue!" Even after others had spoken to Hadhrat Umar τ and pleaded with him to forgive his son, Hadhrat Umar τ said, "Leave me to cut off his tongue so that he may never again swear any companion of Rasulullaah ρ."

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Hadhrat Bahiy narrates that there once arose a dispute between Hadhrat Abdullaah bin Umar τ and Hadhrat Miqdaad τ. When Hadhrat Abdullaah bin Umar τ swore Hadhrat Miqdaad τ, the latter complained to Hadhrat Abdullaah τ's father (Hadhrat Umar τ). Hadhrat Umar τ ten vowed to cut off the tongue of his son. When Hadhrat Abdullaah bin Umar τ feared that his father would fulfil the vow, he sent some people to intercede on his behalf. However, Hadhrat Umar τ said, "Leave me to cut off his tongue so that this becomes a precedent for others to emulate after me. Every person who then swears any of the companions of Rasulullaah ρ will then have his tongue cut off."[2]

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[1] Bukhaari, Ibn Jareer and Bayhaqi.
[2] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.424).
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The Incident of Hadhrat Abu Bakr τ and Hadhrat Umar τ with a Man who Used to Serve them

Hadhrat Anas bin Maalik τ reports that it was customary amongst the Arabs to serve each other during journeys. There was a man who used to serve Hadhrat Abu Bakr τ and Hadhrat Umar τ and it once occurred that the two of them slept away (after charging the man to prepare their meal. He however also fell asleep). When the two awoke and the meal was not prepared, they remarked, "He is a real sleepy head." They then got him up and told him to go to Rasulullaah ρ with the message, "Abu Bakr and Umar convey their Salaams to you and ask for some gravy." (When the man brought the message,) Rasulullaah ρ said, "The two of them have already eaten the gravy." (After informing

[1] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.424).

them of Rasulullaah ρ's statement) Hadhrat Abu Bakr τ and Hadhrat Umar τ came to Rasulullaah ρ and said, "O Rasulullaah ρ! What have we eaten as gravy?" Rasulullaah ρ replied, "The flesh of your brother. I swear by the Being Who controls my life that I can see his flesh between your teeth." The two men submitted, "Do seek Allaah's forgiveness on our behalf, O Rasulullaah ρ." Rasulullaah ρ advised them saying, "Ask him to seek forgiveness for you."[1]

[1] Haafidh Diyaa Maqdasi in his *Mukhtaarah*, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.216).

Spying to Discover Faults in Muslims

Hadhrat Umar τ Turns a Blind Eye to People who Were Drinking

Hadhrat Abdur Rahmaan bin Auf τ reports that one night he stood guard over Madinah with Hadhrat Umar τ. As they were walking along, they noticed a lantern in a house. They walked towards it and when they got close, they found the door ajar. It revealed some people talking in raised voices and making a noise. Taking hold of Hadhrat Abdur Rahmaan bin Auf τ's hand, Hadhrat Umar τ asked, "Do you know whose house is this?" Hadhrat Abdur Rahmaan bin Auf τ replied, "This is the house of Rabee'ah bin Umayyah bin Khalaf and the people here are drinking wine. What do you think (we should do)?" Hadhrat Umar τ said, "We have perpetrated what Allaah has prohibited when He says:

وَ لَا تَجَسَّسُوا

'And do not spy' {Surah Hujuraat, verse 12}

We have spied." Hadhrat Umar τ then went away and turned a blind eye to them.[1]

The Incident of Hadhrat Umar τ with an Individual and a Group of people

Hadhrat Sha'bi narrates that when Hadhrat Umar τ did not see one of his companions for some time, he told Hadhrat Abdur Rahmaan bin Auf τ to accompany him to the man's house to see what had happened to him. When they approached the house, they found the door open. The man was sitting there and his wife was busy pouring something in his cup and giving it to him. Hadhrat Umar τ said to Hadhrat Abdur Rahmaan bin Auf τ, "This is what had been keeping him away from us. Hadhrat Abdur Rahmaan τ asked, "How will you know what is in the cup?" Hadhrat Umar τ said, "I fear that this may be spying." "But it is spying," Hadhrat Abdur Rahmaan τ confirmed. "What is the way to

[1] Abdur Razzaaq and Abd bin Humayd. Ibn Mundhir and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

repent for this?" Hadhrat Umar τ asked. Hadhrat Abdur Rahmaan τ replied, "Do not inform him what has been learnt about his affairs and maintain only good thoughts about him." The two men then left.[1]

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Hadhrat Taa'oos reports that Hadhrat Umar τ left home one night to keep guard over some travellers who had set up camp on the outskirts of Madinah. It was late at night when he passed by a house where some people were drinking wine. Hadhrat Umar τ called out, "Is the command of Allaah being disobeyed? Is the command of Allaah being disobeyed?" One of them responded by saying, "Allaah has prohibited you from this (spying)." Hadhrat Umar τ then went away and left them alone.[2]

Hadhrat Umar τ Scales the Wall of a Singer's House

Hadhrat Thowr Kindi narrates that Hadhrat Umar τ was patrolling Madinah one night when he heard a man singing in his house. Hadhrat Umar τ scaled the wall of the house and confronted the man saying, "O enemy of Allaah! Do you think that Allaah will conceal your wrongs when you disobey Him?" The man replied, "Do not be hasty, O Ameerul Mu'mineen! While I may have disobeyed Allaah in one respect, you have disobeyed on three counts. While Allaah declares [وَلَا تَجَسَّسُوا] **'Do not spy'**[3], you have spied. While Allaah says [وَأْتُواْ الْبُيُوتَ مِنْ أَبْوَابِهَا] ' **'Enter your homes from their *(front)* doors**'[4], you have scaled the wall to get to me and have done so without permission whereas Allaah states:

لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا

Do not enter any home besides your own until you have acquired permission *(to enter from those inside)* **and** *(until you have)* **greeted the inhabitants.** {Surah Noor, verse 27}

Hadhrat Umar τ submitted, "Will you employ the good in you if I overlook what you have been doing?" "Certainly," the man replied.

[1] Ibn Mundhir and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).
[2] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).
[3] Surah Hujuraat, verse 12.
[4] Surah Baqara, verse 189.
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Hadhrat Umar τ then pardoned the man, leaving the house and the man alone.[1]

An Incident of Hadhrat Umar τ with an Old Man

Hadhrat Suddi reports that Hadhrat Abdullaah bin Mas'ood τ was with Hadhrat Umar τ when he saw the light of a fire during the dead of night. Following the light, Hadhrat Umar τ entered a house lit by a lantern. There they discovered an old man sitting with some drink and a slave girl who was singing for him. The man perceived nothing until Hadhrat Umar τ confronted him. Hadhrat Umar τ exclaimed, "To this night, I have never seen a sight uglier than this old man waiting for his death (in such sin)!" The old man lifted his gaze and said, "Quite in order, O Ameerul Mu'mineen! But what you have done is even uglier. You have been spying when Allaah has forbidden it and you have entered without permission."

"You are right," Hadhrat Umar τ admitted. As he left biting his garment and weeping, he said, "Umar's mother may well have lost him if his Rabb does not forgive him. This old man thought that he was hiding himself from his family but will now continue sinning saying that Umar has already seen me (what more have I to lose)." The old man then stayed away from Hadhrat Umar τ's gatherings for a while.

Hadhrat Umar τ was one day sitting in a gathering when the old man came discreetly and sat amongst the people at the back. Seeing him arrive, Hadhrat Umar τ sent someone to summon him. When the person told the old man that Hadhrat Umar τ was calling for him, the old man expected that Hadhrat Umar τ would now punish him for what he had seen him do. "Come closer to me," Hadhrat Umar τ bade the old man. Hadhrat Umar τ then kept calling him closer until he seated him right beside him. "Bring your ear closer to me," Hadhrat Umar τ told the old man. Hadhrat Umar τ then whispered in his ear saying, "Listen! I swear by the Being Who has sent Muhammad ρ as a messenger with the truth that neither I nor Ibn Mas'ood who was with me have informed a soul about what we had seen you doing."

The old man then said to Hadhrat Umar τ "O Ameerul Mu'mineen! Bring your ear closer to me". He then whispered in Hadhrat Umar τ's ear

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[1] Kharaa'iti, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

saying, "Listen! I swear by the Being Who has sent Muhammad ρ as a messenger with the truth that to the time that I have come to this gathering, I have never repeated myself." Hadhrat Umar τ then raised his voice saying, "Allaahu Akbar!" and none present there had any idea why he had done so.[1]

The Incident of Hadhrat Umar τ with Hadhrat Abu Mihjin Thaqafi τ

Hadhrat Abu Qilaabah narrates that Hadhrat Umar τ was once informed that Hadhrat Abu Mihjin Thaqafi τ and some of his friends were drinking wine at his house. Hadhrat Umar τ left and entered the house, finding only one person with Hadhrat Abu Mihjin τ. Hadhrat Abu Mihjin τ said, "O Ameerul Mu'mineen! This is not at all permissible for you because Allaah has forbidden you from spying." "What is he saying?" asked Hadhrat Umar τ. Hadhrat Zaid bin Thaabit τ and Hadhrat Abdur Rahmaan bin Arqam τ both agreed saying, "He is right, O Ameerul Mu'mineen! This falls into the category of spying." Hadhrat Umar τ then left him alone.[2]

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[1] Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).
[2] Tabraani, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).

Concealing the Faults of Muslims

Hadhrat Umar τ's Instructions to the Family of a Young Lady in this Regard

Hadhrat Sha'bi reports that a man once came to Hadhrat Umar τ saying, "I had a daughter whom I had buried alive during the Period of Ignorance. However, we then removed her from the ground before she died. Together with us, she then found the Period of Islaam and accepted Islaam. After accepting Islaam, she became liable for capital punishment for violating the law of Allaah. She then grabbed a dagger to kill herself but we managed to stop her after she had severed an artery. We then treated her and she has recovered. Subsequently, she has repented most sincerely. Now that she has received a proposal for marriage from a certain family, we have informed all about her past." Hadhrat Umar τ said, "Do you wish to expose that which Allaah has concealed? By Allaah! If you ever again inform anyone about her past, I shall make you a lesson for all the people of the many cities to learn from. Marry her as you would marry any chaste Muslim woman."[1]

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Hadhrat Sha'bi narrates that a woman was once punishment for a crime of immorality. However, after her tribe had arrived as immigrants in Madinah, she repented very sincerely. When she received a proposal for marriage, her uncle did not approve of getting her married without first informing the people about her past. At the same time, he also disliked disclosing her secret. When he consulted Hadhrat Umar τ abut the matter, Hadhrat Umar τ said, "Get her married as you would get any of your righteous girls married."[2]

The Incident of Hadhrat Umar τ, a Little Child and Four Women

[1] Hannaas and Haarith, as quoted in *Kanzul Ummaal* (Vol.2 Pg.150).
[2] Sa'eed bin Mansoor and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.296).
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Hadhrat Sha'bi also reports that a woman once came to Hadhrat Umar τ saying, "O Ameerul Mu'mineen! I have found a child (abandoned) together with an Egyptian cloth bag containing a hundred Dinaars. I then took the child and hired a wet nurse for him. There are now four women who come to the child and kiss him. I do not know which of them may be his mother." Hadhrat Umar τ then told her to inform him as soon as the women arrived again. When she did as told, Hadhrat Umar τ came and asked one of the women, "Which of you is the child's mother?" She responded by saying, "O Umar! You have not done well and your approach is totally wrong. Do you wish to expose a woman whom Allaah has concealed?" "You are right," Hadhrat Umar τ admitted. He then said to the lady (caring for the child), "Whenever these women some to you, you should not question them about anything and continue caring for the child." He then left.[1]

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Hadhrat Sha'bi reports that Hadhrat Umar τ was once in a room with Hadhrat Jareer bin Abdullaah τ (and others) when he smelt an odour (from someone who had passed wind). Hadhrat Umar τ said, "I command the person responsible for this odour to get up and perform wudhu." Hadhrat Jareer τ then said, "O Ameerul Mu'mineen! Should everyone rather not perform wudhu (so that the one person is not embarrassed)?" Hadhrat Umar τ praised him saying, "You were an excellent leader during the Period of Ignorance and now an excellent leader in Islaam."[2]

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The Letter of Hadhrat Haatib bin Abi Balta'ah τ

Hadhrat Ali τ narrates that Rasulullaah ρ dispatched him, Hadhrat Zubayr τ and Hadhrat Miqdaad τ with instruction saying, “Ride until you reach Rawda Khaakh[3]. There you will find a woman in her carriage with a note that you should take from her.”

[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.329).
[2] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
[3] This is a place that lies approximately 12 miles out of Madinah.

The Sahabah ψ raced their horses to the place where they saw the woman. When they asked here for the note, she denied having it in her possession. When they threatened to remove all her clothing if she did not surrender the note, she removed the note from the plait of her hair. When they brought the note to Rasulullaah ρ, they discovered that it was from Hadhrat Haatib bin Abi Balta'ah τ and it was addressed to the Mushrikeen of Makkah, passing on to them some information about (the intentions of) Rasulullaah ρ.

When Rasulullaah ρ asked Hadhrat Haatib τ what the matter was, Hadhrat Haatib τ explained, "O Rasulullaah ρ! Please do not be hasty. I am not one of the Quraysh and was only living with them as an ally[1]. The others who have migrated with you have relatives in Makkah by virtue of whom their families and property are protected. Because I have no relatives there I wanted to do a favour for the Quraysh so that they become indebted to me. In this way, they will see to the protection of my family. I did not do it out of apostasy nor because of being pleased with kufr after becoming a Muslim."

After hearing the story, Rasulullaah ρ said, "He has spoken the truth." Hadhrat Umar τ then exclaimed, "O Rasulullaah ρ! Permit me to behead this hypocrite." Rasulullaah ρ said, "Haatib participated in the Battle of Badr and Allaah has looked upon the veterans of Badr saying, 'Do as you please because I have forgiven you'". It was with reference to this incident of Hadhrat Haatib τ that Allaah revealed the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءكُم مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاء مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ

O you who have Imaan! Do not take My enemy and your enemy as friends, offering your friendship to them when they reject the truth ***(of Islaam)*** that has come to you. They have driven out the Rasool ρ and yourselves ***(from Makkah simply)*** because you believe in Allaah as your Rabb. If you emerge to strive ***(in Jihaad)*** in My path and to seek My pleasure ***(you would not befriend the Kuffaar)***. You secretly show friendship to them ***(by passing confidential information on to them)*** when I am Aware of what you conceal and what you reveal. The one who does this from among you has certainly strayed from the straight path. **{Surah Mumtahina, verse 1}**[2]

[1] Allaama Qurtubi (A.R) mentions (Vol. 18 Pg. 51) that Hadhrat Haatib (R.A) was originally from Yemen.

[2] Bukhaari, Muslim, Abu Dawood, Tirmidhi and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.284).

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Another narration from Hadhrat Jaabir τ adds that Hadhrat Haatib τ said, "Rasulullaah ρ! I did not write the note because I am a hypocrite or because I wished to betray the messenger of Allaah. I knew that Allaah would grant victory to His Nabi and complete His Deen irrespective of whether I wrote or not. However, I was always an alien in Makkah and my mother still lives there. So I wished that the people of Makkah become indebted to me (and care for my mother on account of this)." Hadhrat Umar τ then exclaimed, "O Rasulullaah ρ! Permit me to behead this hypocrite." Rasulullaah ρ said, "Do you want to kill a veteran of Badr? Haatib participated in the Battle of Badr and Allaah has looked upon the veterans of Badr saying, 'Do as you please.'"[1]

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The Incident of Hadhrat Abu Moosa Ash'ari τ Flogging a Drunk and the Letter Hadhrat Umar τ Wrote to him

Hadhrat Abdullaah bin Umar τ narrates that he was once with (his father) Hadhrat Umar τ for Hajj or Umrah when they spotted a rider arrive. "I think that he is looking for us," said Hadhrat Umar τ. When the man arrived, he started weeping. Hadhrat Umar τ consoled him saying, "What is the matter? If you are in debt, we shall assist you. If you are in fear, we shall grant you security; unless you have murdered someone and deserve to be executed. If you dislike living amongst certain people, we shall transfer you away from them."

Te man replied, "When living with the Banu Taym, I drank some wine. Abu Moosa Ash'ari τ had me flogged, shaved off my hair, blackened my face and had me paraded through the streets announcing to the people, 'Do not associate with him and do not eat with him!' Three ideas then came to my mind. The first was to use my sword to kill Abu Moosa, the second was to come to you so that you may transfer me to Shaam where no one knows me, and the third was to join the enemy and to eat and drink with them."

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[1] Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.284), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.303). Haakim has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.137), as have Abu Ya'la, Bazzaar and Tabraani, all also reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.304).

Hadhrat Umar τ then also started to weep saying, "Even if Umar were to have a staggering sum of wealth, it would give me no pleasure if you were to do these things. In fact, I had been one of the worst drunks during the Period of Ignorance. Drinking is not as serious a crime as adultery." Hadhrat Umar τ then wrote to Hadhrat Abu Moosa Ash'ari τ. After greeting him and informing him that the particular person from the Banu Taym tribe had reported the incident to him, he wrote:

"I swear by Allaah that if you ever repeat yourself, I shall ensure that I blacken your face and parade you through the streets. If you wish to know whether my words are true, go ahead and repeat what you did. Command the people to associate with the man and to eat with him. If he has repented, they should also accept his testimony."

Hadhrat Umar τ then gave the man transport together with two hundred Dirhams.[1]

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The Incident of Hadhrat Khaalid bin Waleed τ and Hadhrat Maalik bin Nuwayrah τ

Hadhrat Abu Own and others reports that Hadhrat Khaalid bin Waleed τ once claimed that Hadhrat Maalik bin Nuwayrah τ had left the fold of Islaam because of a statement he had been informed Hadhrat Maalik τ made. However, Hadhrat Maalik τ denied the allegation saying, "I am still firm on Islaam and have not changed in the least." However, even though Hadhrat Abu Qataadah τ and Hadhrat Abdullaah bin Umar τ testified in favour of Hadhrat Maalik τ, Hadhrat Khaalid bin Waleed τ brought Hadhrat Maalik τ forward and commanded Hadhrat Diraar bin Azwar Asadi τ to execute Hadhrat Maalik τ, which he did. (After the expiry of her Iddah) Hadhrat Khaalid bin Waleed τ then married Hadhrat Maalik τ's wife Hadhrat Ummu Mutammim.

When the news reached Hadhrat Umar τ that Hadhrat Khaalid bin Waleed τ had had Hadhrat Maalik τ executed and married his wife, Hadhrat Umar τ said to Hadhrat Abu Bakr τ, "Khaalid has committed adultery so have him stoned to death." However, Hadhrat Abu Bakr τ said, "I cannot have him stoned because (he had not done so

[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.107).
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intentionally but) he had erred in his judgement." Hadhrat Umar τ insisted, "But you should have him executed because he had killed a Muslim." Hadhrat Abu Bakr τ again said, "I cannot have him executed because (he had not done so intentionally but) he had erred in his judgement." "Then at least relieve him of his post," demanded Hadhrat Umar τ. Hadhrat Abu Bakr τ responded by saying, "I shall never sheath a sword that Rasulullaah ρ had drawn."[1]

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Hadhrat Abu Bakr τ Regrets his Exchange of Words with Hadhrat Umar τ and seeks Forgiveness

Hadhrat Abu Dardaa τ narrates that they were once sitting with Rasulullaah ρ when Hadhrat Abu Bakr τ came in (in a hurry) holding the edge of his clothing (and without him realising it) because of which his knees were exposed. Rasulullaah ρ commented, "Look! Your friend has had an argument." After greeting with Salaam, Hadhrat Abu Bakr τ said, "I had an argument with (Hadhrat Umar) Ibn Khattaab and in the huff I told him something. I then regretted the words and asked him to forgive me. However, he refused to do so and I have therefore come to you." Rasulullaah ρ thrice repeated, "May Allaah forgive you, O Abu Bakr."

Hadhrat Umar τ later regretted (not forgiving Hadhrat Abu Bakr τ) and went to his house. When he asked if Hadhrat Abu Bakr τ was at home, he was informed that Hadhrat Abu Bakr τ was not there. He then went to Rasulullaah ρ and greeted with Salaam. However, Rasulullaah ρ's face reddened (with anger) so much that Hadhrat Abu Bakr τ became alarmed. Kneeling down before Rasulullaah ρ, Hadhrat Abu Bakr τ pleaded, "O Rasulullaah ρ! I swear by Allaah that it was I who was at fault." After Hadhrat Abu Bakr τ had repeated this twice, Rasulullaah ρ said, "When Allaah sent me (as a prophet) to you people, you all said that I was lying except for Abu Bakr who said, 'He is speaking the truth.' He then supported me with his health and wealth, so will you people not leave my companion alone for my sake?" This Rasulullaah ρ repeated twice, after which no one hurt Hadhrat Abu Bakr τ ever again.[2]

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).
[2] Bukhaari, as quoted in *Sifatus Safwah* (Vol.1 Pg.92).
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Hadhrat Abdullaah bin Umar τ narrates that Hadhrat Abu Bakr τ once used insulting words for Hadhrat Umar τ but then said, "Please forgive me, dear brother." However, Hadhrat Umar τ was extremely angry (and refused to forgive him). Despite the fact that Hadhrat Abu Bakr τ repeated his request several times, Hadhrat Umar τ's anger did not abate. The incident was the reported to Rasulullaah ρ and when the Sahabah ψ came to Rasulullaah ρ and sat before him, he said, "Your brother asked you to forgive him but you failed to do so." Hadhrat Umar τ replied, "I swear by the Being Who has sent you with truth! There was not a time that he asked me to forgive him when I did not do so (privately). After yourself there is none of creation whom I like more than him." Hadhrat Abu Bakr τ then added, "And I swear by the Being Who has sent you with the truth that after yourself there is none of creation whom I like more than him." Rasulullaah ρ then remarked, "Do not hurt me concerning this companion of mine because when Allaah sent me with guidance and the truth, you people said I am lying while Abu Bakr said, 'You are speaking the truth.' Had Allaah not named him my companion (in the Qur'aan), I would have surely made him my 'Khaleel' (special friend). He is after all my brother in Islaam. Take note! Seal off all accesses (leading from some houses directly to the Masjid) except the access leading from the house of Abu Bakrbin Abu Quhaafah."[1]

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Hadhrat Umar τ asks Forgiveness from a Man whom he Disliked

Hadhrat Sha'bi narrates that Hadhrat Umar τ once mentioned that he disliked a particular person. People then started asking him why Hadhrat Umar τ so disliked him. Eventually, when too many people came to his house, he approached Hadhrat Umar τ and asked, "O Umar! Have I caused a rift in Islaam (amongst the Muslims)?" When Hadhrat Umar τ replied that he did not, the man asked, "Have I then committed any crime?" When Hadhrat Umar τ again replied that he did not, the man further asked, "Have I started some new innovation in

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[1] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.45).

Islaam?" "No," came the reply. The man then said, "For what reason do you then dislike me? Allaah has mentioned:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

Those who harm the Mu'mineen men and women for no sin on their part will bear the burden of slander and a manifest sin. {Surah Ahzaab, verse 58}

You have harmed me greatly (by making the statement). May Allaah not forgive you." Hadhrat Umar τ then said, "He is right. By Allaah! neither has he caused any rift nor has he perpetrated any of the other wrongs. Do forgive me for that." Hadhrat Umar τ then continued pleading with the man (to forgive him) until he eventually did.[1]

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Hadhrat Umar τ Stands Still for An Old Lady who Stopped him

Hadhrat Ibn Yazeed narrates that a lady called Khowlah رضي الله عنها once met Hadhrat Umar τ as she was travelling with some people. When she bade Hadhrat Umar τ to stop, he obliged, came close to her and lowered his head (to listen to her). He also placed his hand on her shoulders (and stood there listening to her) until she had stated her needs and had left. Someone asked, "O Ameerul Mu'mineen! You kept senior men of the Quraysh waiting for that old lady?" "Shame on you!" Hadhrat Umar τ scolded, "Do you have any idea who that lady is?" When the man submitted that he did not, Hadhrat Umar τ said, "That is the woman whose complaint Allaah heard from above the seven heavens. That is Khowlah bint Tha'laba. By Allaah! Had she not turned away and left me until nightfall, I would have never turned away from her without hearing out her needs."[2]

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Hadhrat Thumaamah in Hazan τ reports that a lady once met Hadhrat Umar τ as he was riding his donkey. "Stop, O Umar!" she demanded. When Hadhrat Umar τ stopped, she addressed him most harshly. Someone then commented, "O Ameerul Mu'mineen! To this day have I

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[1] Ibnul Mundhir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.260).
[2] Ibn Abi Haatim, Daarmi and Bayhaqi.

not seen anything like this." Hadhrat Umar τ responded by saying, "Why should I not listen to her when Allaah personally listened to her and revealed the verses:

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ

Allaah had certainly heard the speech of the lady who debated with you *(O Rasulullaah ρ)* **concerning her husband and who complained to Allaah.** {Surah Mujaadalah, verse 1}[1]

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Hadhrat Abu Bakr τ Behaves Hospitably towards the Daughter of Hadhrat Sa'd bin Rabee τ

Hadhrat Ummu Sa'd رضي الله عنها who was the daughter of Hadhrat Sa'd bin Rabee τ reports that she once went to see Hadhrat Abu Bakr τ (for some need because he was Khalifah). He spread out for her a sheet, on which she sat. Hadhrat Umar τ then entered and asked about her. Hadhrat Abu Bakr τ replied, "She is the daughter of someone who was greater than you and I." "Who is he, O Khalifah of Rasulullaah ρ?" Hadhrat Umar τ asked. Hadhrat Abu Bakr τ replied, "He was a man who passed away during the time of Rasulullaah ρ. He has already prepare his abode in Jannah while you are I are still alive (not knowing what our plight will be)."[2]

Hadhrat Umar τ and Hadhrat Salmaan τ Behave Hospitably towards each other

Hadhrat Anas bin Maalik τ reports that Hadhrat Salmaan Faarsi τ once came of visit Hadhrat Umar τ who was reclining on a cushion. When Hadhrat Umar τ threw the cushion to Hadhrat Salmaan τ, the latter remarked, "Allaah and His Rasool ρ have spoken the truth." "Narrate to us the Hadith, O Abu Abdullaah," Hadhrat Umar τ asked. Hadhrat Salmaan replied, "I once went to visit Rasulullaah ρ as he was reclining on a cushion. He then threw it to me and said to me, 'O Salmaan. When a Muslim goes to visit his brother Muslim and he (the host)

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[1] Bukhaari in his *Taareekh* and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267).
[2] Tabraani, as quoted in *Isaabah* (Vol.2 Pg.27). Haythami (Vol.9 Pg.310) has commented on the chain of narrators. Haakim (Vol.3 Pg.607) has also reported the narration.
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throws him a cushion (to use) as a gesture of hospitality, Allaah forgives his sins.'"[1]

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Hadhrat Anas τ narrates that Hadhrat Salmaan Faarsi τ once came of visit Hadhrat Umar τ who was reclining on a cushion. Hadhrat Umar τ threw the cushion to Hadhrat Salmaan τ and said, "O Salmaan. When a Muslim goes to visit his brother Muslim and he (the host) throws him a cushion (to use) as a gesture of hospitality, Allaah forgives his sins."[2]

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Hadhrat Anas τ also reports that when Hadhrat Umar τ went to visit Hadhrat Salmaan Faarsi τ. Hadhrat Salmaan τ threw a cushion to Hadhrat Umar τ, who asked, "What is this, O Abu Abdullaah," Hadhrat Umar τ asked. Hadhrat Salmaan replied, "I once heard Rasulullaah ρ say, 'When a Muslim goes to visit his brother Muslim and he (the host) throws him a cushion (to use) as a gesture of hospitality and honour, Allaah forgives his sins.'"[3]

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Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Uyaynah bin Hisn τ once came to Rasulullaah ρ whilst Hadhrat Abu Bakr τ and Hadhrat Umar τ were sitting there on the bare ground. Rasulullaah ρ then had a duvet brought for Hadhrat Uyaynah τ and made him sit on it. Rasulullaah ρ then said, "When a prominent person of a tribe comes to you, you should honour him."[4]

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Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها narrates that Rasulullaah ρ was once sitting with his companions with Hadhrat Abu Bakr τ and Hadhrat Umar τ on his sides. When Hadhrat Abbaas τ arrived, Hadhrat Abu Bakr τ made way for him and he sat down between Rasulullaah ρ and Hadhrat Abu Bakr τ. Rasulullaah ρ then said to Hadhrat Abu Bakr τ, "It is only people of virtue who acknowledge the virtue of other people

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[1] Haakim (Vol.3 Pg.599)
[2] Tabraani. Haythami (Vol.8 Pg.174) has commented on the chain of narrators.
[3] Tabraani in his *Sagheer*.
[4] Tabraani. Haythami (Vol.8 Pg.16) has commented on the chain of narrators.

of virtue." When Hadhrat Abbaas τ started speaking to Rasulullaah ρ, Rasulullaah ρ's voice became extremely soft. Hadhrat Abu Bakr τ then said to Hadhrat Umar τ, "I am worried that some illness has suddenly afflicted Rasulullaah ρ (causing him to lose his voice)." Hadhrat Abbaas τ did not leave Rasulullaah ρ until he had his needs met. When he left, Hadhrat Abu Bakr τ asked, "O Rasulullaah ρ! Were you just now afflicted by some illness?" When Rasulullaah ρ replied that nothing like that had happened, Hadhrat Abu Bakr τ queried, "But I noticed that your voice had become extremely soft." Rasulullaah ρ explained, "When Abbaas arrived, Jibra'eel υ instructed me to lower my voice as you people have been commanded to lower your voices before me."[1]

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The Incident between Hadhrat Umar τ and Hadhrat Abbaas τ and the Du'aa Rasulullaah ρ Made for Hadhrat Umar τ because of his Honouring Hadhrat Abbaas τ

Hadhrat Abdullaah bin Mas'ood τ narrates that Rasulullaah ρ once sent Hadhrat Umar τ to collect zakaah. The first person Hadhrat Umar τ met was Hadhrat Abbaas bin Abdul Muttalib τ. "Bring along the zakaah for your wealth, O Abu Fadhl," Hadhrat Umar τ called out. Hadhrat Abbaas τ then burst out in a barrage of insults against Hadhrat Umar τ, to which Hadhrat Umar τ replied, "By Allaah! Remember that had it not been for fear of Allaah your relationship with Rasulullaah ρ, I would have given you a befitting reply for what you have said." The two then separated and took different paths.

Hadhrat Umar τ then met Hadhrat Ali bin Abi Taalib τ and related the incident to him. Hadhrat Ali τ took Hadhrat Umar τ by the hand and led him to Rasulullaah ρ. "O Rasulullaah ρ!" Hadhrat Umar τ began, "When you sent me to collect zakaah, the first person I met was your uncle Abbaas. 'Bring along the zakaah for your wealth, O Abu Fadhl,' I called out. He then burst out in a barrage of insults against me, to which I replied, 'By Allaah! Remember that had it not been for fear of Allaah your relationship with Rasulullaah ρ, I would have given you a befitting reply for what you have said.'" Rasulullaah ρ endorsed the behaviour of Hadhrat Umar τ saying, "May Allaah honour you as you have honoured

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.68).
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him. Remember that the paternal uncle of a man just like his father. Do not talk to Abbaas about zakaah because I have already taken two years zakaah from him in advance."[1]

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Hadhrat Abu Bakr τ and Hadhrat Umar τ Honour Hadhrat Abbaas τ during their Terms as Khalifah

Hadhrat Ibn Shihaab reports that during their terms as Khalifah, whenever Hadhrat Abu Bakr τ or Hadhrat Umar τ met Hadhrat Abbaas τ while they were riding, they would dismount the animal (let Hadhrat Abbaas τ mount it) and then lead the animal while walking until Hadhrat Abbaas τ had reached his destination. Only then would they leave him.[2]

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Hadhrat Umar τ Reproaches Someone who Insulted Hadhrat Ali τ

Hadhrat Urwa τ narrates that someone once insulted Hadhrat Ali τ in the presence of Hadhrat Umar τ. Hadhrat Umar τ said, "Do you know that occupant of this grave? He is Muhammad ρ, the son of Abdullaah, who was the son of Abdul Muttalib. Ali is the son of Abu Taalib who was also the son of Abdul Muttalib. You should therefore only speak good of Ali τ because if you hurt Ali, you will be hurting the one in this grave."[3]

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Hadhrat Umar τ honours Hadhrat Husayn τ

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[1] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.214). Ibn Sa'd (Vol.4 Pg.27) has reported a similar narration from Hadhrat Qataadah.
[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.69).
[3] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.46).
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Hadhrat Urwa τ narrates that Hadhrat Umar τ was once delivering a sermon when Hadhrat Husayn τ (who was still a child) stood up and said, "Do dismount my grandfather's pulpit!" Hadhrat Umar τ said, "It is indeed the pulpit of your grandfather and not that of mine. Who instructed you to do this?" Hadhrat Ali τ then stood up and said, "No one instructed him to do it! Take note, you rascal! I shall definitely punish you for this." Hadhrat Umar τ interceded by saying, "Do not punish my nephew for he has spoken the truth. By Allaah! It is certainly his grandfather's pulpit."[1]

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Hadhrat Husayn τ narrates, "I once climbed the pulpit on which Umar τ was and said, 'Do dismount my grandfather's pulpit and mount your father's pulpit!' 'My father does not have a pulpit,' he replied and he then made me sit with him. After dismounting and proceeding home, he asked, 'Dear child! Who taught you to do this?' When I assured him that no one did, he said, 'Dear son! It would be nice if you visited us frequently.' I therefore went to him one day but found him alone with Mu'aawiya τ while his son Abdullaah was standing at the door and did not have permission to enter. I therefore returned home. When Umar τ met me afterwards, he asked, 'Dear son! Why is it that you have not visited us?' I replied, 'I had come when you were alone with Mu'aawiya τ. However, when I saw that your son Abdullaah had to return (without receiving permission to enter), I also returned.' He said, 'You are more deserving of permission than my son Abdullaah. Allaah has crowned our heads because of your family (Rasulullaah ρ).' He then placed his hand on my head."[2]

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Hadhrat Abu Umaamah τ narrates that a drink was once served when Rasulullaah ρ was in the company of some Sahabah ψ such as Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Abu Ubaydah bin Jarraah τ. When Rasulullaah ρ passed the cup to Hadhrat Abu Ubaydah τ, he submitted, "You are more deserving (of having it first), O Nabi of Allaah ρ." When Rasulullaah ρ insisted that he take it, Hadhrat Abu Ubaydah τ took it but before drinking, he said, "You take it, O Nabi of Allaah ρ." Rasulullaah ρ then said, "Please drink because blessings lie

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.105).
[2] Ibn Sa'd, Ibn Raahway and Khateeb, as quoted in *Kanzul Ummaal* (Vol.7 Pg.105) and reporting from reliable sources as confirmed in *Isaabah* (Vol.1 Pg.333).

with our elders. That person has no relationship with us who does not have mercy on our youngsters and does not respect our elders."[1]

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Hadhrat Umar τ Honours a Sahabi Called Hadhrat Mu'ayqeet τ

Hadhrat Khaarijah bin Zaid narrates that supper was once served to Hadhrat Umar τ when he was dining with some people. Hadhrat Umar τ then left the house to call Hadhrat Mu'ayqeet bin Abu Faatima τ, who was a Sahabi who had migrated to Abyssinia. Hadhrat Umar τ said to him, "Come closer and sit down. By Allaah! Had it been someone else suffering what you are suffering (leprosy), he would not have sat closer than a spear's length to me."

Another narration reports that when Hadhrat Umar bin Khattaab τ once invited some people for a meal, they felt overawed (but accepted). Eating with them was Hadhrat Mu'ayqeet τ, a Sahabi suffering from leprosy. Hadhrat Umar τ said to him, "Eat from that which is in front of you and what is nearest to you. Had it been anyone other than you, he would have never shared a plate with me but would have been a spear's length away from me."[2]

Hadhrat Umar τ Honours Hadhrat Amr bin Tufayl τ

Hadhrat Abdul Waahid bin Aun Dowsi narrates that Hadhrat Tufayl bin Amr τ returned (from the region of his tribe the Dows) to Rasulullaah ρ and remained with Rasulullaah ρ in Madinah until Rasulullaah ρ passed away. When some Arabs left the fold of Islaam, Hadhrat Tufayl τ left for the Battle of Yamaamah with his son Hadhrat Amr bin Tufayl τ. While Hadhrat Tufayl τ was martyred in the battle, his son Hadhrat Amr τ was severely injured and his hand was cut off. He was once with Hadhrat Umar τ when some food was served. When Hadhrat Amr bin Tufayl τ stepped aside, Hadhrat Umar τ asked, "What is wrong? Are you stepping aside because of your (injured) hand (which you feel

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[1] Tabraani. Haythami (Vol.8 Pg.15) has commented on the chain of narrators.
[2] Ibn Sa'd (Vol.4 Pg.87).
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embarrassed to put into a plate with someone else)?" When Hadhrat Amr τ admitted that this was the reason, Hadhrat Umar τ said, "You should not do this! By Allaah! I shall not even taste the food until you have put your hand into it. I swear by Allaah that there is no person besides you who has a part of himself already in Jannah." Hadhrat Amr τ later left with the Muslims for the Battle of Yarmook where he was martyred.[1]

Hadhrat Umar τ Writes to Hadhrat Abu Moosa Ash'ari τ about Giving Precedence to People of Virtue

Hadhrat Hasan reports that Hadhrat Umar τ once wrote to Hadhrat Abu Moosa Ash'ari τ saying, "The news has reached me that you allow a large group of people in all at once. When this letter of mine reaches you, I want you to begin with the people of virtue, status and personality. It is only after they have taken their places that you should permit the others in."[2]

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Hadhrat Abdullaah bin Mas'ood τ Instructs that Hadhrat Umar τ be Followed

Hadhrat Zaid bin Wahab reports, "I once went to Hadhrat Abdullaah bin Mas'ood τ to teach me a particular verse of the Qur'aan. When he taught it to me in a certain way, I informed him that Hadhrat Umar τ had taught it to me in a manner quite different to the way in which he taught it. He then started to weep so much that I saw his tears amongst the pebbles (on the ground). He then said, 'Read it as Umar had read it because I swear by Allaah that his recitation was clearer than that of the people of Saylaheen (a place near Baghdad). Umar was an impregnable fortress of Islaam. Islaam would enter by him but never leave from him. When he was martyred, the fortress was holed and Islaam has come out of the fortress without entering into it."[3]

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[1] Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.78).
[2] Deenowri, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).
[3] Ibn Sa'd (Vol.3 Pg.371).
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Hadhrat Umar τ is Annoyed by a Man who Insulted Hadhrat Abu Dardaa τ

Hadhrat Shurayh bin Ubayd reports that a man once said to Hadhrat Abu Dardaa τ, "What is the matter with you learned men? You are more cowardly than us, most miserly when asked for something and have the largest morsels when you eat!" Hadhrat Abu Dardaa τ ignored the man without replying. When the news reached Hadhrat Umar τ, he asked Hadhrat Abu Dardaa τ about it. Hadhrat Abu Dardaa τ said, "I seek Allaah's forgiveness. Should we take them to task for everything we hear them say?" Hadhrat Umar τ then went to the man who made the remark to Hadhrat Abu Dardaa τ. Hadhrat Umar τ grabbed him, throttled him and brought him before Rasulullaah ρ, where the man pleaded, "We were only talking and joking." It was then that Allaah revealed the verse:

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ

If you have to ask them they will *(brush it off and falsely)* **say, "We were only talking and joking** *(to pass time without intending any harm)***."** {Surah Taubah, verse 65}[1]

Hadhrat Umar τ Rebukes and Warns a Person who Regarded him to Be Superior to Hadhrat Abu Bakr τ

Hadhrat Jubayr bin Nufayr reports that a group of people once came to Hadhrat Umar τ and said, "O Ameerul Mu'mineen! We swear by Allaah that we have never seen anyone more just, more outspoken of the truth and more sterner against the Munaafiqeen than yourself. You are certainly the best of people after Rasulullaah ρ." Hadhrat Awf bin Maalik τ remarked, "You are wrong! By Allaah! We have seen someone better than him after Rasulullaah ρ." "Who is that O Awf?" Hadhrat Umar τ asked. When Hadhrat Awf τ replied that the person was Hadhrat Abu Bakr τ, Hadhrat Umar τ confirmed, "Awf is telling the truth while you people are false. I swear by Allaah that Abu Bakr was purer

[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.210).
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than musk while I am in need of more guidance than our family's camel."[1]

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Hadhrat Hasan reports that Hadhrat Umar τ had appointed informants amongst the masses who once informed him that a group of people had gathered and claimed that he (Hadhrat Umar τ) was better then Hadhrat Abu Bakr τ. Hadhrat Umar τ became very angry and sent for these people. When they were brought, Hadhrat Umar τ addressed them saying, "O you most wretched of people! You most wretched of your tribes! You corrupters of an impregnable fortress!" Surprised, they enquired, "O Ameerul Mu'mineen! Why are you telling us this? What have we done?" After repeating himself three times, Hadhrat Umar τ then said, "Why have you created a division between Abu Bakr Siddeeq τ and myself? I swear by the Being Who controls my life that I wish I could reach even that position of Jannah from where I can see Abu Bakr τ at the furthest point of my sight."[2]

Another narration states that Hadhrat Umar τ said, "Abu Bakr τ is the best of this Ummah after its Nabi ρ. Whoever claims otherwise after this proclamation of mine is a slanderer and shall be punished as slanderers are punished."[3] A narration of Hadhrat Ziyaad bin Ilaaqah states that Hadhrat Umar τ once overheard someone saying (about him), "This man is the best of this Ummah after its Nabi ρ." Hadhrat Umar τ started hitting the man with his whip saying, "This wretch is lying! Abu Bakr τ is definitely better than me, my father, yourself and your father!"[4]

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Hadhrat Umar τ hits Two Men for their Insolence Towards Hadhrat Abdullaah bin Mas'ood τ

Hadhrat Abu Waa'il narrates that when Hadhrat Abdullaah bin Mas'ood τ once saw a man's garment hanging below his ankles, he told him to

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[1] Abu Nu'aym in his *Fadhaa'ilus Sahabah ψ*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).
[2] Asad bin Moosa.
[3] La'alkaa'i.
[4] Khaythamah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).

lift it up. The man retorted, "What about you, O Abdullaah bin Mas'ood? You also lift up your garment higher." Hadhrat Abdullaah bin Mas'ood τ replied, "I am not like you. My calves are extremely thin and I lead people in salaah (therefore if I lift my garment too high, people would be repulsed)." When news of this incident reached Hadhrat Umar τ, he hit the man saying, "Do you backchat Ibn Mas'ood τ?"[1]

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Hadhrat Alaa reports from his teachers that Hadhrat Umar τ was once standing by the home of Hadhrat Abdullaah bin Mas'ood τ in Madinah, watching it being built when a man from the Quraysh remarked, "O Ameerul Mu'mineen! Let someone else (like the owner) do this work for you." Hadhrat Umar τ grabbed hold of a brick and hurled it at the man saying, "Do you wish to make me dislike Ibn Mas'ood?"[2]

Hadhrat Umar τ Hits a Man for the Sake of Hadhrat Ummu Salamah رضي الله عنها

Hadhrat Abu Waa'il narrates that because Hadhrat Ummu Salamah رضي الله عنها owed something to a certain man, the man took an oath against her. For this, Hadhrat Umar τ had the man lashed thirty stripes, causing his skin to be cut and to become swollen.[3]

Hadhrat Ali τ Expresses the Intention to Execute Ibn Saba for Regarding him to be Superior to Hadhrat Abu Bakr τ and Hadhrat Umar τ

Hadhrat Ummu Moosa reports that when the news reached Hadhrat Ali τ that Ibn Saba claimed that he (Hadhrat Ali τ) was superior to Hadhrat Abu Bakr τ and Hadhrat Umar τ, Hadhrat Ali τ expressed the wish to have Ibn Saba executed. Someone remarked, "Will you execute a man for merely showing respect to you and for regarding you to be an esteemed person?" Hadhrat Ali τ then said, "Alright then (he need not

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.55).
[2] Ya'qoob bin Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.55).
[3] Abu Ubayd in his *Ghareeb*, Sufyaan bin Uyaynah and La'alkaa'i, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).
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be executed). However, he should never be allowed to live in the town where I reside."[1]

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Hadhrat Ali τ Rebukes a Man for Regarding him to be Superior to Hadhrat Abu Bakr τ and Hadhrat Umar τ

Hadhrat Katheer narrates that a man once came to Hadhrat Ali τ saying, "You are the best of people." "Have you seen Rasulullaah ρ?" Hadhrat Ali τ enquired. When the man replied that he had not, Hadhrat Ali τ asked further, "Have you then seen Abu Bakr τ?" "No," came the reply. Hadhrat Ali τ then said, "Take note of this! Had you mentioned that you had seen Rasulullaah ρ, I would have had you executed and had you mentioned that you had seen Abu Bakr τ and Umar τ, I would have had you lashed (for slander)."[2]

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Hadhrat Alqamah reports that Hadhrat Ali τ once delivered a lecture to them. After duly praising Allaah, he said, "The news has reached me that some people regard me to be superior to Abu Bakr τ and Umar τ. Had I warned against this previously, I would have certainly given punishment for it. However, I dislike meting punishment for something I have not warned against. Now after this proclamation of mine if anyone says anything like this, he will be regarded as a slanderer and shall so be punished as one. The best of all people after Rasulullaah ρ is Abu Bakr τ and then Umar τ. Thereafter, when they had departed we started many new things concerning which Allaah shall decide as He pleases (whether they were correct or not)."[3]

A Historic Lecture of Hadhrat Ali τ Concerning the Superiority of Hadhrat Abu Bakr τ and Hadhrat Umar τ

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[1] Abu Nu'aym in his *Hilya* (Vol.8 Pg.253).
[2] Ishaari.
[3] Ibn Aasim, Ibn Shaaheen, La'alkaa'i, Isbahaani and Ibn Asaakir.

Hadhrat Suwayd bin Ghaflah narrates that he once passed by a group of people who were degrading the status of Hadhrat Abu Bakr τ and Hadhrat Umar τ. When he reported this to Hadhrat Ali τ, he said, "May Allaah curse those who harbour anything besides good towards the two illustrious men. They were the brothers and extremely close companions of Rasulullaah ρ." Hadhrat Ali τ then mounted the pulpit and delivered an eloquent lecture in which he said:

"What is the matter with some people who speak about the two leaders of the Quraysh and the two fathers of the Muslims in a manner that I would never. I absolve myself from what they say and shall punish for it. I swear by the Being Who splits the seed and Who creates the soul that it is only the Allaah-fearing Mu'min who loves these two men and only the sinful outcast who dislikes them. They were both true and loyal companions of Rasulullaah ρ who enjoined good, forbade evil, punished criminals and never trespassed the ways of Rasulullaah ρ in any matter. Rasulullaah ρ never valued any opinion as he did theirs and did not love anyone as he loved them. Rasulullaah ρ passed through this world well pleased with them and the people were also just as pleased. Abu Bakr τ was appointed (by Rasulullaah ρ) to lead the salaah and when Rasulullaah ρ passed away, the Muslims entrusted the task of leading the salaah with him and also handed over their zakaah to him because these two (salaah and zakaah) are always coupled (mentioned together in the Qur'aan). I was the first from amongst the progeny of Abdul Muttalib to nominate him (as Khalifah). He however did not like to assume the post and wanted one of us to rather fill the post for him. By Allaah! He was the best of those left after Rasulullaah ρ, the most compassionate of them, the kindest, the wisest in his piety and the first to accept Islaam. Rasulullaah ρ likened him to Mika'eel υ in his kindness and mercy and to Ibraheem υ in his forgiving nature and reputation. He walked the path of Rasulullaah ρ until he passed away. May Allaah shower His mercy on him."

Hadhrat Ali τ continued, "With consultation from the people, Abu Bakr τ appointed Umar bin Khattaab τ as his successor. While some people disapproved and others approved, I was amongst those who approved. By Allaah! Before he left this world, Umar τ won the approval of all those who had disapproved (of his appointment). He managed affairs in the manner that Rasulullaah ρ and his companion (Hadhrat Abu Bakr τ) managed affairs and he followed in their footsteps just as a foal follows in the footsteps of his mother. By Allaah! He was the best of all those who remained (after Hadhrat Abu Bakr τ). He was compassionate

and merciful and helped the oppressed against the oppressor. Allaah brought the truth on his tongue to the extent that we actually thought that an angel spoke with his tongue. Allaah strengthened Islaam by his entering its fold and his migration was a bolster for the Deen. While Allaah filled the hearts of the Mu'mineen with love for him, Allaah also filled the hearts of the Munaafiqeen with fear for him. Rasulullaah ρ likened him to Jibra'eel υ in his sternness and austerity towards enemies and to Nooh υ in his admonishment and frustration towards the Kuffaar. Which of you can compare to the two of them? Their heights cannot be reached without having love for them and following in their footsteps. Whoever loves them loves me. On the other hand, whoever dislikes them dislikes me and I am absolved of such a person. Had I warned against reviling the two of them previously, I would have certainly given the most severe punishment for it. Now after this proclamation of mine if anyone says anything like this, he will be punished as a slanderer is punished. Take note! The best person of this Ummah after its Nabi ρ is Abu Bakr τ and then Umar τ. Allaah knows best where the best person is after them. I have now made myself clear and seek Allaah's pardon for myself and on your behalf."[1]

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Hadhrat Rabaah bin Haarith reports that Hadhrat Mughiera τ was sitting in the largest Masjid with the people of Kufa on his right and his left when someone called Sa'eed bin Zaid τ arrived. Hadhrat Mughiera τ welcomed him and made him sit near his feet on the same platform. A man from Kufa then arrived and facing Hadhrat Mughiera τ, he started swearing. "Who is he swearing at, O Mughiera?" asked Hadhrat Sa'eed τ. Hadhrat Mughiera τ replied, "He is swearing Ali bin Abi Taalib." "O Mughiera bin Shu'ba! O Mughiera bin Shu'ba! O Mughiera bin Shu'ba!" Hadhrat Sa'eed τ repeated, "Am I not hearing a companion of Rasulullaah ρ being sworn at in your presence without you repulsing it or even doing anything to change the situation?! I testify to what my ears heard Rasulullaah ρ say and what my heart memorised from him. I shall never report from him anything false that he will question me about when I meet him. I have heard him say, 'Abu Bakr shall be in Jannah, Umar shall be in Jannah, Uthmaan shall be in Jannah, Ali shall be in Jannah, Talha shall be in Jannah, Zubayr shall be in Jannah, Abdur Rahmaan (bin Auf) shall be in Jannah and Sa'd bin Maalik shall

[1] Khaythamah, La'alkaa'i, Abu Hasan Baghdaadi, Shiraazi, Ibn Mandah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.446).
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be in Jannah.' The ninth person to accept Islaam shall also be in Jannah and if I wished to, I would also take his name."

The people in the Masjid then started to make a noise asked him in the name of Allaah to tell them who the ninth person to accept Islaam was. Hadhrat Sa'eed τ said, "You have asked me in the name of Allaah and Allaah is Great (I can therefore not refuse). I was the ninth person to accept Islaam and Rasulullaah ρ was the tenth (of the ten Muslims we were at the time)." Hadhrat Sa'eed τ then took an oath as he said, "When a man's face get dusty as he stands by Rasulullaah ρ (in a battle), this deed of his is better than every deed that any of you could do if he were given the lifespan of Nooh υ."[1]

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Hadhrat Suhayb τ Weeps upon the Death of Hadhrat Umar τ and the Statement of Hadhrat Hafsah رضي الله عنها on this Occasion

Hadhrat Ibn Seereen reports that when a drink was brought to Hadhrat Umar τ after he has been stabbed, the drink came out from his wounds (as he drank). At this, Hadhrat Suhayb τ cried out, "O poor Umar! O my dear brother! Who is there for us after him?" Hadhrat Umar τ said, "Take it easy, dear brother. Don't you know that the person over whom people cry loudly will be punished?"

Narrating from his father, Hadhrat Abu Burdah narrates that when Hadhrat Umar τ was stabbed, Hadhrat Suhayb τ arrived weeping in a loud voice. "Is it over me that you weep?" Hadhrat Umar τ enquired. When Hadhrat Suhayb τ replied that it was, Hadhrat Umar τ said, "Don't you know that Rasulullaah ρ said, 'The person over whom people cry (loudly) shall be punished'?"

Hadhrat Miqdaam bin Ma'dikarib τ narrates that when Hadhrat Umar τ was wounded, (his daughter) Hadhrat Hafsah رضي الله عنها entered the room saying, "O companion of Rasulullaah ρ! O father-in-law of Rasulullaah ρ! O Ameerul Mu'mineen!" Hadhrat Umar τ said to his son, "O Abdullaah τ! Help me to sit up because I cannot tolerate what I am

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.95).
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hearing." When Hadhrat Abdullaah bin Umar τ supported Hadhrat Umar τ against his chest, Hadhrat Umar τ said to Hadhrat Hafsah رضي الله عنها, "By the rights that I have over you, I prohibit you from wailing over me after this. I have of course no control over your eyes (for you are allowed to weep as much as you please). Whenever a deceased person is praised for what was not in him, the angels record this (against him)."[1]

Hadhrat Sa'eed bin Zaid τ and Hadhrat Abdullaah bin Mas'ood τ Weep at the Death of Hadhrat Umar τ

Hadhrat Abdul Malik bin Zaid narrates from his father that as he was weeping, someone once asked Hadhrat Sa'eed bin Zaid τ, "What makes you weep, O Abu A'war?" Hadhrat Sa'eed τ replied, "I am weeping over the fate of Islaam. It has sustained a void at the death of Umar τ that shall never be filled until the Day of Qiyaamah."

Hadhrat Abu Waa'il reports, "Hadhrat Abdullaah bin Mas'ood τ once came to us and was given the news of Hadhrat Umar τ's death. I have never seen weep more than that day and never saw him more depressed. He then said, 'By Allaah! I would have even loved a dog if I knew that Umar loved it. By Allaah! I am certain that even the thorny trees are distressed by the death of Umar τ.'"[2]

Hadhrat Umar τ Weeps Over the Death of Hadhrat Nu'maan bin Muqarrin τ

Hadhrat Abu Uthmaan says, "When the news of Nu'maan bin Muqarrin τ's death reached Umar τ, I saw him place his hands on his head and start to weep."[3]

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[1] Ibn Sa'd (Vol.3 Pg.362).
[2] Ibn Sa'd (Vol.3 Pg.372).
[3] Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.8 Pg.117).
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The Statement of Hadhrat Abu Talha τthe Day Hadhrat Umar τ Passed away

Hadhrat Anas τ reports that when the consultative assembly (appointed by Hadhrat Umar τ before his death) assembled, Hadhrat Abu Talha τ saw what they were doing (each one wishing the Khilaafah for the next) and said, "More than my fear that you should all be aspiring for the Khilaafah is my fear that you should all want to pass it on another. By Allaah! Every Muslim home has suffered a deficiency in its religious and worldly affairs by the death of Umar τ."[1]

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The Incident Between Hadhrat Ali τ and his two Sons when Hadhrat Umar τ Proposed for his Daughter

Hadhrat Hasan narrates that when Hadhrat Umar τ proposed for Hadhrat Ummu Kulthoom, (her father) Hadhrat Ali τ said, "She is still too young for marriage." Hadhrat Umar τ said, "I have heard Rasulullaah ρ say, 'Every kinship by blood or marriage shall be severed on the Day of Qiyaamah except for all my kinship by blood or marriage.' I therefore wish to establish a kinship with Rasulullaah ρ (by marrying your daughter)." Hadhrat Ali τ said to his sons Hadhrat Hasan τ and Hadhrat Husayn τ, "Get your uncle married (to your sister)." They remarked, "She is a woman of individuality and will choose for herself." This remark made Hadhrat Ali τ furious and when he stood up, Hadhrat Hasan τgrabbed hold of his father's clothes saying, "Dear father! I cannot bear you being detached from us (do forgive us)!" "Then get him married," Hadhrat Ali τ said.[2]

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Hadhrat Umar τ reports, "I was once riding behind Hadhrat Abu Bakr τ on the same animal. Whenever he passed by any people and greeted them with the words 'As Salaamu Alaykum', they replied by saying, 'As

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[1] Ibn Sa'd (Vol.3 Pg.374).

[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.296).

Salaamu Alaykum wa Rahmatullaah wa Barakaatuh'. Hadhrat Abu Bakr τ remarked, "People have surpassed us tremendously today.'"[1]

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The Incident of Hadhrat Umar τ with Hadhrat Uthmaan τ

Hadhrat Muhammad bin Jubayr reports that Hadhrat Umar τ once passed by Hadhrat Uthmaan τ and greeted him. Hadhrat Uthmaan τ however did not reply to the greeting. Hadhrat Umar τ proceeded immediately to Hadhrat Abu Bakr τ and complained to him about this. When Hadhrat Abu Bakr τ asked Hadhrat Uthmaan τ why he did not reply to the greeting, Hadhrat Uthmaan τ explained, "By Allaah! I did not even hear him because I was so deep in thought." "What was it that you were deliberating upon?" enquired Hadhrat Abu Bakr τ. Hadhrat Uthmaan τ replied, "About opposing Shaytaan. He was plaguing my mind with thoughts that I do not even wish to express for all the wealth of the world. When he cast these thoughts in my heart, I said to myself, 'If only I had asked Rasulullaah ρ about how we could save ourselves from these thoughts of Shaytaan!'"

Hadhrat Abu Bakr τ then said, "I expressed the very concern and question to Rasulullaah ρ saying, 'How can we save ourselves from the thoughts that Shaytaan casts within us?' Rasulullaah ρ replied, 'The very same thing that I told my uncle (Abu Taalib) to say on his deathbed will save you if you say the same words. He however, did not say them.'"[2]

"O Khalifah of Rasulullaah ρ! I have some shocking news for you! When I passed by Uthmaan τ and greeted him, he did not even reply."

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In a more lengthy narration, Hadhrat Uthmaan τ says, "When Umar τ went to Abu Bakr τ, he said, 'O Khalifah of Rasulullaah ρ! I have some shocking news for you! When I passed by Uthmaan τ and greeted him, he did not even reply.' Taking Umar τ by the hand, Abu Bakr τ came to

[1] Bukhaari in his *Adab*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.52).
[2] Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.1 Pg.74).

me and asked, 'O Uthmaan! Your brother Umar τ has come to me saying that when he passed you and greeted you, you did not reply. What is the reason for this?' 'But I did no such thing, O Khalifah of Rasulullaah ρ!' I defended. 'You certainly did,' Umar τ asserted, 'By Allaah! This pride is an old tradition of you Banu Umayyah!' 'By Allaah!' I protested, 'I have no idea that you even passed by me or that you greeted me with Salaam.'

Abu Bakr τ then bore me out saying, 'You have spoken the truth. It appears to me that something on your mind had distracted you from realising what had happened.' 'That is indeed so,' I confirmed. When Abu Bakr τ asked me what it was, I replied, 'Rasulullaah ρ passed away without me asking him what it was in which the salvation of this Ummah lay. I was engrossed in this thought, startled at my negligence at this.' Abu Bakr τ said, 'I have asked Rasulullaah ρ about this and he informed me what it is.' 'What is it?' I begged to know. He replied, I posed the question to him, saying, 'O Rasulullaah ρ! In what does the salvation of this Ummah lay?' Rasulullaah ρ replied, 'Whoever accepts from me the words that I offered to my uncle but which he refused, those words shall be his salvation.' The words that Rasulullaah ρ offered to his uncle was to testify that there is none worthy of worship but Allaah and that Muhammad ρ is the messenger sent by Allaah (i.e. the Kalimah 'Laa Ilaaha Illallaah Muhammadur Rasulullaah').'"[1]

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Hadhrat Sa'd bin Abi Waqqaas τ says, "I once passed by Uthmaan bin Affaan τ in the Masjid and greeted him. Although he could see me clearly, he still did not reply to my greeting. I then approached Ameerul Mu'mineen Umar bin Khattaab τ and twice asked, 'Has anything new developed in Islaam?' 'What has happened?' he asked. 'Nothing much,' I replied, 'except the fact that when I passed by Uthmaan τ in the Masjid and greeted him, he did not reply even though he could clearly see me.' Umar τ then sent for Uthmaan τ and asked, 'What prevented you from replying to your brother's Salaam?' When Uthmaan τ denied doing such a thing and I insisted that he did, he swore that he did not while I swore that he did. When the thought struck him, Uthmaan τ exclaimed, 'I seek Allaah's forgiveness and return to Him! When you passed by me just now, I was engrossed in thinking about something that Rasulullaah ρ once said. By Allaah!

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[1] Ibn Sa'd (Vol.2 Pg.312).
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Whenever I remember these words, my eyes and heart are engulfed by a veil.'"

Hadhrat Sa'd τ then said, "Let me tell you what it was. Rasulullaah ρ was about to mention to us how to begin a du'aa when a Bedouin arrived and distracted him so much that he then got up (without completing what he was going to tell us). I then followed Rasulullaah ρ and when I feared that he would enter his room before I reached him, I stamped my feet hard on the ground (as I walked). Turning towards me, Rasulullaah ρ asked, 'Who is that? Is that Abu Is'haaq?' 'Yes, it is I, O Rasulullaah ρ,' I replied. 'What is it then?' he asked. I said, 'Nothing much except that you were about to mention to us how to begin a du'aa when that Bedouin arrived and distracted you.' 'O yes,' Rasulullaah ρ said, 'it is the du'aa of the man of the fish (Hadhrat Yunus υ) when he was in the belly of the fish, (the words are):

لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ

'There is no Ilaah but You *(O Allaah)*. You are Pure. I have certainly been from among the wrongdoers.'

Whenever a Muslim makes du'aa to Allaah with these words, Allaah will certainly accept his du'aa.'"[1]

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Hadhrat Hasan narrates that when Hadhrat Umar τ thought of one of his companions during the night, he would sigh, "Oh how long is the night!" Then after performing the Fajr salaah, he would hurry to the person and embrace him as soon as he met him.[2]

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Hadhrat Urwa τ reports that when Hadhrat Umar τ arrived in Shaam, the common people as well as the leaders came to meet him. "Where is my brother?" Hadhrat Umar τ asked. "Who is he?" the people enquired. "Abu Ubaydah," replied Hadhrat Umar τ. The people said, "Here he comes." When Hadhrat Abu Ubaydah τ came, Hadhrat Umar τ

[1] Ahmad. Haythami (Vol.7 Pg.68) has commented on the chain of narrators. Tirmidhi has reported a portion of the end, while Abu Ya'la and Tabraani have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298).
[2] Muhaamili, as quoted in *Kanzul Ummaal* (Vol.5 Pg.42).

descended from his animal and embraced him. The narration continues and will soon be quoted.[1]

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Hadhrat Abdullaah bin Umar τ reports that he kissed Rasulullaah ρ's hands.[2] Hadhrat Umar τ also reports that he kissed Rasulullaah ρ's hands.[3]

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Hadhrat Umar τ Kisses the Head of Hadhrat Abu Bakr τ and Hadhrat Abu Ubaydah τ Kisses the Hand of Hadhrat Umar τ

Hadhrat Abu Rajaa Utaaridi says, "When I arrived in Madinah, I beheld a gathering at the centre of which a man was kissing the head of another man saying, 'We would have been destroyed had it not been for you.' When I enquired who the man kissing was, I was informed that he was Hadhrat Umar bin Khattaab τ who was kissing the head of Hadhrat Abu Bakr τ for fighting the renegades who had refused to pay zakaah." (Hadhrat Abu Bakr τ was the only one who saw the need for this when all the other Sahabah ψ did not see its necessity.)[4]

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Hadhrat Tameem bin Salamah reports that when Hadhrat Umar τ arrived in Shaam, Hadhrat Abu Ubaydah bin Jarraah τ welcomed him, shook his hand and kissed it. The two men then sat by themselves and wept. Hadhrat Tameem always maintained that kissing the hand of pious people is Sunnah.[5]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.101).
[2] Abu Ya'la, Haythami (Vol.8 Pg.42) has commented on the chain of narrators. Abu Dawood has reported a similar narration, as quoted by Iraaqi (Vol.2 Pg.181).
[3] *Jam'ul Fawaa'id* (Vol.2 Pg.143).
[4] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).
[5] Abdur Razzaaq, Kharaa'iti in his *Makaarimul Akhlaaq*, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.54).

Hadhrat Umar τ narrates, "My daughter Hafsah was widowed when her husband Khunays bin Hudhaafah Sahmi τ passed away in Madinah. He was a companion of Rasulullaah ρ who participated in the Battle of Badr. When I met Abu Bakr τ, I said, 'If you agree, I would like to get you married to Hafsah the daughter of Umar.' He however gave me no reply. It was only a few days later that Rasulullaah ρ proposed for her and I married her to Rasulullaah ρ. Abu Bakr τ met me thereafter and said, 'You may have been angry with me when you proposed that I marry Hafsah and I gave no reply?' When I confirmed that I was, he explained, 'The only thing that prevented me from giving you a reply was that I had heard Rasulullaah ρ make mention of (proposing for) her and I did not wish to reveal Rasulullaah ρ's secret. Had he not married her, I certainly would have.'"[1]

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Hadhrat Abdullaah bin Umar τ Honours a Bedouin whose Father was a Friend of Hadhrat Umar τ

Hadhrat Abdullaah bin Umar τ had a donkey that he took along with him when travelling to Makkah. He would use the donkey to rest on when the camels grew tired. He also had with him a turban that he tied on his head (on the journey). As he was riding the donkey one day, a Bedouin happened to pass by. "Are you not so-and-so?" Hadhrat Abdullaah bin Umar τ asked. When the man confirmed that he was the person, Hadhrat Abdullaah bin Umar τ gave him the donkey saying, "Ride this away." He also handed him the turban saying, "Tie this to your head." One of his companions remarked, "May Allah forgive you! You have given him the donkey you rest upon as well as the turban you tie on your head?" Hadhrat Abdullaah bin Umar τ replied, "I have heard Rasulullaah ρ say, 'Indeed the best act of virtue is for a man to maintain good ties with those who were close to his father after his father's death.' This man's father was a close friend of (my father) Umar τ."[2]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.361). Ahmad, Ibn Sa'd, Bukhaari, Nasa'ee, Bayhaqi, Abu Ya'la and Ibn Hibbaan have also reported the narration with additions, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).

[2] Abu Dawood, Tirmidhi, Muslim, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.169).
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Another narration adds that someone asked Hadhrat Abdullaah bin Umar τ, "Would (giving him) two Dirhams not suffice?" Hadhrat Abdullaah bin Umar τ replied, "Nabi ρ said, 'Care for your father's associates and do not severe ties with them, otherwise Allaah shall extinguish your Noor."[1]

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Hadhrat Humayd bin Nu'aym narrates that when Hadhrat Umar bin Khattaab τ and Hadhrat Uthmaan bin Affaan τ were once invited to a meal, they both accepted the invitation. As they were leaving, Hadhrat Umar τ said to Hadhrat Uthmaan τ, "Although I attended the meal, I wish that I had not." "Why is that?" Hadhrat Uthmaan τ asked. Hadhrat Umar τ replied, "Because I fear that it was hosted for show."[2]

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Hadhrat Umar τ, Hadhrat Abu Hurayrah τ and Hadhrat Ali τ Seek Permission to see Rasulullaah ρ

Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Umar τ once came to see Rasulullaah ρ in his upper storey room saying, "اَلسَّلامُ عَلَيْكَ (As Salaamu Alayka) O Rasulullaah ρ! اَلسَّلامُ عَلَيْكُم (As Salaamu Alaykum). May Umar come in?"[3]

Another narration[4] from Hadhrat Umar τ states that he said:

اَلسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ

He then continued saying, "اَلسَّلامُ عَلَيْكُم (As Salaamu Alaykum). Can Umar come in?"

In another narration[5], Hadhrat Umar τ says that Rasulullaah ρ granted him permission to enter after he had asked thrice.

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[1] Bukhaari in his *Adab* (Pg.9).
[2] Ibn Mubaarak and Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).
[3] Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.44).
[4] Abu Dawood, Nasa'ee, Khateeb and Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
[5] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).

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The Incident of Hadhrat Abu Moosa Ash'ari τ when Hadhrat Umar τ did not Granted him Permission to Enter after Thrice Seeking Permission

Hadhrat Abu Sa'eed Khudri τ reports, "I was once sitting in a gathering of the Ansaar when Abu Moosa τ came looking extremely flustered. He explained, 'I thrice sought permission to see Umar τ without being granted permission. When I therefore left, he (called for me and) asked me what prevented me from entering. I said, 'When I received no reply after thrice seeking permission, I left because Rasulullaah ρ said, 'When any of you receives no reply after thrice seeking permission, he should leave.' Umar τ then demanded, 'By Allaah! You will have to produce a witness to this. Did any of you hear this from Rasulullaah ρ?'"

Hadhrat Ubay bin Ka'b τ said, "By Allaah! (Because we have all heard it) It shall be the youngest amongst us who will go with you (to attest to this Hadith)." Hadhrat Abu Sa'eed Khudri τ continues, "Since I was the youngest, I went with him and informed Umar τ that Nabi ρ had stated these words."[1] Another narration[2] adds that Hadhrat Umar τ then said, "This instruction of Rasulullaah ρ was unknown to me. Trade in the marketplace had distracted me (from spending more time with Rasulullaah ρ to learn more)."

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Hadhrat Abu Moosa Ash'ari τ says, "It once occurred that I thrice sought permission to see Umar τ without being granted permission. When I therefore left, he called me back and asked, 'O servant of Allaah! Were you so much in a hurry that you could not stand waiting at my door? Remember that in a like manner, people will also be too much in hurry to remain standing at your door.' I replied, 'But I went away only because you sis not grant me permission to enter after I had thrice asked permission to enter.' He then asked, 'Did you or did you not hear this from Rasulullaah ρ? If you do not produce a witness to this, I shall make you an example for others to learn from.'

[1] Bukhaari (Vol.2 Pg.923).
[2] Bukhaari (Vol.2 Pg.1092).

'I then left and approached a group of Ansaar sitting in the Masjid. When I asked them about this Hadith, they asked, 'Can anyone have any doubts about this?' I then informed them about what Hadhrat Umar τ had demanded. To this, they said, 'By Allaah! (Because we have all heard it) It shall be the youngest amongst us who will go with you (to attest to this Hadith).' Abu Sa'eed Khudri τ or Abu Mas'ood then accompanied me to Hadhrat Umar τ and said to him, 'We once went with Rasulullaah ρ to see Sa'd bin Ubaadah τ. When we reached the house, Rasulullaah ρ greeted but received no reply. He then greeted a second and a third time again without any reply. Rasulullaah ρ then returned saying, 'We have fulfilled our duty.' Sa'd τ then (came running behind and) caught up with Rasulullaah ρ saying, 'O Rasulullaah ρ! I swear by the Being Who has sent you with the truth that I heard you each time you greeted and I had replied in a voice that you could not hear because I wished to get more of your Salaams (du'aas for peace) for myself and my family.'"

(Hadhrat Umar τ was satisfied with this testimony to which) Hadhrat Abu Moosa Ash'ari τ asked, "By Allaah! I have been totally trustworthy in my narration of the Ahadeeth of Rasulullaah ρ." "Indeed," confirmed Hadhrat Umar τ, "(I did not think that you would be untruthful) however, I only wished to have the matter corroborated."[1]

Some Incidents of the Sahabah ψ Concerning Seeking Permission

Hadhrat Aamir bin Abdullaah reports that a slave girl of his once accompanied the daughter of Hadhrat Zubayr τ to see Hadhrat Umar τ. "May I come in?" she asked (at the door). When Hadhrat Umar τ refused permission, she went back. Hadhrat Umar τ then sent someone after her with the message that she ought to say, "اَلسَّلامُ عَلَيْكُم (As Salaamu Alaykum). May I come in?"[2]

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Hadhrat Aslam reports, "Hadhrat Umar τ's instructions to me were, 'O Aslam! Stand guard at my door but never accept anything from

[1] Bukhaari in his *Adab* (Pg.157).
[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
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anyone.' When he one day saw me wearing new clothing, he enquired where I had gotten it from. '(Your son) Ubaydullaah bin Umar τ gave it to me,' I replied. To this, he said, 'You may take from Ubaydullaah but from no one else.' Standing at the door one day, Hadhrat Zubayr τ came and asked permission to enter. When I told him that the Ameerul Mu'mineen was busy at that moment, he lifted his hand and hit me so hard behind my head that I let out a scream. I then went in to Hadhrat Umar τ who asked me what the matter was. I informed him that Hadhrat Zubayr τ had hit me and narrated the entire episode to him. 'By Allaah!' Hadhrat Umar τ exclaimed, 'I shall see to Zubayr. Send him in.'

When I let Hadhrat Zubayr τ in, Hadhrat Umar τ asked, 'Why did you hit the slave?' Hadhrat Zubayr τ replied by saying, 'He was going to prevent us from seeing you.' 'Has he ever before refused you permission to enter my door?' Hadhrat Umar τ enquired. When Hadhrat Zubayr τ replied in the negative, Hadhrat Umar τ said, 'Then when he tells you to be patient because the Ameerul Mu'mineen is busy at the moment, then do so and excuse me. By Allaah! When an animal is mauled (by one), all the other animals eat him up (if you start hitting him, so will others).'"[1]

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Hadhrat Zaid bin Thaabit τ reports that Hadhrat Umar τ once sought permission to see him at a time when his head happened to be in the hands of his slave girl who was busy combing his hair. He granted Hadhrat Umar τ permission to enter and then quickly pulled his head away from her. Hadhrat Umar τ said, "Leave her to comb your hair." Hadhrat Zaid τ said, "O Ameerul Mu'mineen! Had you sent for me, I would have come to you." Hadhrat Umar τ's reply was, "It was I who is in need (and I shall therefore have to come to you)."[2]

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Praising a Muslim angers Hadhrat Umar τ

[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
[2] Bukhaari in his *Adab* (Pg.189).

Hadhrat Ibraheem Taymi reports from his father that they were once sitting with Hadhrat Umar τ when a man came to him and greeted with Salaam. Another person then started heaping praises on the man in front of him. To this, Hadhrat Umar τ said, "You have slaughtered him. May Allaah slaughter you! How can you praise a man for his Deen on his face?!"[1]

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Hadhrat Hasan narrates that when someone once praised Hadhrat Umar τ, Hadhrat Umar τ exclaimed, "You are destroying me as well as yourself."[2]

The Incident of Hadhrat Umar τ and Hadhrat Jaarood τ

Hadhrat Hasan reports that Hadhrat Umar τ was once sitting in the company of others with a whip in his hand when Hadhrat Jaarood τ arrived. Someone commented, "Here is the leader of the Rabee'ah tribe!" This remark was heard by Hadhrat Umar τ, the people around him and by Hadhrat Jaarood τ himself. When Hadhrat Jaarood τ came close to Hadhrat Umar τ, the Khalifah struck him with the whip. "What has happened between us, O Ameerul Mu'mineen?" asked a startled Hadhrat Jaarood τ. "What has happened between us?!" Hadhrat Umar τ echoed, "You had definitely heard the comment." Hadhrat Jaarood τ replied, "I heard it, so what about it?" Hadhrat Umar τ explained, "I feared that some of it may penetrate your heart (creating some pride in you) and I therefore wished to remove the effect from you."[3]

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The Excellent Character of Hadhrat Umar τ

Hadhrat Bahriyyah reports, "When my uncle Khidaash τ saw Rasulullaah ρ eating from a particular plate, he asked Rasulullaah ρ to give it to him. The plate then remained with us afterwards. Whenever Hadhrat Umar τ used to ask for it to be taken out, we would fill it with

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[1] Ibn Abi Shaybah and Bukhaari in his *Adab*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.182).
[2] Ibn Abi Dunya in his *Samt*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).
[3] Ibn Abi Dunya in his *Samt*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

Zamzam water and give it to him. He would then drink from it and pour it over his head and face. However, it once occurred that a thief did us a grave injustice when he stole the plate along with other possessions of ours. Hadhrat Umar τ then came to us one day after the theft and asked us to take the plate out. 'O Ameerul Mu'mineen!' we submitted, 'It was stolen along with some other goods of ours.' Hadhrat Umar τ exclaimed, 'A pretty clever thief to steal Rasulullaah ρ's plate!' By Allaah! Hadhrat Umar τ neither swore the thief nor cursed him."[1]

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Hadhrat Abdullaah bin Abbaas τ narrates that when Hadhrat Uyaynah bin Hisn (bin Hudhayfah) bin Badr τ arrived (in Madinah), he stayed with his nephew Hadhrat Hurr bin Qais τ who happened to be amongst those that Hadhrat Umar τ kept close to him. It was only the learned ones whom Hadhrat Umar τ kept in his company and with whom he consulted, regardless of whether they were young or old. Hadhrat Uyaynah τ said to his nephew, "Dear nephew! Since you have some status in the eyes of the Ameer, please secure permission for me to see him." When Hadhrat Umar τ granted permission, Hadhrat Uyaynah τ called out, "Hey son of Khattaab! By Allaah! Neither do you give us much nor do you rule us with justice!" This outburst made Hadhrat Umar τ so angry that he was close to assaulting Hadhrat Uyaynah τ. Hadhrat Hurr τ then intervened saying, "O Ameerul Mu'mineen! Allaah had mentioned to His Nabi ρ:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Adopt forgiveness, instruct *(others to do)* **what is right and ignore the ignorant ones** *(because it is futile to argue with them)***.** {Surah A'raaf, verse 199}

This man is certainly from amongst the ignorant ones."

The narrator says, "By Allaah! When this verse was recited to him, Hadhrat Umar τ did not do a thing. It was his noble trait to immediately forsake anything for the instruction of the Qur'aan."[2]

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[1] Ibn Sa'd (Vol.7 Pg.57). Bushraan has also reported the narration in his *Amaali*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.400).

[2] Bukhaari, Ibn Mundhir, Ibn Abi Haatim, Ibn Mardway and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.416).

Hadhrat Abdullaah bin Umar τ says, "I have never seen a time when Hadhrat Umar τ became angry and was not dissuaded from taking action (against the perpetrator) by the mention of Allaah, mention of fear for Allaah or by someone reciting a verse of the Qur'aan to him."[1]

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Hadhrat Bilaal τ once asked Hadhrat Aslam, "How do you find Hadhrat Umar τ?" Hadhrat Aslam replied, "He is an excellent man. However, matters are grave when he becomes angry." Hadhrat Bilaal τ advised him saying, "If you are with him at a time when he becomes angry, just recite the Qur'aan until his anger vanishes."

Hadhrat Maalik Daar (one of Hadhrat Umar τ's slaves) says, "Hadhrat Umar τ once shouted at me and was about to strike me with his whip when I said, 'I urge you to remember Allaah!' He immediately threw down his whip saying, 'You have reminded me of a Great Being.'"[2]

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Hadhrat Abu Sa'eed Khudri τ narrates that when they with Rasulullaah ρ while he was distribution the spoils of war, Dhu Khuwaysarah who belonged to the Banu Tameem tribe came to him. Dhu Khuwaysarah said, "O Rasulullaah ρ! Be just!" Rasulullaah ρ said, "Shame on you! Who will be just if I am not? May I be a failure and at a loss (if I do not exercise justice)! Who can possibly be just if I am not?" Hadhrat Umar bin Khattaab τ then asked, "O Rasulullaah ρ! Permit me to behead him!" "Leave him," Rasulullaah ρ replied, "because he has some friends before whose salaah you would look down on your own salaah and before whose fasts you would look down on your own fasts. Although they recite the Qur'aan, it does not pass even their collarbones. They pass through Islaam just as an arrow passes through prey and you find no trace of it on the arrow's head when you examine it closely. Even when you examine the thread (that fixes the head to the shaft), you find no trace (of the prey). Similarly, you find no trace of it even after examining the shaft and the feathers of the arrow although the arrow passed through the gut and blood of the prey. The outstanding feature of these people will be a dark-skinned man whose one arm will be hanging loose and will appear like a woman's breast or like a loose

[1] Ibn Sa'd.
[2] *Muntakhab Kanzul Ummaal* (Vol.4 Pg.413).

piece of flesh. They will make their appearance at a time when there will be disunity amongst the people."

Hadhrat Abu Sa'eed Khudri τ says further, "I testify that I had certainly heard these words from Rasulullaah ρ and I also testify that I was with Ali bin Abi Taalib τ when he fought against these people. Upon the instruction of Ali τ, a search was carried out for this man. When he was brought, I saw him to be exactly as Rasulullaah ρ had described him."[1]

Rasulullaah ρ is Tolerant with Hadhrat Umar τ at the Death of Abdullaah bin Ubay

Hadhrat Abdullaah bin Umar τ says that when Abdullaah bin Ubay died, his son approached Rasulullaah ρ with the request, "Give me your upper garment so that I may shroud my father in it. I also want you to lead the funeral prayer (Janaazah salaah) for my father and to seek Allaah's forgiveness for him." Rasulullaah ρ gave him the garment and told him, "Let me know when I should lead the prayer." When the son called for Rasulullaah ρ and he was about to go, Hadhrat Umar τ pulled Rasulullaah ρ back saying, "Did Allaah not forbid you from praying for the Munaafiqeen?" Rasulullaah ρ replied, "I have two choices because Allaah says:

اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ

'Seek forgiveness for them *(the Munaafiqeen)* **or do not seek forgiveness for them.'"** {Surah Taubah, verse 80}

Rasulullaah ρ then proceeded to lead the salaah, after which Allaah revealed the verse:

وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا

Do not ever perform *(the funeral)* **salaah for any of them who die.** {Surah Taubah, verse 84}[2]

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Hadhrat Umar τ says, "When Abdullaah bin Ubay died, Rasulullaah ρ was called for the Janaazah salaah and he proceeded. When Rasulullaah ρ stood before the corpse with the intention of leading the salaah, I turned around and stood in front of him saying, 'O Rasulullaah

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[1] Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.362).
[2] Bukhaari and Muslim.
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ρ! Will you perform the salaah for the enemy of Allaah Abdullaah bin Ubay, the one who made all those (blasphemous) statements?' I then went on to recount the things he had said. Rasulullaah ρ continued smiling and it was only when I had gone too far that he said, 'Do move away from me, O Umar because I have been given a choice and have made mine. I have been told:

اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُواْ بِاللّهِ وَرَسُولِهِ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ

'*(O Muhammad ε!)* **Seek forgiveness for them** *(the Munaafiqeen)* **or do not seek forgiveness for them. Even if you seek forgiveness for them seventy times, Allaah will never forgive them. This is because they disbelieved in Allaah and His Rasool ρ. Allaah does not guide the disobedient ones** *(because they have no desire to be guided)*.' {Surah Taubah, verse 80}

If I knew that he would be forgiven if I sought forgiveness for him more than seventy times, I would certainly exceed seventy.' Rasulullaah ρ then proceeded to lead the salaah and stood by the grave until the funeral was over. I was greatly perplexed by my audaciousness before Rasulullaah ρ for Allaah and His Rasool ρ know best (what is right and what not). By Allaah! it was hardly much longer afterwards that Allaah revealed the following two verses:

وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلاَ تَقُمْ عَلَىَ قَبْرِهِ إِنَّهُمْ كَفَرُواْ بِاللّهِ وَرَسُولِهِ وَمَاتُواْ وَهُمْ فَاسِقُونَ * وَلاَ تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلاَدُهُمْ إِنَّمَا يُرِيدُ اللّهُ أَن يُعَذِّبَهُم بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ

Do not ever perform *(the funeral)* **salaah for any of them who die and do not stand over their graves** *(to bury them or to visit their graves)*. **Undoubtedly they disbelieved in Allaah and His Rasool ρ and died as disobedient people** *(as Kuffaar)*. **Their wealth and their children should not impress you. Allaah intends to punish them with these in this worldly life and** (Allaah intends) **that their souls depart** (from this world) **while they are Kaafiroon.** {Surah Taubah, verses 84,85}

After this and up to the day he passed away, Rasulullaah ρ never led the Janaazah salaah of any Munaafiq and never stood by any of their graves."[1]

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[1] Ahmad, Tirmidhi and Bukhaari.
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Hadhrat Asma'ee reports that (when Hadhrat Umar τ became the Ameerul Mu'mineen) the people requested Hadhrat Abdur Rahmaan bin Auf τ to speak to Hadhrat Umar τ to be gentle with the people because even young damsels in their secluded quarters were overawed by him. When Hadhrat Abdur Rahmaan bin Auf τ had spoken to Hadhrat Umar τ, the Ameerul Mu'mineen said, "That is the only way I see appropriate to treat the people. By Allaah! If the people knew the gentleness, the mercy and the compassion I have for them, they would actually take the clothes off my back."[1]

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Hadhrat Sa'eed bin Al Aas τ narrates that Rasulullaah ρ's wife Hadhrat Aa'isha رضي الله عنها and Hadhrat Uthmaan τ both reported to him that Hadhrat Abu Bakr τ once sought permission to see Rasulullaah ρ who was lying down on his bed wearing a shawl belonging to Hadhrat Aa'isha رضي الله عنها. Remaining as he was, Rasulullaah ρ permitted Hadhrat Abu Bakr τ in and he left after completing the work he had with Rasulullaah ρ. Rasulullaah ρ was still in the same condition when Hadhrat Umar τ then asked permission to enter. Rasulullaah ρ allowed him in and after completing his work with Rasulullaah ρ, Hadhrat Umar τ also left. However, when Hadhrat Uthmaan τ sought permission to enter, Rasulullaah ρ sat up and urgently asked Hadhrat Aa'isha رضي الله عنها to ensure that her clothes were covering her properly. After Hadhrat Uthmaan τ had completed the work he had with Rasulullaah ρ, he then also left.

Hadhrat Aa'isha رضي الله عنها then asked, "O Rasulullaah ρ! Why is it that you became more anxious at the arrival of Uthmaan τ than you did at the arrival of both Abu Bakr τ and Umar τ?" Rasulullaah ρ replied, "Uthmaan τ is extremely bashful and I feared that if I let him under the condition that prevailed, he would have been unable to fulfil the need he had come for." Many narrators reports that Rasulullaah ρ also said to Hadhrat Aa'isha رضي الله عنها, "Why should I not be shy in front of that person in front of whom even the angels are shy?"[2]

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Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ was once sitting with Hadhrat Aa'isha رضي الله عنها behind him when Hadhrat Abu Bakr τ

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[1] Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.416).
[2] Ahmad, Muslim and Abu Ya'la. Ahmad and Hasan bin Urfa have reported a similar narration from Hadhrat Hafsah رضي الله عنها.

sought permission to enter and then entered (after permission was granted). Thereafter, Hadhrat Umar τ sought permission to enter and he also entered. Next came Hadhrat Sa'd bin Maalik τ who entered after seeking permission to do so. Rasulullaah ρ was busy talking to the others with his knees exposed when Hadhrat Uthmaan bin Affaan τ sought permission to enter. Rasulullaah ρ then immediately covered his knees and told Hadhrat Aa'isha رضي الله عنها to move away. After speaking for some time, the men left. Hadhrat Aa'isha رضي الله عنها then asked, "O Nabi of Allaah ρ! When my father and his companions entered, you did not place your clothes over your knees neither did you ask me to move away from you (why did you do so when Hadhrat Uthmaan τ came in?)."

Rasulullaah ρ replied, "Why should I not be shy in front of that person in front of whom even the angels are shy? I swear by the Being Who controls my life that the angels are shy for Uthmaan bin Affaan just as you are shy before Allaah and His Rasool ρ. Had he entered when you were close to me, he would neither speak nor raise his head until he left."[1]

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A Narration of Hadhrat Umar bin Khattaab τ

Hadhrat Umar τ says that when a man called for Rasulullaah ρ three times, Rasulullaah ρ replied with the word "Labbaik" ('At your service') each time.[2]

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Hadhrat Umar τ rides a camel on his journey to Shaam

Hadhrat Aslam reports that when Hadhrat Umar τ arrived in Shaam riding a camel, the people started talking amongst themselves (that he should have rather chosen a good horse for the journey). To this,

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[1] Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.203,204). Abu Ya'la has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.82). Tabraani and Abu Ya'la have also reported a similar narration from Hadhrat Hafsah رضي الله عنها , as quoted by Haythami (Vol.9 Pg.82).

[2] Abu Ya'la. Haythami (Vol.9 Pg.20) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.4 Pg.45).

Hadhrat Umar τ remarked, "Their gazes are on the conveyances of people (the Kuffaar) who have no portion (in the Aakhirah. They had rather look to the conveyances used by Rasulullaah ρ and the Muslims)."[1]

Hadhrat Umar τ Teaches Women to make Flour

Hadhrat Hishaam narrates that he once saw Hadhrat Umar τ pass by a woman who was busy making *Aseedah* (a paste made from flour and clarified butter). "That is not how *Aseedah* is made," said Hadhrat Umar τ. He then took a wooden spoon and showed her how to make it saying, "This is how it is done."[2]

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Hadhrat Hishaam bin Khaalid says that he heard Hadhrat Umar bin Khattaab τ say (as he taught some women to make *Aseedah*), "You should never add the flour until the water is hot. When the water gets hot, you should then add the flour gradually as you stir with a spoon because it will then mix well without forming lumps."[3]

Hadhrat Umar τ Goes Barefoot to the Masjid and Ridicules Himself in his Sermon

Hadhrat Zirr says that he saw Hadhrat Umar τ proceed barefoot for the Eid salaah.[4]

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Hadhrat Umar Makhzoomi reports that Hadhrat Umar bin Khattaab τ once made an announcement for the people to gather in the Masjid. The people got together and when a large number had gathered, Hadhrat Umar τ mounted the pulpit. After duly praising Allaah and sending salutations on Rasulullaah ρ, he said, "O people! I have seen the time when I used to graze animals for my maternal aunts from the

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[1] Ibn Asaakir and Ibn Mubaarak, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
[2] Ibn Sa'd.
[3] *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
[4] *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).

Banu Makhzoom tribe. (As wages) They would then give me a handful of dates and raisins. I would then spend the entire day doing this and what days they were?!"

When Hadhrat Umar τ descended from the pulpit, Hadhrat Abdur Rahmaan bin Auf τ said, "O Ameerul Mu'mineen! All you have done is ridicule yourself." "Shame on you, O Ibn Auf!" Hadhrat Umar τ exclaimed, "When I was alone by myself, the thought came to mind that since I am the Ameerul Mu'mineen, there must be none better than me. (By doing what I did) I wanted to teach myself who I really was."[1]

Another narration states that Hadhrat Umar τ added, "O people! I have seen the time when I had no source of livelihood apart from a few handfuls of raisins that my aunts from the Banu Makhzoom tribe would give me for bringing water for them." This narration ends with the words, "I found some pride in myself and therefore wished to humble myself (by telling the people what I did)."[2]

Hadhrat Umar τ Rides Behind a Young Boy on a Donkey

Hadhrat Hasan reports that Hadhrat Umar bin Khattaab τ once left home on an extremely hot day with a shawl thrown over his head. When a young boy passed by riding a donkey, Hadhrat Umar τ asked, "Dear boy! Please give me a ride with you on the donkey." The boy immediately jumped off the donkey saying, "You may get ob, O Ameerul Mu'mineen!" "No," said Hadhrat Umar τ, "you ride and I will ride behind you. You want me to have a comfortable place to ride when you are on a hard place (this cannot be)!" Hadhrat Umar τ then rode behind the boy. When they entered Madinah, the people stared at them because Hadhrat Umar τ was still riding behind the boy.[3]

Hadhrat Umar τ Walks with a Boy to Protect him from other boys

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[1] Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
[2] Ibn Sa'd (Vol.3 Pg.293).
[3] Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).

Hadhrat Sinaan bin Salamah Hudhali says, "I once went out with some other boys to pick up dates (that had fallen to the ground). Hadhrat Umar τ suddenly appeared with a lash in his hand and when the boys saw him, they dispersed amongst the date palms. I stood where I was with the dates I had picked up collected in my lower garment. 'O Ameerul Mu'mineen,' I said, 'these are the dates that the wind has blown off.' He looked at what was in my garment but did not hit me. I then said further, 'O Ameerul Mu'mineen! The boys are now ahead of me and they take away all that I have.' 'Never,' Hadhrat Umar τ assured me, 'Walk ahead.' He then accompanied me to my home."[1]

Hadhrat Umar τ and Hadhrat Uthmaan τ allow People to Ride with them on their Animals

The grandfather of Hadhrat Maalik say that he saw Hadhrat Umar τ and Hadhrat Uthmaan τ when they arrived from Makkah and camped at a place called Mu'arras (Dhul Hulayfah). When the party rode again to enter Madinah, every one of them took a youngster to ride with him. In this manner, they entered Madinah. Even Hadhrat Umar τ and Hadhrat Uthmaan τ had someone riding with them. One of the narrator's students asked, "Did they do this because of humility?" The reply was, "Certainly. In addition to this, they also wished to benefit others (so that the person need not walk) and did not want to be like other rulers (who feel it below their dignity to allow a commoner top ride with them)." The narrator then proceeded to criticise the new trend (of rulers) to make youngsters walk behind them as they rode.[2]

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Hadhrat Muhammad bin Seereen reports that whenever Hadhrat Umar bin Khattaab τ appointed a governor, he would write in the letter of appointment (the following instruction to the people of the area), "You should listen to him and obey him as long as he exercises justice." However, when Hadhrat Umar τ appointed Hadhrat Hudhayfah τ as governor of Madaa'in, he wrote the following in his letter of appointment: "Listen to him, obey him and give him whatever he asks you for."

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[1] Ibn Sa'd (Vol.7 Pg.90).
[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).
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Hadhrat Hudhayfah τ then left Hadhrat Umar τ with a donkey fitted with a carriage to carry his goods. When Hadhrat Hudhayfah τ arrived in Madaa'in and was received by the people of the area and the local farmers, he was sitting on the carriage with a piece of bread and a bone with some meat in his hand. After reading out to them the letter of appointment, the people submitted, "You may ask us whatever you want." Hadhrat Hudhayfah τ said, "All I ask for is some food to eat and fodder for this donkey as long as I am with you."

After staying there for some time, Hadhrat Umar τ sent for him to return. Upon receiving the news that Hadhrat Hudhayfah τ was approaching (Madinah), Hadhrat Umar τ hid himself beside the road at a place where he would not be seen. When he saw Hadhrat Hudhayfah τ return in exactly the same condition he had left in, Hadhrat Umar τ came out of his hiding place and embraced Hadhrat Hudhayfah τ saying, "You are my brother and I am yours."[1]

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The patience of Hadhrat Umar τ upon the Demise of his Brother Hadhrat Zaid τ

Hadhrat Umar bin Abdur Rahmaan bin Zaid bin Khattaab narrates that whenever a calamity befell Hadhrat Umar τ, he would console himself saying, "When I was struck with the calamity of the death of (my brother) Zaid bin Khattaab, I managed to exercise patience (why should I not do so now?)." When Hadhrat Umar τ one day saw the person who killed his brother Hadhrat Zaid τ, he said to him, "It is a pity that you killed my brother. I think of him every time the wind blows."[2]

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Hadhrat Abdullaah bin Abu Saleet τ narrates, "I saw Abu Ahmad bin Jahash τ carrying the funeral bier of (his sister) Zaynab bint Jahash رضي الله عنها . He was blind and in tears. As the people started crowding about the bier, I heard Hadhrat Umar τ say, 'O Abu Ahmad τ! Move away from the bier so the people will not hurt you.' However, Abu Ahmad τ

[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.23).
[2] Haakim (Vol.3 Pg.227), Bayhaqi (Vol.9 Pg.98).

replied, 'O Umar! It is from her that I received every good. This (carrying her bier) cools the heat of the grief I am feeling.' 'Then hold on tight,' Hadhrat Umar τ said, 'Hold on tight.'"[1]

The Patience of the Muslims upon the death of Hadhrat Umar τ

Hadhrat Ahnaf bin Qais τ says, "I once heard Hadhrat Umar τ say, 'The Quraysh are leaders and when any of them enter a door, an entire group of people enter with them.' I however did not fully understand what he meant until he was stabbed. On his deathbed, he instructed Suhayb τ to lead the salaah for three days and also gave instructions for food to be served to the people until his successor was appointed. When the people returned from the funeral, the food was served and the tablecloths laid out. However, because of their grief, the people refrained from eating. Hadhrat Abbaas bin Abdul Muttalib τ then said, 'O people! We ate and drank after the demise of Rasulullaah ρ and we also ate and drank after the demise of Hadhrat Abu Bakr τ. Now it is also necessary for us to eat this food." He then stretched out his hand and ate. The people followed suit. I then understood what Hadhrat Umar τ said about the Quraysh being leaders."[2]

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The statement of Hadhrat Umar τ that everything which Affects a Mu'min is a Calamity if he does not Like it

Hadhrat Abdullaah bin Khalifah narrates that he was once with Hadhrat Umar τ when the strap of his sandal broke. Hadhrat Umar τ recited:

إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُوْنَ

"To Allaah we belong and to Him shall we return"

Thereafter (to explain why he said this), Hadhrat Umar τ said, "Everything that is unpleasant to you is regarded as a calamity."[3]

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[1] Ibn Sa'd (Vol.8 Pg.80).

[2] Ibn Sa'd (Vol.4 Pg.19), as quoted in *Kanzul Ummaal* (Vol.7 Pg.67). Tabraani has reported a similar narration but Haythami (Vol.5 Pg.196) has commented on the chain of narrators.

[3] Ibn Sa'd, Ibn Abi Shaybah, Abd bin Humayd, Ibn Mundhir and Bayhaqi.
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Hadhrat Sa'eed bin Musayyib narrates that when the front portion of Hadhrat Umar τ's shoe broke, he exclaimed:

إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُوْنَ

"To Allaah we belong and to Him shall we return"

"O Ameerul Mu'mineen!" the people enquired, "You are reciting (إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُوْنَ) for a mere front portion of a shoe?" Hadhrat Umar τ replied, "When anything that he finds unpleasant happens to a Mu'min, it is regarded as a calamity."[1]

Hadhrat Umar τ Commands Hadhrat Abu Ubaydah τ to Persevere Against the Enemy and The Perseverance of Hadhrat Uthmaan τ until he was Martyred

Hadhrat Aslam reports that Hadhrat Abu Ubaydah τ once wrote to Hadhrat Umar bin Khattaab τ, informing him that the Romans were launching a massive military offensive and also stating the grave dangers they (the Muslim army) faced. In his reply after duly praising Allaah, Hadhrat Umar τ wrote, "Whenever any difficulty afflicts a Mu'min, Allaah creates ease afterwards and no difficulty can overpower two eases[2]. Allaah states in His book:

يَا أَيُّهَا الَّذِينَ آمَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُون

O you who have Imaan! Exercise sabr, compete in patience, continue doing good deeds *(especially ensuring that the borders of Muslim countries are well guarded)* **and fear Allaah so that you may be successful** *(in reaching your goal)*. {Surah Aal Imraan, verse 200}[3]

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Hadhrat Abdur Rahmaan bin Mahdi says that Hadhrat Uthmaan τ possessed two virtues that neither Hadhrat Abu Bakr τ nor Hadhrat Umar τ had. One was his perseverance until it led to his martyrdom

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[1] Marwazi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).

[2] Here Hadhrat Umar τ was referring to the verses of the Qur'aan where Allaah states: فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا , meaning that every difficulty is followed by two eases.

[3] Maalik, Ibn Abi Shaybah, Ibn Abi Dunya, Ibn Jareer, Hakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).

and the other was that he untied the Muslims on one standard version of the Qur'aan.[1]

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Hadhrat Abdur Rahmaan Abu Bakr τ narrates that when he once went to visit Rasulullaah ρ, Rasulullaah ρ was busy receiving revelation. When the revelation stopped. Rasulullaah ρ asked Hadhrat Aa'isha رضي الله عنها to pass him his shawl. He then left the house and entered the Masjid where he found some people besides whom there was no one else there. Rasulullaah ρ sat on one side until the person addressing them had completed his talk. Thereafter, Rasulullaah ρ recited Surah Tanzeel Sajdah (Surah) and made such a long Sajdah that people living as far as two miles away arrived there as people started telling each other about the Sajdah. Hadhrat Aa'isha رضي الله عنها sent a message to her family telling them to come because she was seeing Rasulullaah ρ do something she had never seen him do before.

After Rasulullaah ρ had lifted his head (from Sajdah), Hadhrat Abu Bakr τ asked, "O Rasulullaah ρ! You prolonged your Sajdah so much?" Rasulullaah ρ replied, "I prostrated to my Rabb out of gratitude for the Ummah He has granted me. There shall be seventy thousand of them who shall enter Jannah without reckoning." Hadhrat Abu Bakr τ then said, "O Rasulullaah ρ! You have an Ummah that is large and extremely pure. You should have asked for more for them." This he repeated two or three times when Hadhrat Umar τ added, "May my parents be sacrificed for you, O Rasulullaah ρ! You have asked a great gift for your Ummah."[2]

The Gratitude Rasulullaah ρ showed when he saw a man Suffering from a Terminal Disease

Hadhrat Abdullaah bin Umar τ narrates that when Rasulullaah ρ once passed by a man suffering from a terminal disease, he dismounted from his animal and made Sajdah. When Hadhrat Abu Bakr τ passed by the man, he also dismounted and made Sajdah and Hadhrat Umar τ followed suit when he passed by.[3]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.58).
[2] Tabraani. Haythami (Vol.2 Pg.289) has commented on the chain of narrators.
[3] Tabraani. Haythami (Vol.2 Pg.289) has commented on the chain of narrators.
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The Gratitude Hadhrat Umar τ Showed to Allaah for Elevating his Status and his Words Concerning Patience and gratitude

Hadhrat Sulaymaan bin Yasaar narrates that when Hadhrat Umar τ once passed by a place called *Dajnaan*, he said, "I once saw myself grazing animals in this place for (my father) Khattaab. By Allaah! As far as I know, he was a stern and harsh man. (By the grace of Allaah) I then became the leader of the Ummah of Muhammad ρ." He then recited the following couplets (which mean):

"There is nothing in the things you see besides superficial enjoyment
While wealth and children are temporary, all that shall remain is Allaah"

He then spurred his camel on saying, "*Howb*!"[1]

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Hadhrat Umar τ once said, "When I come to the conveyance of gratitude and the conveyance of patience, I care not which of the two I ride."[2]

The Statement of Hadhrat Umar τ Concerning a Leper and Another Man

Hadhrat Ikramah τ reports that Hadhrat Umar τ once passed by a leper who was also blind, deaf and dumb. Addressing the people with him, Hadhrat Umar τ asked, "Do you see any of Allaah's bounties in this man?" When the people replied that they saw none, Hadhrat Umar τ said, "Why not? Do you not see that he is able to urinate with ease

[1] Ibn Sa'd and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
[2] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).

without the urine holding back or coming out with difficulty? This is and extremely great bounty from Allaah."[1]

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Hadhrat Ibraheem reports that Hadhrat Umar τ once heard a man say, "O Allaah! I wish to spend my wealth and my life in Your path." To this, Hadhrat Umar τ said, "Why doesn't any of you remain silent, exercising patience when in difficulty and expressing gratitude when enjoying prosperity?"[2]

What Hadhrat Umar τ said to a man Who Greeted him, His Letter to Hadhrat Abu Moosa Ash'ari τ and his Statement Concerning People who are Grateful

Hadhrat Anas τ reports that after a man greeted Hadhrat Umar τ and he had replied to the greeting, Hadhrat Umar τ asked him, "How are you?" "I only have the praises of Allaah to sing before you," the man replied. "That is exactly what I wanted from you," said Hadhrat Umar τ.[3]

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Hadhrat Hasan Basri narrates that Hadhrat Umar τ wrote the following letter to Hadhrat Abu Moosa Ash'ari τ: "Be content with the sustenance Allaah provides for you in this world because Allaah gives more sustenance to some of His servants and less to others to test all of them. He tests those whom He has given plenty to see whether they are grateful. His gratitude to Allaah fulfils the duty he owes to Allaah for the sustenance and bounties Allaah has blessed him with."[4]

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Hadhrat Umar τ once said, "The grateful ones always received more from Allaah so seek more from Allaah. this is because Allaah says:

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[1] Abd bin Humayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).
[2] Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).
[3] Maalik, Ibn Mubaarak and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
[4] Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
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لَئِن شَكَرْتُمْ لأَزِيدَنَّكُم

If you show gratitude *(for the favours I grant you)*, **then I will definitely grant you** *(many)* **more.**" {Surah Ibraheem, verse 7}[1]

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The Incident of Hadhrat Ali τ and Hadhrat Umar τ with a Man who Performed Tawaaf with his Mother

Hadhrat Amr bin Hammaad reports that Hadhrat Ali τ and Hadhrat Umar τ were leaving from performing Tawaaf when they saw a Bedouin carrying his mother on his back reciting the following couplets (which mean):

"I am her conveyance that never bolts
and when other conveyances become crazed, I shall not
She did more when she carried me and suckled me"

He then called out, " لَبَّيْك أللّهُمَّ لَبَّيْك " Addressing Hadhrat Umar τ, Hadhrat Ali τ said, "O Abu Hafs! Let us go back to perform Tawaaf so that the mercy descending (on the Bedouin) may encompass us as well." They then started performing Tawaaf as the Bedouin repeated:

"I am her conveyance that never bolts
and when other conveyances become crazed, I shall not
She did more when she carried me and suckled me
لَبَّيْك أللّهُمَّ لَبَّيْك (At your service, O Allaah, I am at your service)"

At the same time, Hadhrat Ali τ reciting the following couplets (which mean):

"Allaah is Most Appreciative if you care for your mother
he shall then grant you in abundance for your little effort"[2]

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In the chapter concerning the bravery of the Sahabah ψ in Jihaad, the incidents have already passed about the bravery of Hadhrat Abu Bakr

[1] Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.310).

τ, Umar τ, Ali τ, Talha τ, Zubayr τ, Sa'd τ, Hamzah τ, Abbaas τ, Mu'aadh τ, Ibn Umar τ, Mu'aadh bin Afraa τ, Abu Dujaanah τ, Qataadh τ, Salamah bin Akwa τ, Abu Hadrad τ, Khaalid bin Waleed τ, Baraa bin Maalik τ, Abu Mihjin τ, Ammaar bin Yaasir τ, Amr bin Ma'dikarib τ and Hadhrat Abdullaah bin Zubayr τ.

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The Piety and Scrupulousness of Hadhrat Umar τ and Hadhrat Ali τ

Hadhrat Zaid bin Aslam reports that Hadhrat Umar τ once drank some milk and finding the taste queer, he asked the person who brought it, "Where did you get this milk from?" The person explained, "We weer passing by a watering place where some zakaah camels were being watered. The herders then milked the camels for us and I put some in this water bag of mine (from which you just drank)." Hadhrat Umar τ then thrust his fingers into his throat and vomited the milk out.[1]

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Hadhrat Miswar bin Makhrama τ says, "We stuck close to Hadhrat Umar τ to learn piety and scrupulousness from him."[2]

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Hadhrat Tawoos says, "I testify that I heard Hadhrat Abdullaah bin Abbaas τ say, 'I testify that I heard Hadhrat Umar τ recite the Talbiya[3].' We were standing on Arafaat when a man asked, 'Tell me when Hadhrat Umar τ left Arafaat.' Hadhrat Abdullaah bin Abbaas τ (because of his cautiousness) replied, 'I do not know.' The people were very surprised by this cautiousness of Hadhrat Abdullaah bin Abbaas τ.[4]

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[1] Maalik and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).
[2] Ibn Sa'd (Vol.4 Pg.418).
[3] Talbiya means to recite the entire du'aa repeated in Hajj and Umrah, starting with the words: لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ.
[4] Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.229).
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The Statements of Hadhrat Umar τ, Hadhrat Abu DHarr τ, Hadhrat Ali τ and Hadhrat Abdullaah bin Mas'ood τ in this Regard

Hadhrat Umar τ once said, "I care not how my morning goes, whether it be in a manner that I like or in a manner that I dislike because I know not whether goodness is in what I like or in what I dislike."[1]

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Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Abu Bakr τ once remarked, "O Rasulullaah ρ! I see that your hair is getting white?" Rasulullaah ρ replied, "Surahs Hood, Waaqi'ah, Mursalaat, Amma Yatasaa'aloon and Idhash Shamsu Kuwwirat[2] have given me these white hairs." Another narration states that when Hadhrat Umar commented that Rasulullaah ρ was getting white hairs very early, Rasulullaah ρ said, "Surah Hood and its companions, namely Waaqi'ah, Amma Yatasaa'aloon and Idhash Shamsu Kuwwirat have given me these white hairs."[3]

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The Statements of Hadhrat Umar τ and Hadhrat Abu Bakr τ Concerning Fear and Hope

Hadhrat Sa'eed bin Musayyib reports that when Hadhrat Umar τ once fell ill, Rasulullaah ρ went to visit him. "How are you feeling, O Umar?" Rasulullaah ρ asked. "I have hope (in Allaah's mercy) as well as fear (for Allaah's punishment)." Rasulullaah ρ then said, "Whenever fear and hope are coupled in the heart of a Mu'min, Allaah grants him his hope and saves him from his fear."[4]

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[1] Ibn Mubaarak, Ibn Abi Dunya in his *Faraj* and Askari in his *Mawaa'idh*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).
[2] These are Surahs 11,56, 77, 78 and 81 respectively.
[3] Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.59).
[4] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).
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Other incidents concerning the fear that Hadhrat Abu Bakr τ and Hadhrat Umar τ had for Allaah have passed in the chapter entitled "The Fear that the Khulafaa had for Allaah".

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The Weeping of Hadhrat Abu Bakr τ and Hadhrat Umar τ

Hadhrat Qais bin Abu Haazim τ says, "I once went to see Rasulullaah ρ and found that Hadhrat Abu Bakr τ had already taken his place (had become the Khalifah). (In his address to the people) Hadhrat Abu Bakr τ praised Allaah tremendously and wept excessively."[1]

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Hadhrat Hasan bin Muhammad bin Ali bin Abi Taalib τ states that during the Friday sermon, Hadhrat Umar τ used to recite the Surah إِذَا الشَّمْسُ كُوِّرَتْ (Surah Takweer) until he reached the verse:

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ

On that day every soul will know what *(actions)* **it had presented.** {Surah Takweer, verse 14}

At this point, his voice would stop (because of his excessive weeping).[2]

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Hadhrat Hasan narrates that Hadhrat Umar τ once recited the verse:

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ * مَا لَهُ مِن دَافِعٍ

Indeed, the punishment of your Rabb shall take place and there shall be none to avert it.

{Surah Toor, verses 7,8}

After reciting it, his voice ballooned (because of the emotion. This caused him to fall ill and) because of it, people were visiting him for twenty days.[3]

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[1] Abdur Razzaaq, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.260).
[2] Shaafi'ee.
[3] Abu Ubayd.
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Hadhrat Ubayd bin Umayr τ reports that Hadhrat Umar τ once led them in the Fajr salaah and started reciting Surah Yusuf. However, he started weeping and had to stop when he reached the verse:

وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيم

(Referring to Hadhrat Ya'qoob υ, Allaah says) **His eyes had turned white** *(blind)* **with sorrow** *(because of excessive crying)* **and he was suppressing it** *(his sorrow)* **all the time.** {Surah Yusuf, verse 84}

Hadhrat Umar τ then went into Ruku.[1]

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Hadhrat Abdullaah bin Shaddaad bin Haad narrates that even while standing in the last rows of the congregation, he could hear the sobbing of Hadhrat Umar τ during the Fajr salaah. Hadhrat Umar τ was reciting Surah Yusuf and (because of his excessive weeping, he had to stop when he) reached the verse:

إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللّهِ

I complain of my sorrow and my grief only to Allaah. {Surah Yusuf, verse 86}[2]

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Hadhrat Hishaam bin Hasan narrates that Hadhrat Umar τ would sometimes recite a verse of the Qur'aan that would choke him (with emotion). He would then weep so much that he would fall down. (Because of weakness) He would then have to stay indoors and people would visit him thinking him to be ill.[3]

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Hadhrat Abdullaah bin Umar τ narrates that Hadhrat Umar τ once passed by Hadhrat Mu'aadh bin Jabal τ who was weeping. "What makes you weep?" Hadhrat Umar τ enquired. Hadhrat Mu'aadh τ replied, "A Hadith that I heard from Rasulullaah ρ (which states that); 'Indeed the tiniest amount of ostentation is tantamount to Shirk and the people

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[1] Abu Ubayd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).
[2] Abdur Razzaaq, Sa'eed bin Mansoor, Ibn Sa'd, Ibn Abi Shaybah and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.51).

most beloved to Allaah are those with Taqwa who are anonymous. They are those who will not be missed if they are not there and will not be recognised when they are present. These people are the torchbearers of guidance and the beacons of knowledge.'"[1]

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One of Hadhrat Abu Bakr τ's freed slaves reports that Hadhrat Abu Bakr τ once said, "Whoever angers his carnal self for the sake of Allaah will be saved from Allaah's anger."[2]

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Hadhrat Thaabit bin Hajjaaj narrates that Hadhrat Umar τ once said, "Weigh yourselves up before you are weighed and assess yourselves before you are assessed because reckoning with yourself (in this world) is easier than the reckoning you will face tomorrow (in the Aakhirah). You should also adorn yourselves (with good deeds) before the great presentation (the Day of Qiyaamah, about which Allaah says):

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنكُمْ خَافِيَةٌ

On that day, you will all be presented and nothing *(no action or word)* **of yours shall be remain hidden.** {Surah Haaqa, verse 18}[3]

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Hadhrat Anas τ reports, "I was one day with Hadhrat Umar bin Khattaab τ when he went into an orchard. There was a wall between us and he was standing in the middle of the orchard when I heard him say (to himself), 'O Ameerul Mu'mineen! By Allaah! You should fear Allaah or He will definitely punish you."[4]

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Hadhrat Aslam narrates that when Hadhrat Umar τ once found Hadhrat Abu Bakr τ pulling at his tongue, he asked, "What are you doing, O Khalifah of Rasulullaah ρ?" Hadhrat Abu Bakr τ replied, "There is not

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[1] Haakim (Vol.3 Pg.270) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.51).
[2] Ibn Abi Dunya in Muhaasabatun Nafs, as quoted in *Kanzul Ummaal* (Vol.2 Pg.162).
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.52).
[4] Maali, Ibn Sa'd, Ibn Abi Dunya in his *Muhaasabatun Nafs*, Abu Nu'aym in his *Ma'rifah* (Vol. Pg.) and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.400).

part of the body that does not complain of the sharpness of the tongue."[1]

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Hadhrat Amr bin Al Aas τ says, "Even when speaking to the worst of people, Rasulullaah ρ would turn his full attention to the person so that (they would feel special and) their hearts would be won over. When speaking to me, Rasulullaah ρ also turned his full attention towards me until I eventually felt that I was the best of all the Sahabah ψ. 'O Rasulullaah ρ!' I once asked, 'Am I better or Abu Bakr?' 'Abu Bakr,' came the reply. 'O Rasulullaah ρ!' I asked further, 'Am I better or Umar?' When Rasulullaah ρ replied that Umar was better, I pursued the enquiry saying, 'O Rasulullaah ρ! Am I better or Uthmaan?' 'Uthmaan,' he replied. After asking Rasulullaah ρ and after he had been truthful to me, I wished that I had never asked him these questions."[2]

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Hadhrat Abu Muslim also narrates, "I once entered the Masjid with some Sahabah ψ during the early years of Hadhrat Umar τ's Khilaafah. There were more of them present that day than any other and the gathering I sat in included over thirty Sahabah ψ, all narrating Ahadeeth from Rasulullaah ρ. Also sitting in the gathering was a youthful man who was brown in complexion, who spoke extremely well and who was exceptionally good looking. Although he was the youngest of the group, they referred to him whenever they doubted anyone's narration. He would then (correctly) narrate the Hadith (they doubted) to them. Unless they asked him, he did not narrate anything else to them. 'Who are you, O servant of Allaah?' I asked him. 'I am Mu'aadh bin Jabal,' came the reply."[3]

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Hadhrat Umar τ once said, "No person cannot sip any milk or honey that is better than a sip of his anger."[4]

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[1] Abu Ya'la. Haythami (Vol.10 Pg.302) has commented on the chain of narrators. Abu Nu'aym has also reported the narration briefly in his *Hilya* (Vol.1 Pg.33).
[2] Tirmidhi in his Shamaa'il (Pg.25). Tabraani has reported a similar narration but Haythami (Vol.9 Pg.15) has commented on the chain of narrators.
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.231).
[4] Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal*.
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Hadhrat Umar τ and Hadhrat Uthmaan τ Instruct People to enjoin what is good and forbid what is evil

(Addressing the people) Hadhrat Umar τ once said, "When you people see a fool dishonouring people, what prevents you from opposing him?" When the people admitted that they feared abuse from the person, Hadhrat Umar τ said, "In that case, you will be unable to be witnesses (for the Ambiyaa عليهم السلام on the Day of Qiyaamah)."[1]

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Hadhrat Umar τ Forbids his Family from Something he Forbade the People from Doing and his Comment about Hishaam bin Hakeem τ

Hadhrat Abdullaah bin Umar τ says that whenever Hadhrat Umar τ intended forbidding the people from anything, he first approached his family saying, "Should I come to know of any of you perpetrating what I am forbidding the people from, I shall mete out double the punishment to him."[2]

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Hadhrat Ibn Shihaab reports that Hadhrat Hishaam bin Hakeem bin Hizaam τ and few men with him together engaged in enjoining good and forbidding evil. Hadhrat Umar τ used to say, "Evil shall not take place as long as Hishaam and I are alive."[3]

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Hadhrat Anas τ and Hadhrat Abdullaah bin Umar τ shun Preventing Hajjaaj from Evil Out of Fear for being Harmed

[1] Ibn Abi Shaybah, Abu Ubayd in his *Ghareeb* and Ibn Abi Dunya in his *Samt*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).
[2] Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).
[3] Maalik and Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).
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Hadhrat Ali bin Zaid reports that he was once with Hajjaaj in a castle as Hajjaaj was busy interrogating people about their links with Ibnul Ash'ath. Hadhrat Anas τ arrived there and when he drew close, Hajjaaj called out to him, "Come here, you wretch, you anarchist! You are sometimes siding with Ali bin Abi Taalib, sometimes with Ibn Zubayr and sometimes with Ibnul Ash'ath. I swear by the Being Who controls my life! I shall peel you just as glue is peeled off and skin you just as a lid is skinned!" Hadhrat Anas τ remarked, "Who is the Ameer referring to? May Allaah rectify him." "It is you I am referring to," Hajjaaj snapped, "may Allaah make you deaf!" Hadhrat Anas τ simply recited, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon" and then left. Thereafter, he said, "Had I not thought of my children and feared what Hajjaaj would do to them, I would have told him such things on the spot for which he would have no reply."[1]

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Hadhrat Umar τ once said, "In keeping to oneself, one finds an escape from mixing with bad company."[2] In another narration, Hadhrat Umar τ stated, "Take your full share of keeping to yourself."[3]

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Hadhrat Mu'aafaa bin Imraan reports that Hadhrat Umar τ once passed by some people who were following a man who had been arrested for committing a crime. Hadhrat Umar τ said, "There is no welcome for faces that are seen only on occasions of evil."[4]

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Hadhrat Umar τ Encourages Contentment

Hadhrat Abdullaah bin Ubayd narrates that when Hadhrat Umar τ once saw Hadhrat Ahnaf τ wearing a (new) upper garment, he asked, "O Ahnaf! What did you pay for this garment?" "I bought it for twelve Dirhams," Hadhrat Ahnaf τ replied. "Shame on you!" Hadhrat Umar τ

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[1] Tabraani. Haythami (Vol.7 Pg.274) has commented on the chain of narrators.
[2] Ibn Abi Shaybah, Ahmad in his *Zuhd* and Ibn Abi Dunya in his *Azlah*.
[3] Ahmad, Ibn Hibbaan in his *Rowdah* and Askari in his *Mawaa'idh*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159). Ibn Mubaarak has reported a similar narration in his *Raqaa'iq*, as quoted in *Fat'hul Baari* (Vol.11 Pg.262).
[4] Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).
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exclaimed, "Couldn't you buy one for six Dirhams and use the balance in something (some good cause) that you know of?"[1]

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Hadhrat Hasan Basri reports that in a letter to Hadhrat Abu Moosa Ash'ari τ, Hadhrat Umar τ wrote, "Be content with whatever sustenance you receive in this world because the simple fact is that *Ar Rahmaan* gives some people more sustenance than others. In fact, each person is tested in this manner. Allaah tests those whom He gives in abundance to see whether they are grateful. Their gratitude to Allaah is expressed by their fulfilling the binding duties connected to the wealth Allaah has blessed them with."[2]

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Rasulullaah ρ's Marriage to Hadhrat Hafsah رضي الله عنها the daughter of Hadhrat Umar τ

Hadhrat Abdullaah bin Umar τ narrates that Hadhrat Hafsah رضي الله عنها became a widow when her husband Hadhrat Khunays bin Hudhaafah Sahmi τ, who was a veteran of the Battle of Badr, passed away in Madinah. When this happened, Hadhrat Umar τ met Hadhrat Uthmaan τ and asked, "If you agree, I can get you married to (my daughter) Hafsah." "I shall think about it," Hadhrat Uthmaan τ replied. After a few days, Hadhrat Uthmaan τ said (to Hadhrat Umar τ), "I have decided not to marry."

Hadhrat Umar τ himself narrates further. He says, "I then approached Abu Bakr τ saying, 'If you agree, I can get you married to (my daughter) Hafsah.' He however remained silent. This made me angrier than I had been with Uthmaan τ but it was only a few days later that Rasulullaah ρ proposed for her hand in marriage. After I had married her to Rasulullaah ρ, Abu Bakr τ met me and said, 'You were perhaps very angry with me when I failed to give you a reply the day you proposed that I marry Hafsah?' 'I certainly was,' I replied. He then explained, 'The only thing that prevented me from getting back to you was that I knew Rasulullaah ρ had spoken about (proposing for) her

[1] Ibn Mubaarak, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
[2] Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).

and I could not divulge Rasulullaah ρ's secret. I would have accepted the proposal had Rasulullaah ρ left her.'"[1]

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Another narration states that when Hadhrat Umar τ complained to Rasulullaah ρ about Hadhrat Uthmaan τ (not accepting the proposal), Rasulullaah ρ remarked, "Hafsah shall be married to someone better than Uthmaan and Uthmaan shall be married to someone better than Hafsah." Rasulullaah ρ later got Hadhrat Uthmaan τ married to his daughter (and himself married Hadhrat Hafsah رضي الله عنها).[2]

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Hadhrat Ummu Salamah رضي الله عنها reports that when her *Iddah* had expired, Hadhrat Abu Bakr τ proposed for her hand in marriage but she did not marry him. When Rasulullaah ρ sent someone to extend his proposal of marriage, she said, "Do inform Rasulullaah ρ that I am a woman who is extremely possessive, that I have children and that none of my guardians are present." (When the message reached him) Rasulullaah ρ said, "Tell her, 'As for your statement that you are extremely possessive, I shall pray to Allaah to dispel it. As for your statement that you have children, they shall be well taken care of and as for your statement that you have no guardians present, none of them who are either present or absent shall object to this." (When the message reached her) Hadhrat Ummu Salamah رضي الله عنها instructed her son Umar τ saying, "Get up and get Rasulullaah ρ married." He then got Rasulullaah ρ married (to his mother).[3]

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Another narration from Hadhrat Abdullaah bin Abbaas τ states that when Hadhrat Salmaan τ returned after a long absence, Hadhrat Umar τ met him and remarked, "You are a most beloved servant of Allaah." Hadhrat Salmaan τ said, "Then get me married (to one of your daughters)." Hadhrat Umar τ remained silent. Hadhrat Salmaan τ further said, "You consider me a beloved servant of Allaah but are not happy to have me as your son-in-law?"

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[1] Bukhaari and Nasa'ee, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.214).
[2] Ahmad, Bayhaqi, Abu Ya'la and Ibn Hibbaan, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).
[3] Nasa'ee, as quoted in *Isaabah* (Vol.4 Pg.459) and *Jam'ul Fawaa'id* (Vol.1 Pg.214).
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The next morning, some of Hadhrat Umar τ's family members approached Hadhrat Salmaan τ. "Do you people need something?" he asked. When they admitted that they did, he said, "What is it? It shall gladly be fulfilled." They said, "We request that you abandon the matter i.e. your proposal to Hadhrat Umar τ." "By Allaah!" Hadhrat Salmaan τ emphasised, "You should remember well that I did not make the proposal because of his being the Khalifah and ruler. The truth is that I thought to myself that because he is a pious man, perhaps Allaah will produce pious offspring from his progeny and mine." Hadhrat Salmaan τ then got married to a woman from the Kindah tribe. The rest of the narration is like the one above.[1]

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Hadhrat Ali τ Married his Daughter Ummu Kulthoom to Hadhrat Umar bin Khattaab τ

Hadhrat Abu Ja'far reports that Hadhrat Umar τ once sent a proposal to Hadhrat Ali τ for his daughter Ummu Kulthoom's hand in marriage. When Hadhrat Ali τ sent a message stating that she was still too young, someone told Hadhrat Umar τ that the statement meant that Hadhrat Ali τ was refusing. When Hadhrat Umar τ explained to Hadhrat Ali τ (his reason for wanting to marry her), Hadhrat Ali τ (agreed to get her married to him and) said, "(Consider the marriage done, so) I am sending her to you and she is your wife if you are pleased with her." Hadhrat Ali τ then sent her to Hadhrat Umar τ, who (knowing that she was his wife) ventured to lift the garment from her legs. (Not realising that the marriage was already concluded) She however exclaimed, "Leave it! Had you not been the Ameerul Mu'mineen, I would have slapped you across the face!"[2]

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Hadhrat Muhammad narrates that when Hadhrat Umar τ proposed to Hadhrat Ali τ for his daughter Ummu Kulthoom's hand in marriage,

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.185). Haythami (Vol.4 Pg.291) has commented on the chain of narrators.

[2] Abdur Razzaaq and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.8 Pg.291). Ibn Umar Maqdasi has reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.492).

Hadhrat Ali τ said, "I am reserving my daughters for the sons of (my brother) Ja'far τ." Hadhrat Umar τ pleaded, "Please marry her to me because I swear by Allaah that no man on earth will ensure that she is honoured as I will." Hadhrat Ali τ agreed and married her to Hadhrat Umar τ.

Hadhrat Umar τ then went to the Muhaajireen and said, "Congratulate me on my new marriage!" They all congratulated him and then asked, "Who did you marry, O Ameerul Mu'mineen?" "The daughter of Ali bin Abi Taalib," he replied. He then started to explain, "Indeed Rasulullaah ρ said, 'Every connection and relation shall be severed on the day of Qiyaamah except my connections and my relations.' I had been a father-in-law of Rasulullaah ρ and now I wish this as well (to become his relative by marrying his granddaughter)." Another narration from Hadhrat Ataa Khuraasaani states that Hadhrat Umar τ gave her a dowry of forty thousand Dirhams.[1]

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Hadhrat Urwa bin Ruwaym reports that Hadhrat Abdullaah bin Qurt Thumaali τ who was a companion of Rasulullaah ρ was appointed governor by Hadhrat Umar τ. He was patrolling the streets of Hims one night when he passed by a bride in front of whom people were lighting several fires. Hadhrat Abdullaah τ started hitting the people with his whip until they all dispersed. The next morning he sat on his pulpit and after duly praising Allaah, he said, "When Abu Jandalah τ married Umaamah رضي الله عنها , he prepared some handfuls of food (as a *Waleemah*) for (his marriage to) her. May Allaah shower His compassion on Abu Jandalah τ and may He shower His special mercies on Umaamah رضي الله عنها . May Allaah however curse your wedding of last night! The people were lighting fires and imitating the Kuffaar whereas Allaah has extinguished their light!"[2]

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Hadhrat Umar τ Forbids Exorbitant Dowries and a Woman's Objection to this

[1] Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.492).
[2] Abu Shaykh in his *Kitaabun Nikaah*, as quoted in *Isaabah* (Vol.4 Pg.38).

Hadhrat Masrooq narrates that Hadhrat Umar τ once mounted the pulpit and said, "I do not know who increased dowries above four hundred Dirhams because the dowry that Rasulullaah ρ and the Sahabah ψ gave was always four hundred Dirhams or less. Had larger dowries been an act of Taqwa or honour, people would have never beat Rasulullaah ρ and the Sahabah ψ to it." After Hadhrat Umar τ had alighted from the pulpit, a woman from the Quraysh objected. "O Ameerul Mu'mineen!" she said, "Are you forbidding the people from paying dowries in excess of four hundred Dirhams?" When Hadhrat Umar τ confirmed it, she said, "Have you then not heard Allaah say in the Qur'aan:

وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا

'...when you have given one of them *(your wives)* **a fortune** *(as dowry)***...'"**[1]

Hadhrat Umar τ then said, "Allaah forgive me! Everyone has more understanding than Umar." He then returned to the pulpit and said, "O people! I had forbidden you from paying dowries in excess of four hundred Dirhams (the prohibition no longer stands). Therefore whoever wishes to give whatever he pleases from his wealth, he may do so."[2]

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Hadhrat Sha'bi reports that Hadhrat Umar bin Khattaab τ once delivered a sermon. After duly praising Allaah, he said, "Take note that you people should not make your dowries exorbitant. If the news ever reaches me that any of you has paid more that what Rasulullaah ρ paid or what was paid to him (as dowry for his daughters), I shall deposit the excess into the public treasury."

After Hadhrat Umar τ had alighted from the pulpit, a woman from the Quraysh objected. "O Ameerul Mu'mineen!" she said, "Is the Book of Allaah more worthy of following or your words?" "The Book of Allaah of course," Hadhrat Umar τ replied, "what do you mean by this?" She explained, "You just forbade the people from paying dowries in excess of four hundred Dirhams whereas Allaah says in His Book:

وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلاَ تَأْخُذُواْ مِنْهُ شَيْئًا

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[1] Surah Nisaa, verse 20.

[2] Sa'eed bin Mansoor, Abu Ya'la and Muhaami, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298). Haythami (Vol.4 Pg.284) has commented on Abu Ya'la's chain of narrators. Ibn Sa'd (Vol.8 Pg.161) has reported a similar narration in greater brevity.
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'...when you have given one of them *(your wives)* a fortune *(as dowry)* then do not take anything from it...' "[1]

Hadhrat Umar τ twice or thrice repeated, "Everyone has more understanding than Umar." He then returned to the pulpit and said, "O people! I had forbidden you from paying dowries in excess of four hundred Dirhams (the prohibition no longer stands). A man is at liberty to give whatever he pleases from his wealth."[2]

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Hadhrat Umar τ once said, "Had (exorbitant) dowries been a source of status and elevation in the Aakhirah, the daughters and wives of Rasulullaah ρ would have been most deserving of it."[3]

The Practices of Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Abdullaah bin Umar τ and Hadhrat Hasan bin Ali τ in the Matter of Dowry

Hadhrat Ibn Seereen reports that Hadhrat Umar τ allowed dowries of two thousand Dirhams while Hadhrat Uthmaan τ allowed dowries of four thousand.[4]

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Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar τ married Hadhrat Safiyya رضي الله عنها for a dowry of four hundred Dirhams. She however returned it saying that it was insufficient. He then added another two hundred Dirhams without Hadhrat Umar τ knowing about it.[5]

Hadhrat Aa'isha رضي الله عنها reports, "I once brought Rasulullaah ρ some *Hareerah* that I had cooked. Sauda رضي الله عنها was sitting between between Rasulullaah ρ and I, so I told her to have some as well. When she refused, I said, 'If you do not eat, I shall smear it on your face.' She however still refused so I put my hand in the *Hareerah* and

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[1] Surah Nisaa, verse 20.
[2] Sa'eed bin Mansoor and Bayhaqi.
[3] Abu Umar bin Fadaal in his *Amaali*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298).
[4] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298).
[5] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298).

plastered it on her face. Rasulullaah ρ laughed as he put his hand in it saying, 'Now you smear her face.' Sauda رضي الله عنها then smeared it on my face and again Rasulullaah ρ laughed. Just then Umar τ passed by calling out for (someone called) Abdullaah. Thinking that he would soon enter, Rasulullaah ρ said, 'Get up and wash your faces!' Thereafter, I always stood in awe of Hadhrat Umar τ because of the respect Rasulullaah ρ had for him."

Another narration adds that Hadhrat Abu Bakr τ said, "Rasulullaah ρ lowered his knee for her (to step on) so that she could get even with me. She then took some (*Hareerah*) from the dish and spread it on my face as Rasulullaah ρ laughed."[1]

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Hadhrat Aa'isha رضي الله عنها narrates, "Rasulullaah ρ was sitting down when he heard the people and children making a lot of noise. (When he looked out) He saw some Abyssinians dancing with the people around them. 'O Aa'isha!' Rasulullaah ρ called out, 'Come and have a look.' Placing my cheek against shoulder, I started looking from between his shoulders and head. 'O Aa'isha,' Rasulullaah ρ kept saying (as I kept looking for a long time), 'have you not had your fill?' To assess my status with Rasulullaah ρ, I kept saying that I had not. I saw Rasulullaah ρ taking support on one leg and then the other (as he grew tired of standing so long). When Umar τ appeared, the people and children all dispersed and Rasulullaah ρ remarked, 'I see the human and Jinn devils all flee from Umar τ.'" The narration still continues further.[2]

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The Incident of Rasulullaah ρ when he Intended Divorcing his Wives

Hadhrat Abdullaah bin Abbaas τ reports, "I had always been eager to ask Umar τ about the two wives of Rasulullaah ρ concerning whom Allaah says (in the Qur'aan):

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[1] Abu Ya'la. Haythami (Vol.4 Pg.316) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.393), as has Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.302).
[2] Ibn Adi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.393).

إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا

'If the two of you repent to Allaah, then your hearts have surely turned *(turned back towards the best course after straying for a while)***.'** {Surah Tahreem, verse 3}

This (thought) lingered on until the time when Umar τ performed Hajj and I performed Hajj with him. We were still travelling when Umar τ went off the road (to answer the call the nature). I also veered off taking a jug (of water) along with me. After he had completed, Umar τ came to me and I started pouring water into his hands as he made wudhu. 'O Ameerul Mu'mineen!' I said, 'Who were the two wives of Rasulullaah ρ concerning whom Allaah says:

إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا

'If the two of you repent to Allaah, then your hearts have surely turned *(turned back towards the best course after straying for a while)***.' ?"** {Surah Tahreem, verse 3}

Hadhrat Umar τ said, "I am surprised at you, O Ibn Abbaas! (That despite your vast knowledge, you are still unaware of this incident)." Hadhrat Zuhri comments that although Hadhrat Umar τ was surprised at the question, he still proceeded to relate it in detail without concealing anything. "They were Hafsah and Aa'isha," Hadhrat Umar τ began. He then started narrating the incident. He said, "We members of the Quraysh always had the upper hand over our wives. When we arrived in Madinah, we encountered people (the Ansaar) whose women had the upper hand over them. Our women then started learning from their women. My house was located in the vicinity of the Banu Umayyah bin Zaid, which was in the upper reaches of Madinah. When I became angry with my wife one day (and told her something), she surprised me by backchatting. When I objected to her backchatting, she said, 'What are you objecting about my backchatting when I can swear by Allaah that the wives of Rasulullaah ρ backchat to him? In fact some of them (when angry) shun him morning to evening.'

I then left the house and went to (my daughter) Hafsah. 'Do you backchat Rasulullaah ρ' When she replied in the affirmative, I asked further, 'Does any of you (when angry) shun Rasulullaah ρ morning to evening?' When she again replied in the affirmative, I said, 'Whichever of you does that is at a loss and destroyed! Does any of you not fear that Allaah would be angry with her because His Rasool ρ is angry with her? She will then most certainly be destroyed. You should never

backchat Rasulullaah ρ and never ask him for anything. Rather ask from me whatever you please and never be deceived by the fact that your companion (Hadhrat Aa'isha رضي الله عنها) is prettier than you and more beloved to Rasulullaah ρ (do not emulate everything she does).'

I had a friend from amongst the Ansaar who took turns with me in attending Rasulullaah ρ's gatherings. He would go one day and I the next so that he brought me the news of revelation one day and I brought it to him the next day. It was during the time when there was a lot of talk about the Ghassaan tribe preparing themselves to attack us when my friend came to me at night. Knocking at my door, he called for me until I came out. 'Something serious has taken place," he said. 'What is it?' I asked, 'Have the Ghassaan tribe come?' 'No,' he replied, 'it is more serious than that and with longer lasting implications. Rasulullaah ρ has divorced his wives!' 'Hafsah is at a loss and destroyed!' I cried, 'I had a feeling that this would happen.' After performing the Fajr salaah, I dressed and went down (to Madinah) where I went to see Hafsah. She was in tears. 'Has Rasulullaah ρ divorced you?' I queried. 'I do not know,' she replied, 'but he is now there in the upper story room.'

I went to Rasulullaah ρ's Abyssinian slave and asked him to seek permission from Rasulullaah ρ for me to enter. The slave went in and then emerged saying, 'I mentioned your name to him but Rasulullaah ρ merely remained silent.' I then left and went towards the pulpit where I saw a group sitting, some of them in tears. I sat for awhile, but then my anxiety got the better of me and I went back to the slave saying, 'Seek permission for Umar.' Again the slave went in and then emerged saying, 'I mentioned your name to him but Rasulullaah ρ merely remained silent.' I again left to sit near the pulpit but again my anxiety got the better of me and I returned to request the slave to seek permission for me to enter. Yet again the slave went in and emerged saying, 'I mentioned your name to him but he merely remained silent.' As I turned to leave, the slave suddenly called for me saying, 'You may enter, for Rasulullaah ρ has granted you permission.'

When I entered, I found Rasulullaah ρ reclining against a straw mat that had left imprints on his side. 'Have you divorced your wives, O Rasulullaah ρ?' I asked. Raising his head, he replied, 'No.' 'Allaahu Akbar!' I cried out. I then said, 'O Rasulullaah ρ! You have seen that we the members of the Quraysh always had the upper hand over our wives. When we arrived in Madinah, we encountered people (the

Ansaar) whose women had the upper hand over them. Our women then started learning from their women. When I became angry with my wife one day (and told her something), she surprised me by back chatting. When I objected to her back chatting, she said, 'What are you objecting about my back chatting when I can swear by Allaah that the wives of Rasulullaah ρ backchat to him? In fact some of them (when angry) shun him morning to evening. I said, 'Whichever of them does that is at a loss and destroyed! Does any of them not fear that Allaah would be angry with her because His Rasool ρ is angry with her? She will then most certainly be destroyed.' This made Rasulullaah ρ smile.

'O Rasulullaah ρ!' I continued, 'I then went to Hafsah and told her, 'Never be deceived by the fact that your companion (Hadhrat Aa'isha رضي الله عنها) is prettier than you and more beloved to Rasulullaah ρ.' Rasulullaah ρ smiled again. Then I asked, 'Should I continue with this light-hearted talk?' 'By all means,' Rasulullaah ρ said. I then sat down and I swear by Allaah that when I looked about the room, all I saw was three pieces of undyed leather. 'O Rasulullaah ρ!' I said, 'Pray to Allaah to grant an abundance of wealth to your Ummah. Allaah has given abundance to the Romans and Persians even though they do not worship Him (so he will readily give us as well).'

Rasulullaah ρ then sat up straight and said, 'Are you also in doubt, O son of Khattaab? They are people whose rewards (for their good deeds) have been brought forward to this world (without any share left for the Aakhirah).' I then quickly said, 'Do seek forgiveness for me, O Rasulullaah ρ.' Because he was so angry with them at the time, Rasulullaah ρ had vowed not to go to his wives for an entire month until Allaah directed him otherwise."[1]

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Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Umar τ said, "When Rasulullaah ρ separated from his wives, I entered the Masjid where I saw the people fondling pebbles as they said, 'Rasulullaah ρ has divorced his wives!' This incident took place before the injunction of Hijaab was ordained. I said to myself, 'I am going to find out properly what is happening (whether Rasulullaah ρ had divorced them or not).'" The Hadith continues to mention how Hadhrat Umar τ went

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[1] Ahmad, Bukhaari, Muslim, Tirmidhi and Nasa'ee.
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to both Hadhrat Hafsah رضي الله عنها as well as Hadhrat Aa'isha رضي الله عنها to admonish them.

Thereafter, the narration quotes Hadhrat Umar τ who says, "When I then went to Rasulullaah ρ, I found him on the doorstep of the room on the upper storey. I called out saying, 'O Rabaah! Secure permission for me to see Rasulullaah ρ …'" The rest of the narration is like the one above until the part where Hadhrat Umar τ said, "O Rasulullaah ρ! Do not let the matter of your wives disturb you. If you have divorced them, then Allaah is with you as well as His angels, Jibreel υ, Mikaal υ, myself, Abu Bakr and all the Mu'mineen. I praise Allaah for the fact that whenever I spoke, I had firm hope that Allaah would confirm what I said. It was therefore with reference to this that Allaah revealed the following verse:

إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ * عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا

If the two of you ***(Hafsa and Aa'isha, two wives of Rasulullaah ρ)*** repent to Allaah, then your hearts have surely turned ***(turned back towards the best course after straying for a while.)***. However, if you two assist each other against him ***(Rasulullaah ρ)***, then his protecting friends are Allaah, Jibreel **υ** and the pious Mu'mineen. Besides these, the angels are also his assistants. If he ***(Rasulullaah ρ)*** has to divorce all of you ***(wives)***, then his Rabb shall certainly replace you with wives better than yourselves who will be Muslims, Mu'minaat, obedient, repentant, worshippers, women who fast, previously married women and virgins. **{Surah Tahreem, verses 4,5}**

'Have you divorced them?' I asked. 'No,' Rasulullaah ρ replied. I then stood at the door of the Masjid and called out in my loudest voice, "Rasulullaah ρ's wives have not been divorced!' It was with reference to this that Allaah revealed the verse:

وَإِذَا جَاءهُمْ أَمْرٌ مِّنَ الأَمْنِ أَوِ الْخَوْفِ أَذَاعُواْ بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُوْلِي الأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ

When *(news of)* **any matter of peace or fear comes to them, they** *(immediately)* **broadcast it** *(thereby causing harm to the Muslims)*. **If they had** *(first)* **referred the matter to the**

Rasulullaah ρ and to those of them who have understanding *(to the learned Muslims with insight)***, it would surely be known to those of them who research** *(verify)* **the matter.** {Surah Nisaa, verse 83}

Hadhrat Umar τ continues, "It was I who researched this matter."[1]

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Hadhrat Jaabir τ reports that Rasulullaah ρ was sitting in his house while the Sahabah ψ were sitting by his door. When Hadhrat Abu Bakr τ arrived and sought permission to enter, Rasulullaah ρ did jot grant him permission. Hadhrat Umar τ then arrived and Rasulullaah ρ did not grant him permission to enter either. Rasulullaah ρ later granted permission to both Hadhrat Abu Bakr τ and Hadhrat Umar τ and they both entered the room where Rasulullaah ρ was sitting in silence with his wives around him. Hadhrat Umar τ said to himself, "I am going to say something to make Rasulullaah ρ laugh." He then proceeded to say, "O Rasulullaah ρ! If only you had seen (my wife) the daughter of Zaid just now when I slapped her across the neck when she asked me for (an increase in her) allowance!" Rasulullaah ρ smiled so broadly that his molars became visible. He said, "Here are my wives around me also asking me for (an increase in) their allowances."

Hadhrat Abu Bakr τ then stood up to hit (his daughter) Hadhrat Aa'isha رضي الله عنها and Hadhrat Umar τ also got up to hit (his daughter) Hadhrat Hafsah رضي الله عنها . Both men were rebuking their daughters saying, "How can you ask Rasulullaah ρ fro something he does not have?!" Rasulullaah ρ however stopped the two men and the women said, "By Allaah! After this, we shall never again ask Rasulullaah ρ for something he does not have."

It was on this occasion that Allaah revealed the verse offering a choice (to Rasulullaah ρ's wives). Rasulullaah ρ first approached Hadhrat Aa'isha رضي الله عنها saying, "I am about to present to you an offer that I do not want you to be hasty in deciding until you have consulted with your parents." "What is it?" she asked. Rasulullaah ρ then recited for her the verse:

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ

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[1] Muslim, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.389). Abdur Razzaaq, Ibn Sa'd, Ibn Hibbaan, Bayhaqi, Ibn Jareer, Ibn Mundhir, Ibn Mardway and other have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.269).
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سَرَاحًا جَمِيلًا * وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

O Nabi ρ! Say to your wives, "If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you *(divorce you)* **in a cordial manner. However, if you desire Allaah, His Rasool ρ and the home of the Aakhirah, then** *(you may continue enjoying the status of being his wives and living with the allowance he provides because)* **Allaah has certainly prepared a grand reward for those of you who do good deeds** *(Allaah will reward you tremendously for your sacrifice)***."** {Surah Ahzaab, verses 28,29}

Hadhrat Aa'isha رضي الله عنها immediately said, "Should I consult my parents about (having) you?! I definitely choose Allaah and His Rasool ρ. Please do not inform any of your other wives what I have decided." Rasulullaah ρ told her, "Allaah has sent me to make matters easy for people and not to make them difficult. Therefore, if any of them asks me about you decision, I will certainly inform her."[1]

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Hadhrat Umar τ reports that when he once went to see Rasulullaah ρ, Rasulullaah ρ's short Abyssinian slave was busy rubbing his back. "O Rasulullaah ρ!" Hadhrat Umar τ asked, "Did you hurt yourself?" Rasulullaah ρ replied, "The camel dropped me down last night."[2]

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Hadhrat Umar bin Khattaab τ says, "When I saw Hasan and Husayn riding on Rasulullaah ρ's shoulders, I remarked, 'What a fine horse you two are riding!' Rasulullaah ρ then said, 'And what fine horsemen are they!?'"[3]

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The Incident of a Woman who Complained to Hadhrat Umar τ about her Husband

Hadhrat Kahmas Hilaali reports that they were once sitting with Hadhrat Umar τ when a lady arrived. She sat down and said, "O Ameerul Mu'mineen! While the evil nature of my husband has

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[1] Ahmad, Muslim and Nasa'ee.
[2] Tabraani and Bazzaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).
[3] Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.7 Pg.106) and *Majma'uz Zawaa'id* (Vol.9 Pg.182). Bazzaar and Ibn Sahaaheen have also reported the narration, as quoted in *Kanzul Ummaal*.
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increased, his good nature has dwindled." "Who is your husband?" Hadhrat Umar τ asked. When she informed him that her husband was a man called Abu Salamah, Hadhrat Umar τ said, "He was a companion of Rasulullaah ρ and is a righteous man." He then asked the men around him, "Is he not so?" "O Ameerul Mu'mineen!" they replied, "We know him to be just as you say." Hadhrat Umar τ then instructed someone sitting there to call for the husband. When her husband was sent for, the lady got up and sat behind Hadhrat Umar τ.

It was not long before the two men arrived together and the husband sat in front of Hadhrat Umar τ. "What has this woman sitting behind me have to say?" Hadhrat Umar τ asked. "Who is she, O Ameerul Mu'mineen?" the man asked. "She is your wife," Hadhrat Umar τ replied. "And what has she to say?" he asked. Hadhrat Umar τ replied, "She claims that while your evil nature has increased, your good nature has dwindled." The husband said, "A terrible thing she has said, O Ameerul Mu'mineen! She is amongst the most righteous women of her tribe. In addition to this, she also has the most clothing and the most comfortable home. However, her husband is an old man."

Addressing the wife, Hadhrat Umar τ asked, "And what have you to say?" "He has spoken the truth," she replied. Hadhrat Umar τ got up with his whip and struck her with it saying, "O enemy of yourself! You have eaten his wealth and finished his youth and then go even further to make false allegations against him!" "O Ameerul Mu'mineen!" she pleaded, "Do not be hasty. I swear by Allaah that I shall never sit in this position (as complainant against my husband) ever again."

Hadhrat Umar τ then instructed that she be given three garments and said, "Take this in lieu of what I have done to you (when I hit you). However, I am warning you never to complain about this old man again." The narrator says, "(I remember the incident so vividly that) It is as if I can actually see her standing up with those garments." Hadhrat Umar τ then turned to her husband and said, "Let not what you have seen me do to her ever provoke you to treat her badly." The husband promised that he would not and they both left. Hadhrat Umar τ then said, "I have heard Rasulullaah ρ say, 'The best period of my Ummah is that in which I am (the first period), followed by the second period and then the third. Thereafter, such people shall come who will take oaths before testifying and who will testify before being asked to

do so. They will also be people whose marketplaces will be very noisy.'"[1]

The Incident of Another Woman and her Husband with Hadhrat Umar τ

Hadhrat Sha'bi narrates that a woman once came to Hadhrat Umar τ saying, "I have come to complain to you about a man who is the best of all men apart from a man whose deeds are superior or whose deeds match his. He stands in salaah all night until dawn and fasts all day until evening." She was then overcome with bashfulness and said, "Excuse me, O Ameerul Mu'mineen." "May Allaah reward you tremendously," Hadhrat Umar τ said, "You have certainly praised him well. You are excused." When she left, Hadhrat Ka'b bin Soor remarked, "O Ameerul Mu'mineen! She has certainly been eloquent in her complaint to you." "What was her complaint?" Hadhrat Umar τ asked. "Her husband," Hadhrat Ka'b replied.

Hadhrat Umar τ then sent for the couple and (when they arrived) said to Hadhrat Ka'b, "Now you pass judgement between them." Hadhrat Ka'b said, "How can I pass judgement when you are present?" Hadhrat Umar τ insisted saying, "It was you who understood what I did not." Hadhrat Ka'b then said, "Allaah has mentioned:

فَانكِحُواْ مَا طَابَ لَكُم مِّنَ النِّسَاء مَثْنَى وَثُلاَثَ وَرُبَاعَ

"then marry two, three of four women with whom you are pleased *(to have as your wives)*.**"**
{Surah Nisaa, verse 3}

You should therefore fast for three days and then not fast the next day which you will spend with your wife. You may also spend three nights in salaah and then a night with your wife." Hadhrat Umar τ remarked, "This (decision) I find more astounding than your first statement." Hadhrat Umar τ then appointed him as judge of Basrah.[2]

Another narration states that Hadhrat Umar τ said to the lady, "Be honest with me and do not shy away from the truth." She then said, "O

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[1] Tayaalisi, Bukhaari in his *Taareekh* and Haakim in his *Kuna*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.303). Abu Bakr bin Abu Aasim has also reported the narration, as quoted in *Isaabah* (Vol.4 Pg.93).
[2] Ibn Sa'd.

Ameerul Mu'mineen! I am a woman who desires what all women desire."[1]

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Hadhrat Qataadah narrates that a woman once said to Hadhrat Umar τ, "My husband stand in salaah all night and fasts all day." Hadhrat Umar τ said to her, "Are you instructing me to stop him from performing salaah at night and from fasting during the day?" She then went away, but returned some time later with the same complaint. Hadhrat Umar τ again repeated what he had said the first time. However, Hadhrat Ka'b bin Soor pointed out, "O Ameerul Mu'mineen! She has a right." "What is her right?" Hadhrat Umar τ asked. Hadhrat Ka'b replied, "Allaah has permitted four wives for him, so count her as one of four. She is therefore entitled to one night in every four nights and one day in every four days." Hadhrat Umar τ then summoned the husband and instructed him to spend one of every four nights with her and to skip a fast in every four fasts.[2]

The Incident of Hadhrat Abu Gharzah τ and his Wife with Hadhrat Umar τ

Hadhrat Abu Gharzah τ once led Hadhrat Ibn Arqam by the hand to his wife and asked her, "Do you hate me." "Yes I do," she replied. "What made you do this?" Hadhrat Ibn Arqam τ asked. Hadhrat Abu Gharzah τ explained, "People have been saying too many things about me." When Hadhrat Ibn Arqam τ reported the matter to Hadhrat Umar τ, the Ameerul Mu'mineen called for Hadhrat Abu Gharzah τ and asked, "What made you do that?" Again Hadhrat Abu Gharzah τ replied, "People have been saying too many things about me." Hadhrat Umar τ then sent for the wife. She arrived with shrewd aunt of hers who told her, "When he questions you (about your curt statement), say, 'Because he made me say it on oath, I did not like to tell a lie.'" (When she came before him) Hadhrat Umar τ asked, "What made you say what you did?" She replied, "Because he made me say it on oath, I did not like to tell a lie." Hadhrat Umar τ said, "Why not? One of you ought to lie and say

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[1] Yashkari.

[2] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.307-308). Ibn Abi Shaybah has also reported the narration, as quoted in *Isaabah* (Vol.3 Pg.315).
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something nice because every home is not built on love. Many homes are built on polite interaction stemming from social status and Islaam."[1]

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Hadhrat Abu Salamah bin Abdur Rahmaan bin Auf τ narrates that Hadhrat Aatika رضي الله عنها the daughter of Hadhrat Zaid bin Amr bin Nufayl τ was married to Hadhrat Abdullaah τ the son of Hadhrat Abu Bakr τ. He loved her very much and even gave her an orchard on condition that she does not remarry after his death. He was struck by an arrow during the battle at Taa'if and it was forty days after the demise of Rasulullaah ρ that wound ruptured and he passed away. In his memory, Hadhrat Aatika رضي الله عنها recited the following couplets (which meant):

"I swear that my eye shall always remain hot (with tears)
over you and that my skin shall always be covered in dust (because I shall never adorn myself for anyone else)
(This I shall do) Forever, as long as the doves of the dense forest coo
and as long as the night issues forth the bright morning"

When Hadhrat Umar τ proposed for her afterwards, she informed him that Hadhrat Abdullaah τ had given her an orchard with the condition that she should not remarry after him. Hadhrat Umar τ advised her to acquire a verdict from someone. She then enquired from Hadhrat Ali bin Abi Taalib τ whose verdict was that she was free to remarry after returning the orchard to the family of Hadhrat Abdullaah τ. Hadhrat Umar τ then married her and invited a few Sahabah ψ for the *Waleemah* meal. Amongst the guests was Hadhrat Ali τ, who also happened to be the person with whom Hadhrat Abdullaah τ had forged a bond of brotherhood. "Permit me to have a word with her (with your new bride)," Hadhrat Ali τ asked Hadhrat Umar τ. With Hadhrat Umar τ's permission, Hadhrat Ali τ said, "O Aaatika!

'I swear that my eye shall always remain hot (with tears)
over you and that my skin shall always be covered in dust'"

(Upon hearing this) Hadhrat Aatika رضي الله عنها started weeping very loudly. Hadhrat Umar τ said (to Hadhrat Ali τ), "May Allaah forgive you! Do not upset my wife's mood for me."[2]

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[1] Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.303).
[2] Wakee, as quoted in *Kanzul Ummaal* (Vol.8 Pg.302). Ibn Sa'd has reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.356).
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Hadhrat Abdullaah bin Qais or Ibn Abul Qais says that he was with the delegation of Hadhrat Abu Ubaydah bin Jarraah τ that received Hadhrat Umar τ when he arrived in Shaam. As Hadhrat Umar τ was travelling, he was met by some entertainers from Adhri'aat who were carrying their swords (to entertain Hadhrat Umar τ as he entered their town). "Hold on!" Hadhrat Umar τ said, "Stop them and send them back." "O Ameerul Mu'mineen!" Hadhrat Abu Ubaydah τ said, "This is the custom of the non-Arabs. If you stop them, they will think that you wish to annul the pact with them (that you wish to prevent them from freely practising their customs)." Hadhrat Umar τ said, "Then leave them. Umar and his family are all under the command of Abu Ubaydah."[1]

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Hadhrat Abdullaah bin Umar τ reports that when Hadhrat Umar τ and Hadhrat Zubayr τ once had a race, Hadhrat Zubayr τ beat Hadhrat Umar τ and cried out, "I beat you! By the Rabb of the Kabah!" When they raced a second time, Hadhrat Umar τ beat Hadhrat Zubayr τ. Hadhrat Umar τ then called out, "I beat you! By the Rabb of the Kabah!"[2]

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Hadhrat Saleem bin Handhalah reports, "We once went to Hadhrat Ubay bin Ka'b τ to listen to Ahadeeth from him. (When he had completed) He stood up and we also stood up and walked with him. Hadhrat Umar τ then met him and said, "Don't you think that this (walking with people following you) is a danger (source of pride) for the one being followed and a source of dishonour for the ones following?"[3]

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Hadhrat Haarith bin Mu'aawiya narrates that when he came to Hadhrat Umar τ, Hadhrat Umar τ asked, "In what condition did you leave the people of Shaam?" After he had informed Hadhrat Umar τ about the condition of the people there, Hadhrat Umar τ praised Allaah and said,

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.384), as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).
[2] Muhaamili, as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).
[3] Ibn Abi Shaybah and Khateeb in his *Jaami*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.61).

"Are you people perhaps socializing with the Mushrikeen?" When Hadhrat Haarith assured Hadhrat Umar τ that they were not, Hadhrat Umar τ said, "When you start socialising with them, you will start eating and drinking with them and your situation will remain good only when you do not do that."[1]

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Hadhrat Ayaadh narrates that Hadhrat Umar τ once instructed Hadhrat Abu Moosa Ash'ari τ to present to him all his earnings and expenditure (as governor) on a single piece of leather. Hadhrat Abu Moosa Ash'ari τ had a Christian accounts keeper and when he presented it, Hadhrat Umar τ was impressed and said, "He has an excellent memory. Will you read out a letter that has come from Shaam in the Masjid?" "He will be unable to do so," Hadhrat Abu Moosa Ash'ari τ said. "Why not?" Hadhrat Umar τ asked, "Is he impure?" "No," Hadhrat Abu Moosa Ash'ari τ replied, "he is a Christian." Hadhrat Umar τ then reprimanded Hadhrat Abu Moosa Ash'ari τ and hit him on the thigh saying, "Dismiss him!" He then recited the verse:

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَارَى أَوْلِيَاء بَعْضُهُمْ أَوْلِيَاء بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللّهَ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ

O you who have Imaan! Do not take the Jews and Christians as friends *(confidantes)*. **They** *(all Kuffaar)* **are only the friends of each other** *(and cannot be your friends)*. **Whoever of you befriends them, then he is surely from among them. Verily Allaah does not guide a nation of wrong-doers** *(who befriend the Kuffaar)*. {Surah Maa'idah, verse 51}[2]

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The Practices of Hadhrat Ali τ and Hadhrat Umar τ with Food and Drink

Hadhrat Ibn A'bad reports that Hadhrat Ali τ once asked, "O Ibn A'bad! Do you know what is the right of food?" "What is the right of food?" Ibn A'bad asked. Hadhrat Ali τ replied, "That you recite:

بِسْمِ اللهِ اَللّٰهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا

[1] Ya'qoob bin Sufyaan, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.300).
[2] Ibn Abi Haatim, as quoted in *Tafseer* of Ibn Katheer (Vol.2 Pg.68).

'I begin with the name of Allaah. O Allaah! bless us in the sustenance You give us'"

Thereafter, Hadhrat Ali τ asked, "And do you know how to express gratitude after you have finished?" "How do you express gratitude?" Ibn A'bad asked. Hadhrat Ali τ replied, "By saying:

أَلْحَمْدُ لِلّٰهِ الَّذِي أَطْعَمَنَا وَ سَقَانَا

'All praise is for Allaah Who has given us food and drink.'"[1]

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Hadhrat Umar τ once said, "Beware of excessive eating and drinking because it harms the body, is the cause of many diseases and leads to lethargy in salaah. Rather be moderate in your eating and drinking because it is healthier for the body and further from extravagance. Allaah detests the obese scholar (whose makes eating a priority) and a person shall never be destroyed until he gives precedence to his desires over his Deen."[2]

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Hadhrat Abu Mah'dhoora τ reports that he was once sitting with Hadhrat Umar τ when Hadhrat Safwaan bin Umayyah τ brought a platter (of food) and placed it in front of Hadhrat Umar τ. Hadhrat Umar τ summoned some poor people and slaves in the vicinity and they all shared the food with him. Thereafter, Hadhrat Umar τ remarked, "May Allaah curse the people who are averse to their slaves eating with them." To this, Hadhrat Safwaan τ said, "We are not averse to them eating with us. We eat by ourselves only because we do not find sufficient good food to feed both us and them."[3]

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The Practices of Rasulullaah ρ

[1] Ibn Abi Shaybah, Ibn Abi Dunya in his *Du'aa*, Abu Nu'aym in his *Hilya* and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46).
[2] Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.47).
[3] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.48).
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Hadhrat Abdur Rahmaan bin Abu Layla says that he was once with Hadhrat Umar τ when he said, "I saw Abu Qaasim (Rasulullaah) ρ wearing a narrow-sleeved cloak made in Shaam."[1]

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Hadhrat Jundub bin Makeeth τ says, "Rasulullaah ρ wore his best clothing whenever he received a delegation and would instruct the senior Sahabah ψ to do the same. On the day a delegation arrived from Kindah tribe, I saw Rasulullaah ρ wearing clothing made in Yemen and both Abu Bakr τ and Umar τ were wearing the same."[2]

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Hadhrat Umar τ reports that he saw Rasulullaah ρ send for some new clothing. When it reached his collar-bone as he was putting it on, he recited:

أَلْحَمْدُ لِلّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَ أَتَجَمَّلُ بِهِ فِي حَيَاتِي

"All praise is for Allaah Who has given me clothing to conceal my private areas and with which I can look beautiful in this life."

Rasulullaah ρ then said, "I swear by the Being Who controls my life! When a Muslim wears new clothing, recites these words and then purely for Allaah's pleasure gives the old clothes that he is removing to a poor person, he will remain in the care, the security and the protection of Allaah as long as there remains even a single thread of the garment left (on the poor person). This applies whether he is alive or dead. This applies whether he is alive or dead."[3]

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The Practices of Hadhrat Umar τ and Hadhrat Anas τ With Regard to Clothing

[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).
[2] Ibn Sa'd (Vol.4 Pg.346).
[3] Ibn Mubaarak, Tabraani, Haakim, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).
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Hadhrat Abdl Azeez bin Abu Jameelah Ansaari reports that the sleeves of Hadhrat Umar τ's *Qamees* never extended past his wrists.[1]

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Hadhrat Badeel bin Maysara reports that Hadhrat Umar τ once went for the Jumu'ah salaah wearing a cloak made in *Sumbulaan*. Apologising to the people (for coming late), he said, "It was this cloak that delayed me." He pulled his sleeves forward and as he let go of them, they returned to the ends of his fingers.[2]

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Hadhrat Hishaam bin Khaalid reports that he saw Hadhrat Umar τ tie his loincloth above his navel.

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Hadhrat Aamir bin Ubaydah Baahili narrates that when he once asked Hadhrat Anas τ about *Khazz* (a material in which there is a small element of silk), Hadhrat Anas τ replied, "I wish that Allaah had never created it. Apart from Umar τ and his son, all the Sahabah ψ wore it." (Hadhrat Anas τ disliked it because it was a fabric worn by affluent non-Muslims)[3]

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Hadhrat Masrooq narrates that Hadhrat Umar τ once came out to them wearing cotton clothing. When the people started at him, he recited a couplet (which meant):

"The beauty of everything you see will never last
Allaah will last when all wealth and children will be destroyed"

He then remarked, "By Allaah! compared to the Aakhirah, this world is just a leap of a rabbit."[4]

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[1] Ibn Sa'd.
[2] Ibn Sa'd.
[3] *Muntakhab Kanzul Ummaal* (Vol.4 Pg.419).
[4] Hannaad and Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.4 Pg.405).

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The Practice of Hadhrat Umar τ with Clothing

Hadhrat Anas τ reports that a woman once came to Hadhrat Umar τ saying, "O Ameerul Mu'mineen! My top is all tattered." "Have I not given you anything to wear?" Hadhrat Umar τ asked. "You have given me," she replied, "but is has torn." Hadhrat Umar τ immediately sent for an exquisite top and some thread to be given to her. He then said to her, "Wear that (old clothing) when you are making bread and cooking and then wear this (new garment) once you have finished. Those not wearing old clothing do not deserve new clothes."[1]

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Hadhrat Kharasha bin Hurr reports that he was once looking at Hadhrat Umar τ as a youngster passed by, wearing his loincloth below his ankles and dragging it along as he walked. Hadhrat Umar τ called for him and asked, "Are you menstruating?" "What! O Ameerul Mu'mineen!" asked the youngster in surprise "Do men also menstruate. Hadhrat Umar τ replied, "Then what is the matter with you hanging your garment below your ankles?" Hadhrat Umar τ then sent for a knife, gathered the end of the loincloth and cut it off whatever hung beneath the ankles." Hadhrat Kharasha says, "It is as if I can still see the threads dangling over his heels."[2]

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Hadhrat Abu Uthmaan Nahdi reports that they were in Azerbaijan under the command of Hadhrat Utba bin Farqad τ when a letter from Hadhrat Umar τ arrived. The letter read: "Ensure that you wear your loincloths, shawls and shoes and throw away your socks and trousers. Make sure that you adopt the attire of your forefather Ismaa'eel υ and stay away from lives of luxury and the attire of the non-Arabs. Remain in the sun because it is the bath of the Arab. Dress simply like Ma'd bin Adnaan, live tough lives, wear old clothes, mount your animals without stirrups, do target practice and jump directly onto your horses (from the ground). Remember that Rasulullaah ρ forbade (men from) wearing

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[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).
[2] Sufyaan bin Uyaynah in his *Jaami*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).
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silk unless it be only this much. Rasulullaah ρ then indicated with his middle finger."[1]

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Hadhrat Abu Hurayrah τ narrates, "We were a group of Sahabah ψ including Abu Bakr τ and Umar τ sitting around Rasulullaah ρ, when he got up to leave. Because Rasulullaah ρ delayed in returning to us, we feared that he may have come to some harm in our absence. This alarmed us and we quickly got up. I was the first to be alarmed and in my search for Rasulullaah ρ, I reached an orchard belonging to the Banu Najjaar tribe of the Ansaar. I circled the orchard looking for a gate, but could not find any. I then came across a stream running into the orchard from a well outside. I therefore squeezed through and found Rasulullaah ρ there.

'Abu Hurayrah?' Rasulullaah ρ asked. 'Yes, O Rasulullaah ρ,' I replied. 'What is the matter?' he asked. I explained, 'You were with us when you left. When you delayed in returning to us, we feared that you may have come to some harm in our absence. This alarmed us and I was the first to be alarmed. When I reached this orchard, I squeezed through as a fox would do and entered. The others are all behind me.' Handing me his shoes, Rasulullaah ρ said, 'O Abu Hurayrah! Take these shoes of mine and give the glad tidings of Jannah to every person you meet outside this orchard who testifies with conviction of the heart that there is none worthy of worship but Allaah.

The first person I met was Umar τ. 'What are these shoes, O Abu Hurayrah?' he asked. These are Rasulullaah ρ's shoes. He has sent me to give the glad tidings of Jannah to every person I meet who testifies with conviction of the heart that there is none worthy of worship but Allaah.' Umar τ then struck me so hard on the chest that I fell down on my buttocks. He then instructed me to return and I returned to Rasulullaah ρ seeking help in tears. Umar τ was almost upon me as he came in my footsteps. 'What has happened to you, O Abu Hurayrah?' Rasulullaah ρ asked. I related the incident to him saying, 'I met Umar τ and when I told him the message you had sent me with, he struck me so hard on the chest that I fell down on my buttocks. He then told me to return.'

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[1] Abu Dharr Harawi in his *Jaami* and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.58).
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'O Umar!' Rasulullaah ρ said, 'What made you do that?' Umar τ said, 'May my parents be sacrificed for you, O Rasulullaah ρ! Did you send Abu Hurayrah with your shoes to give the glad tidings of Jannah to every person he meets who testifies with conviction of the heart that there is none worthy of worship but Allaah?' 'I certainly did,' Rasulullaah ρ replied. 'Do not do that,' Umar τ pleaded, 'because I fear that people would pin all their hopes in this (and stop doing good deeds). Rather leave them to continue doing good deeds.' Rasulullaah ρ then said, 'Then leave them.'"[1]

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Hadhrat Uthmaan τ narrates that he heard Rasulullaah ρ say, "I know a statement which if a person says sincerely from his heart, he will become forbidden to the fire of Jahannam." To this, Hadhrat Umar τ said, "Should I not tell you what it is? It is the statement of sincerity upon which Allaah has made Muhammad ρ and his Sahabah ψ steadfast. It is the statement of Taqwa that the Nabi of Allaah ρ had encouraged his uncle Abu Taalib to recite at the time of his death. It is to testify that there is none worthy of worship but Allaah."[2]

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The Eagerness of Hadhrat Umar τ and Hadhrat Mu'aadh τ to Participate in the Gatherings of Imaan

Hadhrat Abu Dharr τ reports that Hadhrat Umar τ would grab hold of the hands of one or two Sahabah ψ and say, "Stand awhile with me so that we may renew our Imaan." They would then talk about Allaah Y.[3]

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[1] Muslims, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.7).
[2] Ahmad, as quoted in *Majma'uz Zawaa'id* (Vol.1 Pg.15). Abu Ya'la, Ibn Khuzaymah, Ibn Hibbaan, Bayhaqi and others have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.74).
[3] Ibn Abi Shaybah and Laalkaa'ee in his *Sunnah*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).
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The Incident of Hadhrat Umar τ and Rasulullaah ρ at Hudaybiyyah

Hadhrat Habeeb bin Abu Thaabit narrates that when he went to pose some questions to Hadhrat Abu Waa'il τ, the Sahabi related to them that when they were fighting at Siffeen, someone asked, "Have you not seen those who are called towards the Book of Allaah (to settle their disputes)?" "Yes, we have," replied Hadhrat Ali bin Abi Taalib τ. It was then that Hadhrat Sahl bin Hunayf τ said, "You have only yourselves to blame! I have seen us at Hudaybiyyah when Nabi ρ entered into a peace treaty with the Mushrikeen. Had we deemed fighting to be the solution, we would have fought (but it was in the best interest to enter into the treaty)." He then continued to narrate that at the time Hadhrat Umar τ asked, "Are we not on the truth and the Mushrikeen on falsehood? Will not our martyrs go to Jannah while their dead will go to Jahannam?" "Certainly," Rasulullaah ρ replied. "Then why should we compromise our Deen?" Umar τ asked, "Why should we return when Allaah has not yet decided between us and the Mushrikeen?" Rasulullaah ρ reassured him saying, "O son of Khattaab! I am the prophet of Allaah and Allaah shall never ever lead me to destruction."

Hadhrat Umar τ was still upset when he went away. He proceeded straight to Hadhrat Abu Bakr τ and asked, "O Abu Bakr! Are we not on the truth and the Mushrikeen on falsehood?" "O son of Khattaab!" Hadhrat Abu Bakr τ said, "He is the prophet of Allaah and Allaah shall never ever lead him to destruction." It was after this that Allaah revealed Surah Fatah.[1]

Another narration states that Hadhrat Sahl bin Hunayf τ said, "O people! You have only your own opinions to blame! I have seen myself on the day of Abu Jandal (when Rasulullaah ρ was forced to hand him over to the Mushrikeen according to the demands of the treaty). Had I the ability to reverse this decision of Rasulullaah ρ, I would have certainly done so (but no one's Imaan would allow him to oppose a decision coming from Rasulullaah ρ). Yet another narration adds that when Surah Fatah was revealed, Rasulullaah ρ sent for Hadhrat Umar τ and recited it to him.[2]

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[1] Bukhaari and Muslim.
[2] Nasa'ee, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.200).
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In the chapter concerning Da'wah towards Allaah and His Rasool ρ (Chapter one) and under the discussion of the Treaty of Hudaybiyyah, the narration of Hadhrat Miswar bin Makhramah τ has already been quoted. The narration states that Hadhrat Abu Jandal τ addressed the Muslims saying, "O gathering of Muslim! Why should I be returned to the Mushrikeen when I have come as a Muslim? Have you not seen how I have suffered?" Hadhrat Abu Jandal τ had endured severe torture at the hands of the Mushrikeen.

Hadhrat Umar τ then approached Rasulullaah ρ and said, "Are you not the true Nabi of Allaah?" "I am indeed," replied Rasulullaah ρ. Hadhrat Umar τ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Rasulullaah ρ. "Then," asked Hadhrat Umar τ, "why do we have to submit?" Rasulullaah ρ said to him, "I am certainly the Rasool of Allaah. I cannot disobey Him and He is my Helper." Hadhrat Umar τ asked, "Did you not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Rasulullaah ρ replied, "Indeed I did but did I tell you that it would be this year?" "No," said Hadhrat Umar τ. "Then you shall certainly arrive there and perform Tawaaf around it," Rasulullaah ρ assured him.

Hadhrat Umar τ then approached Hadhrat Abu Bakr τ and asked him, "Is he not the true Nabi of Allaah?" "He is indeed," replied Hadhrat Abu Bakr τ. Hadhrat Umar τ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Hadhrat Abu Bakr τ. "Then," asked Hadhrat Umar τ, "why do we have to submit?" Hadhrat Abu Bakr τ said to him, "O person! He is certainly the Rasool of Allaah. He cannot disobey Allaah and Allaah is his Helper." Hadhrat Umar τ asked, "Did Rasulullaah ρ not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Hadhrat Abu Bakr τ replied, "He did indeed, but did he tell you that it would be this year?" "No," said Hadhrat Umar τ. "Then you shall certainly arrive there and perform Tawaaf around it," Hadhrat Abu Bakr τ assured him. After narrating this incident, Hadhrat Umar τ says that he later carried out numerous good deeds to make amends for this behaviour.

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The Incident of the River Nile during the Khilaafah of Hadhrat Umar τ

Hadhrat Qais bin Hajjaaj reports from his teacher that after Egypt was conquered (by the Muslims), the people approached the governor Hadhrat Amr bin Al Aas τ when the month of *Bu'na*[1] started. "O governor!," they said, "There is a ritual (we carry out) for our Nile without which it will not flow." "What is the ritual?" Hadhrat Amr τ enquired. They then explained, "After twelve days of this month have passed, we look for a virgin living with her parents. After satisfying her parents (with a vast sum of money), we adorn her with the best of jewels and clothing and then throw her into the Nile." "This cannot happen in Islaam," Hadhrat Amr τ told them, "Islaam wipes out all (rituals) that takes place before it."

It so happened that the Nile did not flow and although the people stayed in Egypt all through the month of *Bu'na*, they eventually decided to leave Egypt. Hadhrat Amr τ wrote a letter to Hadhrat Umar τ and informed him about the situation. Hadhrat Umar τ wrote back to Hadhrat Amr τ saying, "Your course of action was correct. I have enclosed a note with this letter that you should throw into the Nile…" The narration continues further and will be narrated in the chapter discussing unseen assistance from Allaah. The end of the narration states that the note was thrown into the Nile and on the following morning which was a Saturday, the people found that the Nile was already flowing sixteen arm's length high in a single night. In this manner, Allaah cut out the Egyptian ritual to this day.[2]

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Hadhrat Mu'aawiya bin Harmal reports a narration that mentions a fire emerging from *Harra* (a rocky terrain near Madinah). Hadhrat Umar τ then came to Hadhrat Tameem Daari τ saying, "Go and see to that fire!" "Who am I and what am I?" Hadhrat Tameem τ said. Hadhrat Umar τ however insisted until Hadhrat Tameem τ went with him. The narrator reports that he followed them as they proceeded to the fire where Hadhrat Tameem τ rounded up the fire with his bare hands until it returned into the crevice it had come out from, with Hadhrat Tameem τ behind it. Hadhrat Umar τ then remarked, "The one who has

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[1] A month in their Egyptian calendar.

[2] Laalkaa'ee in his *Sunnah*, as quoted in *Tafseer* of Ibn Katheer (Vol.3 Pg.464).
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witnessed this can never be like the one who has not (because it serves to boost one's Imaan)."[1] Bayhaqi and Baghawi have also reported a similar narration, as will be quoted in the chapter discussing unseen assistance from Allaah.

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A Jew Questions Hadhrat Umar τ about the verse "Jannah has the vastness of the heavens and the earth"

Hadhrat Taariq bin Shihaab narrates that a Jew once asked Hadhrat Umar τ, "Tell me where is Jahannam when Allaah says:

وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ

Jannah has the vastness of the heavens and the earth. **{Surah Aal Imraan, verse 133}**

Addressing the Sahabah ψ present there, Hadhrat Umar τ said, "Give him an answer." When no one could give a reply, Hadhrat Umar τ said, "Tell me where the day goes when the night appears and fills the earth?" "It is where Allaah wills," the man replied. "Then," said Hadhrat Umar τ, "Jahannam is also where Allaah wills." The Jew then remarked, "I swear by the Being Who controls my life that what you have mentioned is exactly what appears in Allaah revealed Book (the Torah)."[2]

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The Incident of Hadhrat Mu'aadh τ when Hadhrat Umar τ Sent him to Collect zakaah

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar τ once sent Hadhrat Mu'aadh τ to collect zakaah from the Banu Kilaab tribe. Hadhrat Mu'aadh τ distributed everything amongst the (poor) people of the tribe until nothing was left over. All he returned with was the sack he had left with, carrying it around his neck. His wife asked, "Where is

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[1] Abu Nu'aym in his *Dalaa'il* (Pg.212).
[2] Abd bin Humayd, Ibn Jareer, Ibn Mundhir and Ibn Khusru, as quoted in *Kanzul Ummaal* (Vol.7 Pg.277).

the gift that collectors usually bring back for their families?" Hadhrat Mu'aadh τ replied, "I had an inspector with me (and therefore could not bring anything back)." She exclaimed, "You were trusted by Rasulullaah ρ and Abu Bakr τ but Umar τ sent an inspector with you?" She then made a furore about it amongst the women of her tribe as she complained about Hadhrat Umar τ.

When the news reached Hadhrat Umar τ, he sent for Hadhrat Mu'aadh τ and asked, "Did I send an inspector with you?" Hadhrat Mu'aadh τ replied, "I had no other excuse but this to give my wife." Hadhrat Umar τ laughed and gave Hadhrat Mu'aadh τ something saying, "Give her this to make her happy." Ibn Jareer has mentioned that Hadhrat Mu'aadh τ was referring to Allaah when he mentioned the inspector.[1]

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The Couplets Hadhrat Umar τ would Recite on the pulpit Concerning predestination

Hadhrat Abdullaah bin Mas'ood τ reports that very often when delivering a sermon on the pulpit, Hadhrat Umar τ would recite the following couplets (which mean):

"Go easy on yourself because the destinies of all matters are in Allaah's hand
Those that He has thwarted can never come to you just as those that he has commanded can never be thwarted"[2]

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The Words of Hadhrat Umar τ on his Deathbed

Hadhrat Yahya bin Abu Raashid Nasri narrates that when death approached Hadhrat Umar bin Khattaab τ, he said to his son, "Dear son! When death is approaching (when I am in the throes of death), turn me (on my right side), place your knees against my back, your

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[1] Abdur Razzaaq and Muhaamili in his *Amaali*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).
[2] Bayhaqi in his *Asmaa was Sifaat* (Pg.243).

right hand on my forehead and your left hand beneath my chin. Then when I pass away, close my eyes and shroud me in a shroud of average quality because if there is good in store for me with Allaah, He will exchange it for something much better. However, if things are otherwise, He will quickly be removing it. You should also give me an average grave because if there is good in store for me with Allaah, He will extend it for me as far as the eyes can see. However, if things are otherwise, He will narrow it so much that my ribs will interlock. Do not take any women along with you (for my funeral) and do not expound any virtues that were never mine because Allaah knows me best. When you are carrying me (to the grave) then walk swiftly because if there is good in store for me with Allaah, you are taking me to something much better. However, if things are otherwise, then you will need to quickly throw off your shoulders a most terrible thing that you are carrying."[1]

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In the chapter discussing the fear that the Khulafaa had for Allaah, the narration[2] has already passed in which Hadhrat Umar τ said when he was about to die, "I swear by the Being besides Whom there is none worthy of worship that if I owned the world and all its contents, I would have offered it as ransom to be saved from the frightening scene that lies ahead of me."

The narration has also passed there[3] in which Hadhrat Umar τ instructed his son Hadhrat Abdullaah bin Umar τ to place his head on the ground. When Hadhrat Abdullaah τ moved his head from his lap to the ground, Hadhrat Umar τ said, "My mother and I are destroyed if my Rabb does not have mercy on me!"

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[1] Ibn Sa'd (Vol.3 Pg.58). Ibn Abi Dunya has reported a similar narration in his *Quboor*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.427).

[2] Under the subheading "The Narration of Hadhrat Abdullaah bin Abbaas τ Concerning the Fear Hadhrat Umar τ had for Allaah".

[3] Under the subheading "The Narration of Hadhrat Abdullaah bin Umar τ and Hadhrat Miswar Concerning the Fear Hadhrat Umar τ had for Allaah."

Hadhrat Umar τ's Fear for Reckoning on the Day of Qiyaamah

In the chapter discussing cautiousness in spending, the narration has already passed[1] in which Hadhrat Umar τ asked Hadhrat Abdur Rahmaan bin Auf τ for a loan of four thousand Dirhams. Hadhrat Abdur Rahmaan bin Auf τ sent a message back with the messenger that Hadhrat Umar τ should take the loan from the public treasury and pay it back later. When the message reached him, Hadhrat Umar τ felt it most difficult to do so. When Hadhrat Umar τ met Hadhrat Abdur Rahmaan bin Auf τ, he asked him, "Are you the one who said that I should take the money from the public treasury? Should I die before the caravan returns, you would say, 'The Ameerul Mu'mineen had taken the money. Let us waive it.' I shall then be taken to task for it on the Day of Qiyaamah."

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Hadhrat Ali τ Gives Hadhrat Umar τ the Glad Tidings of Jannah on his Deathbed

Hadhrat Abu Matar reports that he heard Hadhrat Ali τ say, "When Umar τ was stabbed by Abu Lu'lu, I went to him and found him weeping. 'What makes you weep, O Ameerul Mu'mineen?' I asked. He replied, 'It is the news from the heavens that makes me weep. I know not whether I shall be taken to Jannah or to Jahannam.' I then said to him, 'Rejoice with the glad tidings of Jannah because more times than I can count I have heard Rasulullaah ρ say, 'The two leaders of the middle-aged people of Jannah shall be Abu Bakr and Umar. What excellent men are they both?!' Umar τ asked, 'Will you testify to my entering Jannah, O Ali?' I said, 'I certainly will. O Hasan! You also be witness for your father that Rasulullaah ρ said, 'Verily Umar shall be amongst the inhabitants of Jannah.'"[2]

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[1] Under the heading "Abstention from using Public Funds for Personal use and for Close Relatives and the subheading "The Incident of Hadhrat Umar τ and Hadhrat Abdur Rahmaan bin Auf τ".

[2] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.438).
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Hadhrat Umar τ Weeps at the Mention of Jannah

In the chapter discussing the abstinence of Hadhrat Umar τ[1], the narration has already passed which mentions that when served a good meal, Hadhrat Umar τ said, "While we eat this, what will the poor Muslims have who die without filling themselves with even barley bread?" Hadhrat Umar bin Waleed replied, "They shall have Jannah." Tears then started to flow from the eyes of Hadhrat Umar τ as he said, "If this (food) is our share while they have made off with Jannah, then they have certainly excelled us with a tremendous virtue."

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Hadhrat Ka'b bin Adi τ says, "I came with a delegation from Heera to Nabi ρ. When Rasulullaah ρ presented Islaam to us, we accepted and then returned to Heera. It was not long thereafter that the news of Rasulullaah ρ's demise reached us. My companions started having doubts and said, 'Had he been a true Nabi, he would not have died.' I said to them, 'But the Ambiyaa عليهم السلام before him all passed away as well.' I therefore remained steadfast and left for Madinah. On the way I happened to pass by a monk without whom we usually made no decisions. I said to him, 'Tell me about the purpose I am heading for because some uncertainty has cropped up in my heart. 'Bring something with you name,' he said. I then brought an anklebone (because an anklebone is also called *Ka'b* in Arabic). He took out some hairs and told me to throw the anklebone into them. When I did so, I saw Rasulullaah ρ as I had seen him and saw his demise taking place at the exact time he passed away. My sights on my Imaan were therefore bolstered (and I continued to Madinah).

(Upon arrival I Madinah) I went to see Hadhrat Abu Bakr τ and after reporting everything to him, I stayed on with him. He dispatched me to Maqoqis (the king of Alexandria) and when I returned (after he had passed away), Hadhrat Umar τ sent me back. I therefore returned to Maqoqis with Hadhrat Umar τ's letter (of appointment). This was after the Battle of Yarmook about which I had no idea. Maqoqis said to me, 'Do you know that the Romans fought a battle with the Arabs and defeated them?' 'That is not possible,' I said. 'Why not?' he asked. I said, 'Because Allaah promised His Nabi ρ that He would make his Deen

[1] Under the subheading, "His Abstinence in Eating".
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dominate over all religions. And Allaah never breaks a promise.' Maqoqis then said, 'By Allaah! The Arabs massacred the Romans just as the nation of Aad were massacred. Your Nabi ρ had spoken the truth.' Maqoqis then asked me about all the prominent Sahabah ψ and sent gifts for them. I also said to him, 'Abbaas τ who is the uncle of Rasulullaah ρ is still alive. You should maintain good relations with him as well.'"

Hadhrat Ka'b τ continues, "I had been Hadhrat Umar τ's business partner and when he formed a registry to distribute allowances, he included me amongst (his tribe) the Banu Adi bin Ka'b."[1]

The Statements of Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Sa'd τ about Conviction in the Allaah's Promise to Assist the Mu'mineen

In the chapter discussing the Jihaad against the Murtaddeen[2], the following words of Hadhrat Abu Bakr τ are quoted: He said, "I swear by Allaah that I shall remain devoted to the laws of Allaah and continue fighting in Jihaad until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies on His earth and successors of His bondsmen. Allaah has spoken the truth and there can be no going back on His word. Allaah has declared:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِم

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* **on earth just as He had made those before them successors.** {Surah Noor, verse 55}

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[1] Baghawi, Ibn Shaaheen, Abu Nu'aym, Ibn Sakan and Ibn Yunus in his history of Egypt, as quoted in *Isaabah* (Vol.3 Pg.298).

[2] Under the heading "Hadhrat Abu Bakr τ Ensures that Jihaad is Waged Against the Murtaddeen and Those Who Refused to Pay Zakaah" and the subheading "Hadhrat Abu Bakr τ Consults with the Muhaajireen and the Ansaar about Waging Jihaad and Delivers a Sermon in this Regard".
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The words of Hadhrat Umar τ have also passed[1] when he encouraged the Muslims to wage Jihaad saying, "Where are those Muhaajireen who were always leaping towards the promises of Allaah? March to the lands that Allaah has promised in His Book that He would make you inherit. Allaah has declared:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّه

To make it *(Islaam)* **dominate over all other religions.** {Surah Taubah, verse 33, Surah Fatah, verse 28 and Surah Saff, verse 9}

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Hadhrat Umar τ's Conviction in the Words of Rasulullaah ρ Concerning the Extinction of Species

Hadhrat Jaabir bin Abdullaah رضي الله عنهما reports that during the year in which Hadhrat Umar τ became the Khalifah, the numbers of locusts declined drastically. When Hadhrat Umar τ made enquiries and received no response, he sent riders to many areas including Shaam and Iraq to enquire whether locusts had been seen or not. A rider eventually retuned from Yemen with a handful of locusts that he placed before Hadhrat Umar τ. When he saw them, Hadhrat Umar τ thrice exclaimed, "Allaahu Akbar!" He then said, "I heard Rasulullaah ρ say, 'Allaah Y has created a thousand species; six hundred in the oceans and four hundred on land. The first of these to become extinct is the species of locusts. As soon as they become extinct, the others will follow like (the beads of) a necklace when the string is cut.'"[2]

The Conviction of Hadhrat Umar bin Khattaab τ in the Recompense for Actions

Hadhrat Muhammad bin Muntashir narrates that a man once came to Hadhrat Umar τ saying, "I know which is the harshest verse in Allaah's Book." (Because referring to a verse of the Qur'aan as being harsh is

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[1] Under the heading "Hadhrat Umar Bin Khattaab τ Encourages Jihaad in the Path of Allaah and Consults with the Sahabah ψ in Matters Arising Before him" and the subheading "Hadhrat Umar τ Encourages People Towards Jihaad".

[2] Abu Ya'la, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.131).
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disrespectful) Hadhrat Umar τ got down and struck the man with his lash saying, "Have you studied the verse so deeply that you know all about it?" The man then went away. The following morning Hadhrat Umar τ said to the man, "Which verse were you referring to yesterday?" The man said that it was the verse:

مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ

Whoever commits an evil act will meet *(receive)* **its punishment...** {Surah Nisaa, verse 123}

He then said, "(This means that) Since every one of us commits sins, we will be punished for it." Hadhrat Umar τ said, "When this verse was revealed, neither did we enjoy food nor drink until Allaah relieved us by revealing the verse:

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللّهَ يَجِدِ اللّهَ غَفُورًا رَّحِيمًا

Whoever commits a *(minor)* **sin or wrongs himself** *(by committing a major sin)* **and then seeks Allaah's forgiveness, he will surely find that Allaah is Most Forgiving, Most Merciful.** {Surah Nisaa, verse 110}[1]

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Rasulullaah ρ Informs Hadhrat Umar τ About what would Happen in the Grave

Hadhrat Umar τ reports that Rasulullaah ρ once said to him, "O Umar! What would be your condition when you are in a piece of ground measuring four arm's lengths by two arm's lengths and when you see Munkar and Nakeer?" "O Rasulullaah ρ!" Hadhrat Umar τ asked, "What is Munkar and Nakeer?" Rasulullaah ρ replied, "They are the two examiners in the grave. They will dig the grave open with their canines and approach treading on their (extremely long) hairs. Their voices will be like devastating thunderclaps and their eyes like blinding lightning. They will both be carrying hammers so large that all the people of Mina are unable to even lift, yet for them it will be as easy as carrying this staff." Rasulullaah ρ then shook a little staff that he had in his hand. They will then examine you. Should you fail to answer or delay, they will strike you with their hammers and reduce you to dust." Hadhrat Umar τ then asked, "O Rasulullaah ρ! Will I be in the condition I am in now (in control of my senses)?" When Rasulullaah ρ replied in the

[1] Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.239).
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affirmative, Hadhrat Umar τ said, "In that case, I shall be able to handle them."[1]

Another narration add that Rasulullaah ρ then said to Hadhrat Umar τ, "I swear by the Being Who has sent me with the truth that Jibra'eel υ has just informed me that when the two of them some to you and pose the questions, you will say to them, 'Allaah is my Rabb, who is yours? Muhammad ρ is my Nabi, who is yours? Islaam is my Deen, what is yours?' They will then both exclaim, 'How strange! We do not know whether we have been sent you (question) or whether you have been sent to (question) us!'"[2]

The Statement of Hadhrat Umar τ Concerning the Strength of Hadhrat Uthmaan τ's Imaan

Hadhrat Abul Bahriyya Kindi narrates that Hadhrat Umar τ once came out of his home and found a gathering in which Hadhrat Uthmaan bin Affaan τ was present. Referring to Hadhrat Uthmaan τ, he said to the people, "You have amongst you a man whose Imaan is such that if it is distributed amongst an entire army, it would suffice for them all."[3]

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[1] Abu Dawood in his *Ba'th*, Abu Sheikh in his *Sunnah*, Haakim in his *Kuna*, Bayhaqi in his *Kitaabu Adhaabil Qabr*, Isfahaani in his *Hujjah* and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.121). Sa'eed bin Mansoor has reported a similar narration.
[2] Abdul Waahid Maqdasi in his book *At-Tabseer*, as quoted in *Riyaadhun Nudhrah* (Vol.2 Pg.34).
[3] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.8).
[4] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.8).

In the chapter discussing the appointment of a Khalifah, the words of Hadhrat Abu Bakr τ have passed, who said, "Are you scaring me with my Rabb? My prayer is, 'O Allaah! I have appointed the best of them to be my successor.'" In another narration he said, "I know Allaah and Umar better than you."

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Also passed[1] were the words of Hadhrat Umar τ when he decided to distribute all the funds in the state treasury and someone advised him to keep some behind in case an enemy attacks or for any other emergency. He said, "It is Shaytaan speaking with your tongue. Allaah has inspired me with the response and I swear by Allaah that I shall never disobey him today for the emergencies of tomorrow. I shall not (do as you say) but shall rather prepare for the Muslims that which Rasulullaah ρ had prepared for them (obedience to Allaah and Rasulullaah ρ)." Another narration states that he said, "I swear by Allaah that I shall never disobey him today for the emergencies of tomorrow."

Yet another narration quotes him as follows: "I have prepared Taqwa as a defence for the Muslims. Allaah mentions:

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا * وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

Allaah shall create an escape *(from difficulties)* **for the one who fears** *(disobeying)* **Allaah** *(one who has Taqwa)* **and shall provide for him** *(what he requires)* **from sources that he never expected** *(to receive provisions from)*. {Surah Talaaq, verses 2,3}

The Statements of Hadhrat Abu Bakr τ and Hadhrat Umar τ Concerning Salaah

Hadhrat Abu Bakr τ once said, "It is by performing salaah that a person secures Allaah's protection on earth."[2]

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[1] Under the heading "Hadhrat Umar τ and Hadhrat Ali τ Distribute Everything in the Baytul Maal".

[2] Hakeem.

Hadhrat Abu Maleeh reports that he heard Hadhrat Umar τ say from the pulpit, "There can be no Islaam in the person who does not perform salaah."[1]

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Hadhrat Ubaydullaah bin Abdullaah narrates that he once went to Hadhrat Aa'isha رضي الله عنها with the request, "Will you not tell me about the (final) illness of Rasulullaah ρ?" "Certainly," she obliged, "When Rasulullaah ρ illness became severe, he asked, 'Have the people performed their salaah?' 'No,' we replied, 'they are waiting for you, O Rasulullaah ρ.' He then asked us to pour water for him in a basin and when we did so, he took a bath. However, as he tried to stand up, he fell unconscious. When he recovered, he again asked, 'Have the people performed their salaah?' 'No,' we replied, 'they are waiting for you, O Rasulullaah ρ.' He again asked us to pour water for him in a basin and when we did so, he took another bath. As he tried to stand up, he again fell unconscious. After recovering, Rasulullaah ρ asked yet again whether the people had performed their salaah? 'No,' we replied, 'they are still waiting for you, O Rasulullaah ρ.' He then asked us to pour water for him in a basin and when we did so, he took a bath. However, as he tried to stand up, he fell unconscious. When he recovered, he asked once more, 'Have the people performed their salaah?' 'No,' we replied, 'they are waiting for you, O Rasulullaah ρ.' The people were patiently seated in the Masjid awaiting Rasulullaah ρ's arrival for the Isah salaah. Rasulullaah ρ then sent a message to Abu Bakr τ to lead the salaah. Abu Bakr τ was a soft person so he said to Umar τ, 'You lead the salaah, O Umar!' Umar τ however said, 'You are more worthy of the privilege.' Abu Bakr τ then led the salaah during those days." The narration goes on to speak about how Rasulullaah ρ came out of his room afterwards, as mentioned in the narration above.[2]

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Hadhrat Umar τ is Roused from his Coma with the Announcement of Salaah

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.4 Pg.180).

[2] Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.233). Bayhaqi (Vol.8 Pg.151) and Ibn Abi Shaybah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.59), as has Ibn Sa'd (Vol.2 Pg.218).

Hadhrat Miswar bin Makhramah τ reports, "I went to see Umar τ when he was covered in a sheet (and still in a coma after he had been attacked). 'How is he?' I asked. 'Just as you see him (he has not yet roused from his coma),' the others replied. I then said, 'Rouse him with salaah because there is nothing as effective in rousing him as salaah.' The others then called out, 'Salaah, O Ameerul Mu'mineen!' 'What!' Hadhrat Umar τ said with a start, 'By Allaah! I will then have to perform it. There is no part in Islaam for the person who does not perform his salaah.' He then performed his salaah even though blood was flowing from his wound."[1]

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Another narration from Hadhrat Miswar τ states that after Hadhrat Umar τ was stabbed, he fell into a coma. Someone said, "If he is still alive, you will not be able to rouse him with anything more effective in jolting him than with salaah." Someone then said, "Salaah, O Ameerul Mu'mineen! The time for salaah has already set in!" Hadhrat Umar τ regained consciousness and said, "What! Salaah!? By Allaah! I will then have to perform it. There is no part in Islaam for the person who does not perform his salaah."[2]

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The Masjid is Extended during the Periods of of Hadhrat Umar τ and Hadhrat Uthmaan τ

Hadhrat Naafi narrates, "Hadhrat Umar τ extended the Masjid from the pillars to the *Maqsoorah* (the room built for the Imaam). He said, 'Had I not heard Rasulullaah ρ say, 'We ought to extend our Masjid', I would never have extended it."[3]

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Hadhrat Naafi reports from Hadhrat Abdullaah bin Umar τ that during the time of Rasulullaah ρ, the Masjid was built with unbaked bricks, the roof was made of palm branches and the pillars were palm trunks.

[1] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.295).
[2] Ibn Sa'd (Vol.3 Pg.350).
[3] Ahmad.
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While Hadhrat Abu Bakr τ made no extensions to the Masjid, Hadhrat Umar τ did. He however used built the Masjid as it was during the time of Rasulullaah ρ, using unbaked bricks, palm branches and replacing the pillars of palm trunks. Hadhrat Uthmaan τ changed the building and made a large extension. He used decorative stones and plaster for the walls with decorative stones for the pillars and teakwood for the roof.[1]

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Hadhrat Muttalib bin Abdullaah bin Ibn Hantab narrates that when Hadhrat Uthmaan τ became the Khalifah in the year 24 A.H., the people requested him to extend the Masjid, complaining that it was too congested on Fridays, because of which they were forced to perform salaah on the adjoining ground. Hadhrat Uthmaan τ then consulted with the senior Sahabah ψ and they unanimously decided that the building be demolished and extended. After leading the Zuhr salaah, Hadhrat Uthmaan τ mounted the pulpit and after praising Allaah, he said, "O people! I have decided to demolish the Masjid of Rasulullaah ρ and to extend it. I testify that I have heard Rasulullaah ρ say, 'Whoever builds a Masjid for Allaah, Allaah shall build him a home in Jannah.' I have also a precedent and leader who has passed before me and paved the way for me. He was Umar bin Khattaab who also extended and rebuilt the Masjid. In addition to this, I have consulted with the senior Sahabah ψ of Rasulullaah ρ, who are unanimous that the Masjid be demolished, rebuilt and extended."

The people liked the idea and made du'aa for him. The following morning, Hadhrat Uthmaan τ summoned the builders and himself participated in the construction even though he was person who always fasted by day and performed salaah during the night. In fact, he was a person who seldom left the Masjid. His instructions were that filtered plaster be made in *Batn Nakhl*. Construction work commenced in the month of Rabee'ul Awwal in the year 29 A.H. and was completed when the new year entered with the arrival of the crescent of Muharram of the year 30 A.H. The construction therefore took ten months.[2]

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[1] Bukhaari and Abu Dawood.
[2] Muslim, as quoted in *Wafaa'ul Wafaa* (Vol.1 Pg.355,356).

The Letter of Hadhrat Umar τ to the Governors of the Various Districts Concerning the Construction of Masaajid

Hadhrat Uthmaan bin Ataa narrates that when Hadhrat Umar τ started conquering cities, he wrote to Hadhrat Abu Moosa Ash'ari τ who was the governor of Basrah. He instructed him to build a (large and central) Masjid for salaah to take place in congregation and also several (small) Masaajid for the various tribes (in their localities). The people were all to gather in the central Masjid on Fridays to perform the Jumu'ah salaah. He then wrote a letter with the same instructions to Hadhrat Sa'd bin Abi Waqqaas τ who was the governor of Kufa and another to Hadhrat Amr bin Al Aas τ who was the governor of Egypt. He then wrote to the commanders of the various armies not to base themselves in rural areas but to set up bases in the cities and to build only one Masjid and not several Masaajid for every tribe as was being done on Basrah, Kufa and Egypt. The people abided strictly by this instruction of Hadhrat Umar τ.[1]

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Hadhrat Umar τ Burns Incense in the Masjidun Nabawi

Hadhrat Abdullaah bin Umar τ reports that Hadhrat Umar τ used to burn incense in the Masjid of Rasulullaah ρ every Friday.[2]

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Hadhrat Umar τ Praises the Gatherings in the Masaajid

Hadhrat Ibn Mu'aawiya Kindi reports that when he once went to see Hadhrat Umar τ in Shaam, Hadhrat Umar τ asked him about the condition of the people and said further, "Does it not happen that when a man enters the Masjid like an escaped camel and then sits with a group only if they belong to his tribe or if they are people whom he knows?" "Not at all," Hadhrat Ibn Mu'aawiya, replied, "In fact, there

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).
[2] Abu Ya'la. Haythami (Vol.2 Pg.11) has commented on the chain of narrators.

are several gatherings (in our Masjid) in which the people participate to learn and to rehearse good to each other." To this Hadhrat Umar τ remarked, "You people will always remain in good stead as long as you remain like this."[1]

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Hadhrat Umar τ once said, "When any of you has been sitting too long in the Masjid, there is no harm in him lying down on his side because this is the most appropriate manner to prevent his sitting from tiring him."[2]

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In the chapter discussing spending of wealth, narrations have already been quoted stating that food and wealth were distributed in the Masjid. Narrations have also passed mentioning that the people pledged allegiance to Hadhrat Uthmaan τ and Hadhrat Abu Bakr τ in the Masjid. The incident describing the Da'wah given to Hadhrat Dimaam τ in the Masjid has also passed, which also states that it was in the Masjid that he accepted Islaam. The chapter discussing Da'wah towards Allaah and His Rasool ρ also states the narration in which Hadhrat Ka'b bin Zuhayr τ accepted Islaam and then recited a famous poem in the Masjid. The chapter discussing unity also contains a Hadith in which it is stated that the consultative assembly also gathered in the Masjid. Another narration (in the chapter of spending) makes it evident that it was in the Masjid that the Sahabah ψ sat with Rasulullaah ρ in the mornings. The chapter discussing how the Sahabah ψ feared having too much of wealth also states that Hadhrat Umar τ used to sit in the Masjid after salaah to tend to the needs of people. It is also established that it was also in the Masjid that Hadhrat Abu Bakr τ and the other Sahabah ψ sat and wept when Rasulullaah ρ passed away. This was quoted in the love that the Sahabah ψ had for Rasulullaah ρ.

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In his Jumu'ah lecture, Hadhrat Umar bin Khattaab τ once said, "The next thing, O people, is that there are two plants you people eat from, which I regard as being too pungent; namely onions and garlic. I have noticed that whenever Rasulullaah ρ smelt these on a person in the

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[1] Marwazi and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).
[2] Ibn Sa'd (Vol.3 Pg.294).
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Masjid, he would give instructions that the person be removed from the Masjid and taken to Baqee. Therefore, whoever wishes to eat them should first kill the odour by cooking them."[1]

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Hadhrat Umar τ Disapproves of Raising the Voice, Making a Noise and Reciting Poetry in the Masjid

Hadhrat Saa'ib bin Yazeed τ narrates that he was once sleeping in the Masjid when someone threw a pebble at him. When he looked up, he saw that it was Hadhrat Umar τ. Hadhrat Umar τ said to him, "Go and bring those two men to me." When Hadhrat Saa'ib τ brought them, Hadhrat Umar τ asked them who they were. "We are from Taa'if," they replied. Hadhrat Umar τ then said, "Had you been from this town (Madinah), I would have certainly punished you. How can you raise your voices in the Masjid of Rasulullaah ρ?"[2]

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Hadhrat Sa'eed bin Ibraheem reports from his father that when Hadhrat Umar τ heard someone speaking in the Masjid, he asked, "Do you know where you are? Do you know where you are?" Hadhrat Umar τ dislikes hearing people speak (loudly) in the Masjid.[3]

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Hadhrat Abdullaah bin Umar τ narrates that whenever Hadhrat Umar τ went to the Masjid, he announced in the Masjid, "Do refrain from making a noise." Another narration states that Hadhrat Umar τ would announce at the top of his voice, "Refrain from futilities in the Masjid!"[4]

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It is reported that Hadhrat Umar τ forbade noise in the Masjid saying, "Voices should never be raised in our Masaajid."[5]

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[1] Muslim, Nasa'ee and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.88).
[2] Bukhaari and Bayhaqi.
[3] Ibraheem bin Sa'd and Ibn Mubaarak, as quoted in *Kanzul Ummaal* (Vol.4 Pg.258,260).
[4] Abdur Razzaaq, Ibn Abi Shaybah and Bayhaqi.
[5] Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).

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Hadhrat Saalim narrates that Hadhrat Umar τ had a platform build next to the Masjid, which he called Butayhaa. He would then say, "Whoever wishes to make a noise, to recite a poem or to raise his voice should go to the platform."[1]

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Hadhrat Taariq bin Shihaab narrates that it was in the Masjid that a person was brought before Hadhrat Umar τ for some crime. Hadhrat Umar τ gave instructions that the man be taken out of the Masjid before being given a beating.[2]

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Hadhrat Umar bin Khattaab τ said, "If I were a Mu'adhin, my affairs would have been perfected and I care not whether I woke up for (Nafl) salaah during the night or whether I fasted (Nafl fasts) during the day because I heard Rasulullaah ρ pray, 'O Allaah! Forgive those who call out the Adhaan. O Allaah! Forgive those who call out the Adhaan.' 'O Rasulullaah ρ!' I said, 'But (why do you emphasise calling out the Adhaan so much when) you have left us in a condition that we would draw swords to call out the Adhaan?' Rasulullaah ρ replied, 'That is not the case, O Umar because there will soon come a time when people will leave the Adhaan to the weak ones amongst them. The flesh that is forbidden for Jahannam is the flesh of those who call out the Adhaan.'"

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Hadhrat Umar τ once said, "Had I been a Mu'adhin, I care not if I neither perform Hajj or Umrah except for the Fardh Hajj. Had the angels descended on earth, none would be able to beat them to calling out the Adhaan (they would allow no one else to do it because they know its tremendous virtue)."[3]

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[1] Maalik and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).
[2] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260).
[3] Ibnuz Zanjway, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265).
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Hadhrat Qais bin Abu Haazim narrates that when they went to Hadhrat Umar τ, he asked, "Who calls out the Adhaan amongst you people?" When they informed him that it was their slaves who did it, Hadhrat Umar τ said, "That is a grave deficiency in you. Had I the choice of being a Mu'adhin instead of the Khalifah, I would have chosen to be a Mu'adhin."[1]

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Hadhrat Umar τ reports that Rasulullaah ρ was busy dispatching an army until half the night had already passed or was about to. He then came out for salaah and said (to those waiting), "While other people have performed their salaah and left, you people are still waiting for salaah. Take note that you have remained in salaah (kept earning its rewards) as long as you have been waiting for it."[2]

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Hadhrat Umar τ's Statement concerning a Person Who missed the Fajr Salaah in congregation because he had Stayed awake at Night In Ibaadah

Hadhrat Abu Bakr bin Sulaymaan bin Abu Hathma narrates that Hadhrat Umar τ once did not see Hadhrat Sulaymaan bin Abu Hathma τ for the Fajr salaah. Hadhrat Umar τ was on his way to the marketplace that morning and because Hadhrat Sulaymaan τ's house happened to be between the Masjid and the marketplace, Hadhrat Umar τ passed by Hadhrat Sulaymaan τ's mother Hadhrat Shifaa رضي الله عنها. "I did not see Sulaymaan for the Fajr salaah," Hadhrat Umar τ said. She explained, "He spent the night in salaah and sleep overpowered him." To this, Hadhrat Umar τ remarked, "I prefer attending the Fajr salaah in congregation to standing in salaah all night."[3]

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Hadhrat Ibn Abu Mulaykah τ narrates that Hadhrat Shifaa رضي الله عنها who belonged to the Banu Adi bin Ka'b tribe once came to Hadhrat Umar τ

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[1] Abdur Razzaaq, Ibn Abi Shaybah and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265).
[2] Ibn Abi Shaybah and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.193).
[3] Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.235).
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during Ramadhaan. Enquiring about her husband, Hadhrat Umar τ asked, "Why did I not see Abu Hathma for the Fajr salaah?" "O Ameerul Mu'mineen!" she explained, "He exerted himself (in Ibaadadah) throughout the night and was too tired to go out to perform the Fajr salaah, so he (performed salaah at home and) slept." Hadhrat Umar τ remarked, "By Allaah! Had he been present for the Fajr salaah, it would have been more beloved to me than his exertion throughout the night."

In another narration, Hadhrat Shifaa bint Abdullaah رضي الله عنها says, "Hadhrat Umar τ once came to my house where he found two men (my husband and son) fast asleep. 'What is the matter with these two that they were not present with us for salaah?' he asked. 'O Ameerul Mu'mineen!' I explained, 'They fell asleep after performing their Fajr salaah (at home).' To this Hadhrat Umar τ remarked, 'I prefer performing Fajr salaah in congregation to performing (Nafl) salaah throughout the night and until dawn."[1]

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Hadhrat Umar τ, Hadhrat Uthmaan τ and Hadhrat Ali τ Instruct the Straightening of Rows before the Takbeer

Hadhrat Naafi narrates that Hadhrat Umar τ used to instruct the people to straighten their rows and it was only when they reported to him that the rows were straightened did he call out the Takbeer (to commence the salaah).[2]

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Hadhrat Abu Uthmaan τ also reports that he noticed that whenever Hadhrat Umar τ stepped forward (to lead the salaah), he would look at the shoulders and feet of the followers (to see if they were in line)."[3]

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[1] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.243).
[2] Maalik, Abdur Razzaaq and Bayhaqi.
[3] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.254-255).
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Hadhrat Abu Nadhar narrates that when salaah was about to begin, Hadhrat Umar bin Khattaab τ would tell people to straighten their rows and would take people's names as he told them to either move forward or backward. He would also add, "Keep your rows straight because Allaah wishes you to adopt the method of the angels (when they form their rows)." He would then recited the verse:

وَإِنَّا لَنَحْنُ الصَّافُّونَ * وَإِنَّا لَنَحْنُ الْمُسَبِّحُون

"Indeed, we *(the angels)* **are standing in rows** *(worshipping Allaah)***. Indeed, we are glorifying Allaah** *(all the time)***."** {Surah Saafaat, verses 165,166}[1]

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Hadhrat Maalik says, "I was with Hadhrat Uthmaan bin Affaan τ when the people stood up for salaah. I was busy requesting him to grant me an allowance and continued doing so as he straightened some pebbles with his shoe. Eventually some men whom he had appointed to straighten the rows reported to him that the rows had been straightened. He then told me to stand straight in one of the rows and called out the Takbeer."[2]

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Hadhrat Qais bin Ubaadah says, "I was present in Madinah when the people stood up for salaah. I then forged ahead and stood in the first row. Hadhrat Umar τ arrived and made his way through the rows to get to the front (to lead the salaah). With him was a tanned man with a sparse beard. Looking at the faces of the people there, his eyes fell on me and he pushed me aside to stand in my place. This hurt me very deeply. However, when the salaah was over, he turned to me and said, 'Let not what had happened upset you or cause you grief because I am sure that it hurt you. However, I have heard Rasulullaah ρ say that none save the Muhaajireen and Ansaar should occupy the first row.' When I asked the people who the man was, they informed me that he was Hadhrat Ubay bin Ka'b τ."[3]

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[1] Abd bin Humayd, Ibn Jareer and Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).
[2] Abdur Razzaaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).
[3] Haakim in his Mustadrak (Vol.3 Pg.303), reporting from reliable sources as confirmed by Dhahabi.
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Hadhrat Umar τ and Hadhrat Uthmaan τ's Involvement With Such Matters

Hadhrat Abu Uthmaan Nahdi says, "Salaah would be about to commence when a person would come before Hadhrat Umar τ to discuss something. In fact, some of us would actually sit down because we would be standing so long."[1]

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In the chapter discussing the enthusiasm Rasulullaah ρ had for salaah, a narration from Hadhrat Aa'isha رضي الله عنها has already passed stating that (when he was critically ill) Rasulullaah ρ sent a message to Abu Bakr τ to lead the salaah. Abu Bakr τ was a soft person so he said to Umar τ, "You lead the salaah, O Umar!" Umar τ however said, "You are more worthy of the privilege." Abu Bakr τ then led the salaah during those days.

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Hadhrat Abdullaah bin Zam'ah τ reports, "A few Muslims and I happened to be with Rasulullaah ρ when his illness had become critical. When Bilaal τ called out the Adhaan, Rasulullaah ρ said, 'Appoint someone to lead the salaah.' I left and found Umar τ amongst the people. Abu Bakr τ was not there. I therefore told Umar τ to lead the salaah. Umar τ then stood up and when he said 'Allaahu Akbar' Rasulullaah ρ heard his voice because his voice was very loud. Rasulullaah ρ then asked, 'Then where is Abu Bakr? Neither Allaah nor the Muslims can accept this! Neither Allaah nor the Muslims can accept this!' Rasulullaah ρ then sent for Abu Bakr τ and when he arrived, Umar τ had already completed the salaah. Abu Bakr τ then lead the people in salaah. Umar τ then said to me, 'O dear! What have you done, O Ibn Zam'ah? I swear by Allaah that when you told me to lead the salaah, I thought that it was an instruction from Rasulullaah ρ.had I known better, I would have never led the salaah.' I explained, 'By Allaah! Rasulullaah ρ certainly did not instruct me to appoint you but when I did not see Abu Bakr τ and only saw you, I regarded you as being most worthy of leading the salaah.'"[2]

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[1] Abur Rabee Zahraani, as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).
[2] Ahmad and Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.232). Haakim (Vol.3 Pg.641) has reported a similar narration.

Another narration states that when Rasulullaah ρ heard Hadhrat Umar τ's voice, he came out and with his head out of the room, he said angrily, "No! No! None but the son of Abu Quhaafah (i.e. Hadhrat Abu Bakr τ) should lead the salaah."[1]

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The Ameer of Makkah Appoints Hadhrat Ibn Abzah as his Deputy to Lead the salaah To the Approval of Hadhrat Umar τ

Hadhrat Abdur Rahmaan bin Abu Layla τ narrates that when he once accompanied Hadhrat Umar τ to Makkah, they were received by the Hadhrat Naafi bin Alqama τ who was the Ameer of Makkah. "Who have you appointed as your deputy over the people?" Hadhrat Umar τ asked. "Abdur Rahmaan bin Abzah τ," came the reply. Hadhrat Umar τ said, "You chose a man from amongst the slaves over members of the Quraysh and the Sahabah ψ of Rasulullaah ρ?" "That I have done," Hadhrat Naafi τ replied, "because I found him to be the most proficient reciter of the Qur'aan and because Makkah is a place where people from all parts gather, I wanted them to listen to Allaah's Book from a person who recited well." "Your judgement is excellent," Hadhrat Umar τ commended, "Abdur Rahmaan bin Abzah τ is certainly amongst the people whom Allaah has elevated through the Qur'aan."[2]

Hadhrat Miswar τ pulls back an Imaam Whose Recitation was not Clear and Hadhrat Umar τ Sanctions his Act

Hadhrat Ubayd bin Umayr τ that it was during the Hajj season when a large gathering of people amassed around a spring in Makkah. When the time for salaah arrived, a person who was not Arabic speaking and who belonged to the family of Hadhrat Abu Saa'ib Makhzoomi τ stepped forward (to lead the salaah). Hadhrat Miswar bin Makhrama τ pulled the man back and put another man forward. When the news reached Hadhrat Umar τ, he said nothing to Hadhrat Miswar τ until Hadhrat

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[1] Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.323).
[2] Abu Ya'la, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.216).
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Miswar τ arrived in Madinah. It was only when Hadhrat Miswar τ came to Madinah that Hadhrat Umar τ questioned him about it. "Give me a chance, O Ameerul Mu'mineen!" Hadhrat Miswar τ entreated. He then explained, "The man was not Arabic-speaking (whose recitation was unclear) and because it was during Hajj, I feared that some people who were there fore Hajj would hear his recitation and adopt its non-Arabic mode of recitation." "Was that the express reason for what you did?" Hadhrat Umar τ asked. When Hadhrat Miswar τ confirmed that it was, Hadhrat Umar τ said, "You did the right thing."[1]

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Hadhrat Umar τ Weeps in salaah

Hadhrat Abdullaah bin Shaddaad bin Al Haad says, "I was standing in one of the last rows during the Fajr salaah and I could hear Hadhrat Umar τ cry aloud as he recited Surah Yusuf and reached the verse:

إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللّهِ

"I complain of my sorrow and my grief only to Allaah." {Surah Yusuf, verse 86}[2]

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Hadhrat Abdullaah bin Umar τ says, "When performing salaah behind Hadhrat Umar τ, I could hear his weeping from three rows back."[3]

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The Importance Hadhrat Umar τ gave to the Sunnah Salaahs Before the Fajr and Zuhr Salaahs

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar τ said about the two Rakaahs before Fajr, "They are more beloved to me than red camels."[4]

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[1] Abdur Razzaaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.246).
[2] Abdur Razzaaq, Sa'eed bin Mansoor, Ibn Abi Shaybah, Ibn Sa'd and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.52).
[4] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.201).
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Hadhrat Abdur Rahmaan bin Abdullaah reports that he once went to Hadhrat Umar bin Khattaab τ when the latter was performing salaah before Zuhr. "What salaah is this?" Hadhrat Abdur Rahmaan asked. Hadhrat Umar τ replied, "It is counted from amongst the salaah of the night (i.e. it carries the reward of the Tahajjud salaah)."[1]

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Hadhrat Abdullaah bin Utba says, "I performed four Rakaahs salaah with Hadhrat Umar τ in his house before the Zuhr salaah."[2]

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The Tahajjud Salaah of Hadhrat Abu Bakr τ and Hadhrat Umar τ

Hadhrat Yahya bin Sa'eed narrates that Hadhrat Abu Bakr τ used to perform his Witr salaah at the beginning of the night and when he stood for (Tahajjud) salaah, he would perform it in units of two Rakaahs.[3]

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Hadhrat Aslam says, "Hadhrat Umar bin Khattaab τ used to perform salaah for a long while at night and when half the night had passed, he would awaken his family for salaah, saying, 'Salaah!' He would then recite the verse:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

Instruct *(encourage)* **your family to perform salaah and** *(you)* **yourself** *(must)* **remain steadfast on it. We do not ask provision** *(sustenance)* **from you, but We provide for you. The best result** *(reward in the Aakhirah)* **is for** *(adopting)* **Taqwa.** {Surah TaaHaa, verse 132}[4]

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[1] Ibn Jareer.
[2] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).
[3] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.278).
[4] Maalik and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.380).
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Hadhrat Hasan narrates that when Hadhrat Uthmaan bin Abul Aas τ married one of Hadhrat Umar τ's widows, he said, "By Allaah! I did not marry her simply for wealth or children. I however wanted her to inform me about Hadhrat Umar τ's nights (in Ibaadah)." When he asked her how it was that Hadhrat Umar τ would perform salaah at night, she explained, "After performing the Isha salaah, he would instruct us to place a dish of water at his headside and to keep it covered. When he then woke up at night, he would dip his hand into the water, wipe his face and hands and then engage in Dhikr for a while. (He would then doze off and) It would occur several times that he would awaken (engage in Dhikr and doze off) until the time for him to get up for the Tahajjud salaah arrived." (One of the narrators called) Ibn Buraydah asked (Hadhrat Hasan), "Who narrated this to you?" When Hadhrat Hasan replied that it was the daughter of Hadhrat Uthmaan bin Abul Aasτ, Hadhrat Ibn Buraydah conformed that she was a reliable source.[1]

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Hadhrat Sa'eed bin Musayyib reports that Hadhrat Umar τ loved to perform salaah in the middle of the night.[2]

Hadhrat Abdur Rahmaan bin Abdul Qaari says, "I entered the Masjid with Hadhrat Umar bin Khattaab τ one night in Ramadhaan where we found people in various groups. Everywhere there were individual people performing salaah, each with a group following them. Hadhrat Umar τ remarked, 'It would be much better if all these people were collected behind one Qaari.' Therefore, according to his resolve, Hadhrat Umar τ got everyone to perform salaah collectively behind Hadhrat Ubay bin Ka'b τ. When I again entered the Masjid with Hadhrat Umar τ another night, the people were all performing the (Taraweeh) salaah behind their Qaari (Hadhrat Ubay τ). To this, Hadhrat Umar τ remarked, 'This is an excellent innovation! However, the part of the night in which you are asleep (the latter part) is much better than the part in which you stand in salaah.' This Hadhrat Umar τ said because the people used to perform the Taraweeh salaah during the early part of the night."[3]

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[1] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.4 Pg.380).
[2] Ibn Sa'd (Vol.4 Pg.289).
[3] Maalik, Bukhaari, Ibn Khuzaymah and others, as quoted in *Kanzul Ummaal* and *Jam'ul Fawaa'id*.

Hadhrat Naufal bin Iyaas Hudhali says, "In Ramadhaan during the Khilaafah of Hadhrat Umar bin Khattaab τ, we used to stand in various groups everywhere in the Masjid (while performing the Taraweeh salaah) because people would be inclined to follow the person whom they felt had the best voice. To this Hadhrat Umar τ remarked, 'In my opinion, people have made the Qur'aan a song. By Allaah! I shall definitely change this if I have the ability.' Barely three days had passed when Hadhrat Umar τ instructed Hadhrat Ubay bin Ka'b τ to lead the people in salaah. Then standing in last of the rows, Hadhrat Umar τ said, 'If this is regarded to be an innovation, it is truly an excellent innovation.'"[1]

Hadhrat Umar τ has the Masjid lit up for the Taraweeh Salaah to be Performed and the Du'aa Hadhrat Ali τ made for him on this Occasion

Hadhrat Abu Is'haaq Hamdaani reports that Hadhrat Ali τ once entered the Masjid on the first night of Ramadhaan to find lanterns burning and the Book of Allaah being recited. To this he said (to Hadhrat Umar τ), "O Ibn Khattaab! May Allaah illuminate your grave as you have illuminated the Masaajid of Allaah with the Qur'aan."[2]

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[1] Ibn Sa'd (Vol.5 Pg.59).

[2] Ibn Shaaheen, as quoted in *Kanzul Ummaal* (Vol.4 Pg.284). Khateeb in his Amaalin and Ibn Asaakir have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).

[3] Ibn Shaaheen, as quoted in *Kanzul Ummaal* (Vol.4 Pg.284). Khateeb in his Amaalin and Ibn Asaakir have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).
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Hadhrat Ubay τ, Hadhrat Tameem Daari τ and Hadhrat Sulaymaan bin Abu Hathma τ Lead the People in Taraweeh

Hadhrat Urwa τ reports that when Hadhrat Umar τ had all the people perform the (Taraweeh) salaah of Ramadhaan collectively, he gathered the men behind Hadhrat Ubay bin Ka'b τ and the women behind Hadhrat Sulaymaan bin Abu Hathma τ.[1]

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Hadhrat Abdullaah bin Abbaas τ says, "When the various cities were being conquered (by the Muslims) and people started focussing their attention towards the things of this world, I started focussing my attention on Hadhrat Umar τ." It is because of this that most of the Ahadeeth narrated by Hadhrat Abdullaah bin Abbaas τ are from Hadhrat Umar τ.[2]

Hadhrat Umar τ Rebukes a man who Wrote the Scripture of Hadhrat Daaniyaal υ and His Incident with Rasulullaah ρ

Hadhrat Khaalid bin Urfuta narrates that he was with Hadhrat Umar τ when a man from the Abdul Qais tribe was brought. The man lived in a place called Soos (where Hadhrat Daaniyaal υ is believed to be buried). When Hadhrat Umar τ asked him whether he was a particular person from the Abd tribe, the man replied that he was. Hadhrat Umar τ then struck him with a staff that he had with him. "O Ameerul Mu'mineen!" the man cried, "What have I done?" Hadhrat Umar τ told him to sit down and when he did, Hadhrat Umar τ recited the following:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ * الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ * إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ *
نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَـذَا الْقُرْآنَ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ

In the name of Allaah, the Most Compassionate, the Most Merciful. Alif Laam Raa. These are the verses of the clear Book *(the Qur'aan)*. **Undoubtedly We have revealed it** *(the*

[1] Firyaabi and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.283).
[2] Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.161).
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Qur'aan) **as an Arabic Qur'aan so that you may understand. We narrate to you a most beautiful story in this Qur'aan that We reveal to you. Before this you were of the unwary.**
{Surah Yusuf, verses 1-3}

Hadhrat Umar τ recited the verses thrice and hit the man thrice. Again the man asked, "What have I done, O Ameerul Mu'mineen?" Hadhrat Umar τ said, "You are the person who wrote the scriptures of Daaniyaal υ." "I am prepared to do whatever you instruct me," the man said. Hadhrat Umar τ then said to him, "Go and erase it with (pouring) hot water (over it) and (the wiping with) white wool. I neither want you to read it or to give it to anyone else to read. If the news reaches me that you had read it or had given it to someone else to read, I shall punish you very severely."

Hadhrat Umar τ then told the man to sit down, and when he sat in front of Hadhrat Umar τ, the Ameerul Mu'mineen narrated, "I once copied a scripture from the Ahlul Kitaab on a piece of leather. When Rasulullaah ρ asked me what it was I had in my hand, I said, 'O Rasulullaah ρ! It is a scripture that I copied to supplement the knowledge we have.' Rasulullaah ρ then became so angry that his cheeks flamed red. (By the instruction of Rasulullaah ρ) The announcement *'As Salaatu Jaami'ah'* was made (to gather the people), to which the Ansaar said, 'Take your weapons! Take your weapons! Your Nabi ρ has been angered.' The people then amassed around Rasulullaah ρ's pulpit. Rasulullaah ρ said, 'O people! I have been granted speech that is comprehensive, conclusive, yet very concise. I have also brought to you a creed that it exceptionally pure. Therefore, you need never be confused and never allow yourselves to be deceived by the confused ones (the Ahlul Kitaab).'"

Hadhrat Umar τ continues, "I then stood up and said, 'I am satisfied with Allaah as my Rabb, with Islaam as my religion and with you as my Nabi.' Rasulullaah ρ then descended from the pulpit."[1]

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Hadhrat Jaabir τ narrates that Hadhrat Umar bin Khattaab τ once brought to Rasulullaah ρ a scripture that he got from some people of the Ahlul Kitaab. "O Rasulullaah ρ!" he said, "I just got an excellent scripture from some people of the Ahlul Kitaab." Rasulullaah ρ became

[1] Abu Ya'la. Haythami (Vol.1 Pg.182) has commented on the chain of narrators. Ibnul Mundhir, Ibn Abi Haatim, Uqayli, Nasr Maqdasi, Sa'eed bin Mansoor and Abdur Razzaaq have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.94).
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angry and said, "Are you people in doubt, O son of Khattaab? I swear by the Being Who controls my life! What I have brought to you is clear and pure. You therefore have no need to ask them. (The danger is that) They might tell you some truth that you may reject or tell you some false that you may believe. I swear by the Being Who controls my life that even if Moosa υ was alive, he would have no option but to follow me."[1]

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Hadhrat Abdullaah bin Thaabit τ narrates that Hadhrat Umar bin Khattaab τ once came to Rasulullaah ρ and said, "I was passing by a friend from the (Jewish) Banu Qurayzah tribe, so he wrote down for me some quotations from the Torah. Should I read them to you." When Rasulullaah ρ's face started reddening (with anger), Hadhrat Abdullaah bin Thaabit τ said to Hadhrat Umar τ, "Can you not see Rasulullaah ρ's face?" Hadhrat Umar τ immediately exclaimed, "I am satisfied with Allaah as my Rabb, with Islaam as my religion and with Muhammad ρ as my Nabi." Rasulullaah ρ's anger then subsided and he said, "I swear by the Being Who controls the life of Muhammad! If Moosa υ had to be amongst you and you leave me to follow him, you would certainly go astray. You are meant to be my Ummah and am meant to be your Nabi."[2]

Hadhrat Umar τ Rebukes a man who told him That he Found a Scripture with wonderful Content

Hadhrat Maymoon bin Mahraan narrates that a man came to Hadhrat Umar τ saying, "O Ameerul Mu'mineen! When we conquered Madaa'in, I found a scripture with wonderful content." "Is the content consistent with the Book of Allaah?" Hadhrat Umar τ asked. When the man said that it was not, Hadhrat Umar τ sent for his whip, lashed the man and recited the verse:

بسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ * الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ * إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ * نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَـذَا الْقُرْآنَ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ

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[1] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.42). Ahmad, Abu Ya'la and Bazzaar have reported a similar narration but Haythami (Vol.1 Pg.174) has commented on the chain of narrators.
[2] Ahmad and Tabraani. Haythami (Vol.1 Pg.174) has commented on the chain of narrators.
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He then said, "Those before you (the Jews and Christians) were destroyed only because they forsook the Torah and Injeel and turned to the books of their scholars and priests. These two scriptures then eventually disappeared along with the knowledge they contained."[1]

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Hadhrat Haarith bin Umayrah reports that when Hadhrat Mu'aadh bin Jabal τ was about to pass away, the people around him started to cry. "What makes you people cry?" he asked. They replied, "We are crying because of the knowledge that will stop coming to us when you pass away." Hadhrat Mu'aadh τ said, "Verily knowledge and Imaan shall remain as they are until the Day of Qiyaamah. Whoever searches for them shall find them in the Qur'aan and the Sunnah. While you ought to judge every piece of information by the standards of the Qur'aan, never judge the Qur'aan by the standards of any piece of information. Seek knowledge from Umar τ, Uthmaan τ and Ali τ and if you do not meet them, seek knowledge from four men; from Uwaymir τ (Abu Dardaa τ), Abdullaah bin Mas'ood τ, Salmaan τ and from Abdullaah bin Salaam τ, who had been a Jew before becoming a Muslim. In fact, I heard Rasulullaah ρ say that he (Hadhrat Abdullaah bin Salaam τ) will be the tenth of ten people to enter Jannah (without reckoning). You must however ensure that you beware of the mistakes of an Aalim. You should accept the truth from whoever brings it to you and reject falsehood from whoever brings it to you, regardless of who the person may be."[2]

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Hadhrat Abu Bakr τ and Hadhrat Umar τ Teach Deen

Hadhrat Ibn Seereen reports that when teaching Islaam to the people, Hadhrat Abu Bakr τ and Hadhrat Umar τ would say, "Worship Allaah

[1] Nasr Maqdasi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.95).
[2] Ibn Asaakir and Sayf, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

without ascribing any partners to Him. Establish on time the salaah that Allaah has made compulsory for you because any deficiency in this spells certain destruction. Pay zakaah with a cheerful heart, fast during Ramadhaan and listen to and obey your leaders."[1]

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Hadhrat Hasan narrates that a Bedouin once came to Hadhrat Umar τ saying, "O Ameerul Mu'mineen! Teach me the Deen." Hadhrat Umar τ said, "(The Deen of Islaam is) To testify that there is none worthy of worship but Allaah and that Muhammad ρ is the messenger of Allaah, to establish salaah, to pay zakaah, to perform Hajj of the Kabah and to fast during Ramadhaan. You should also look only at the apparent actions of people and beware not to probe their private lives. Furthermore, beware not to do anything that will be a cause of embarrassment (if people found out) and when you meet Allaah, tell Him that Umar instructed you to do these things."[2]

Another narration states that Hadhrat Umar τ added, "O servant of Allaah! Hold fast to this and when you meet Allaah, then tell Him whatever comes to mind."[3]

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Hadhrat Hasan narrates that a man approached Hadhrat Umar τ saying, "O Ameerul Mu'mineen! I am a man from the countryside and have many duties to tend to. Do advise me to do something that I can trust in to convey me (to Jannah)." Hadhrat Umar τ said to him, "Give me your hand and understand me well." When the man gave him his hand, Hadhrat Umar τ said, "You should worship Allaah without ascribing partners to him, establish salaah, pay the compulsory zakaah, perform Hajj, perform Umrah and obey (your leaders). You should also look only at the apparent actions of people and beware not to probe their private lives. Do every such deed that will not embarrass you when the news of it spreads amongst people and stay away from every such act that will be a cause of embarrassment and disgrace when the news reaches others."

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[1] Abdur Razzaaq, Ibn Abi Shaybah, Ibn Jareer and Rustah in his *Imaan*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.69).
[2] Bayhaqi and Isfahaani in his *Hujjah*.
[3] Ibn Adi and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.70).

"O Ameerul Mu'mineen!" the man said, "I shall practise on this advice and when I meet my Rabb, I shall say, 'It was Umar bin Khattaab who told me to do this.'" To this, Hadhrat Umar τ remarked, "Hold fast to this and when you meet your Rabb, you may tell him whatever you like."[1]

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

Rasulullaah ρ, Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Abdullaah bin Mas'ood τ Teach the Tashahhud

Hadhrat Abdullaah bin Umar τ says, "Hadhrat Abu Bakr τ used to teach us the Tashahhud from the pulpit just as little children are taught at school."[1]

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Hadhrat Abdullaah bin Abbaas τ says[2], "Hadhrat Umar bin Khattaab τ once took hold of my hand and taught me the Tashahhud, informing me that Rasulullaah ρ has also taken him by the hand and taught him the Tashahhud, which is:

التَّحِيَّاتُ لِلّٰهِ ،الصَّلَوٰتُ ،الطيباتُ المُباركاتُ لِلّٰهِ

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Hadhrat Abdur Rahmaan bin Abd Qaari narrates that he heard Hadhrat Umar bin Khattaab τ teaching the Tashahhud to the people from the pulpit. He was telling the people to recite ... التَّحِيَّاتُ لِلّٰهِ . The narration still continues further.[3]

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Hadhrat Umar τ and his Ansaari Neighbour Take turns to Learn

Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Umar τ said, "I had an Ansaari neighbour from the upper reaches of Madinah who belonged to the Banu Umayyah bin Zaid tribe. He took turns with me in attending Rasulullaah ρ's gatherings. He would go one day and I the next so that he brought me the news of revelation and other matters the day he went and I brought it to him the day I went. It was on the day when it was his turn that he came knocking hard on my door, calling, 'Is Umar here!' I was alarmed and came out immediately. 'Something serious has taken place,' he said … When I went to see

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[1] Musaddad and Tahaawi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.217).
[2] Daar Qutni, as quoted in *Kanzul Ummaal* (Vol.4 Pg.217).
[3] Maalik, Shaafi'ee, Tahaawi, Abdur Razzaaq and others.
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Hafsah, she was in tears. 'Has Rasulullaah ρ divorced you?' I queried. 'I do not know,' she replied. I then went to Rasulullaah ρ and was still standing when I asked, 'Have you divorced your wives?'. When Rasulullaah ρ declared that he had not, I cried out 'Allaahu Akbar!'"[1]

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Learning the Deen before Earning a Living

Hadhrat Umar τ said, "None may trade in our marketplace unless he had developed an understanding of Deen (enabling him to trade in a manner that complies with the Shari'ah)."[2]

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Umar τ Instructs the Study of Astronomy and Genealogy

Hadhrat Umar τ said, "Study as much astronomy as will assist you to navigate over land and sea during the darkness. Thereafter you should stop (and not the study lead you to astrology)."[3]

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Another narration states that Hadhrat Umar τ said, "Study as much astronomy as will assist you in navigation and study as much genealogy as will assist you in maintaining good family ties."[4]

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Hadhrat Umar τ Confines Hadhrat Zaid bin Thaabit τ in Madinah to Teach the People

Hadhrat Qaasim narrates that whenever Hadhrat Umar τ left on a journey, he would leave Hadhrat Zaid bin Thaabit τ as his deputy in

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[1] Bukhaari (Vol.1 Pg.19).
[2] Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.218).
[3] Ibn Abdul Birr in his *Ilm.*
[4] Hannaad, as quoted in *Kanzul Ummaal* (Vol.5 Pg.234).

Madinah. Whereas Hadhrat Umar τ used to dispatch men to various cities (for teaching), he would send Hadhrat Zaid bin Thaabit τ only for the most vital tasks (but would otherwise keep him in Madinah). When requests were made (by the people of the various Islaamic territories) to send specific people and Hadhrat Zaid τ was asked for by name, Hadhrat Umar τ would say, "Zaid's status in my estimation has not fallen at all. I keep him back only because the people of Madinah need Zaid in the matters they encounter and cannot get from anyone else what they get from him."[1]

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Hadhrat Saalim bin Abdullaah says, "We were with Hadhrat Abdullaah bin Umar τ the day Hadhrat Zaid bin Thaabit τ passed away. 'A great Aalim has passed away today,' I remarked. 'May Allaah shower His mercy on him today,' Hadhrat Abdullaah bin Umar τ commented, 'He was certainly a great Aalim and academic during the Khilaafah of Umar τ. While Umar τ dispatched many people to the various cities an forbade them from passing verdicts by their own judgment, Zaid τ used to sit in Madinah and pass verdicts for the people of Madinah and those coming from outside.'"[2]

Hadhrat Zaid bin Thaabit τ Teaches People During the Khilaafah of Hadhrat Uthmaan τ and the Statement of Hadhrat Umar τ Concerning Hadhrat Mu'aadh τ's Leaving for Shaam

Hadhrat Abu Abdur Rahmaan Sulami reports that he used to recite the Qur'aan to Hadhrat Uthmaan τ. However, Hadhrat Uthmaan τ once told him, "If you continue to do this, you will be distracting me from tending to public matters. You had rather go to Zaid bin Thaabit τ because he has more time for this. Recite to him because his and my recitation is the same, without any differences whatsoever."[3]

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[1] Ibn Sa'd (Vol.4 Pg.174).
[2] Ibn Sa'd (Vol.4 Pg.176).
[3] Ibn Ambaari, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.184).

The narration has already passed[1] in which Hadhrat Ka'b bin Maalik τ narrates that Hadhrat Umar τ used to say, "The departure of Hadhrat Mu'aadh bin Jabal τ to Shaam was an event that presented much difficulty to Madinah its people with regard to questions of Islaamic jurisprudence and the religious rulings (Fataawa) that Hadhrat Mu'aadh τ issued. I had spoken to Hadhrat Abu Bakr τ about keeping Hadhrat Muaa'dh τ behind (in Madinah) because the people needed him but Hadhrat Abu Bakr τ refused this request saying, 'I cannot stop a man who wants to go somewhere in search of martyrdom.' I responded by saying, 'By Allaah! When a person is serving important interests of his townspeople, he will be blessed with the status of a martyr even as he lies on his bed in his own home.'"

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Hadhrat Umar τ Dispatches Hadhrat Ammaar τ and Hadhrat Abdullaah bin Mas'ood τ to Kufa and sends Hadhrat Imraan τ to Basrah

Hadhrat Haaritha bin Mudarrib narrates that he read the letter Hadhrat Umar τ wrote to the people of Kufa. The letter read:

"I have sent Ammaar τ as your governor and Abdullaah bin Mas'ood τ as your teacher and advisor. These two are from amongst the choicest companions of Rasulullaah ρ, so listen to them and follow them. Take note that I have given precedence to you people over myself by sending Abdullaah bin Mas'ood τ to you (because I require him here in Madinah)."[2]

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Hadhrat Abul Aswad Duwali says, "When I arrived in Basrah, Hadhrat Imraan bin Husayn Abu Nujayd τ was there. Hadhrat Umar bin

[1] Under the heading "The Enthusiasm of the Sahabah ψ to March in Jihaad for the Pleasure of Allaah" and the subheading "The Incident of Hadhrat Umar τ and Hadhrat Abu Bakr τ Concerning the Departure of Hadhrat Mu'aadh τ"

[2] Ibn Sa'd (Vol.6 Pg.7).

Khattaab τ had sent him there to crate an understanding of Deen amongst the people."[1]

Hadhrat Umar τ Dispatches Hadhrat Mu'aadh bin Jabal τ and Hadhrat Abu Dardaa τ to Shaam

Hadhrat Muhammad bin Ka'b Qurazi τ reports that only five persons (from amongst the Ansaar) had memorised the entire Qur'aan during the lifetime of Rasulullaah ρ. These were Hadhrat Mu'aadh bin Jabal τ, Hadhrat Ubaadah bin Saamit τ, Hadhrat Ubay bin Ka'b τ,Hadhrat Abu Ayyoob τ and Hadhrat Abu Dardaa τ. It was during the Khilaafah of Hadhrat Umar τ that Hadhrat Yazeed bin Abu Sufyaan τ wrote to Hadhrat Umar τ with the request, "The population of Shaam is great. The cities are overflowing with people who have accepted Islaam and are in dire need of people to teach them the Qur'aan and to create an understanding of Deen amongst them. O Ameerul Mu'mineen! Do assist me by sending men who will teach them."

Hadhrat Umar τ then sent for the five Ansaar mentioned and said to them, "Your brothers in Shaam have pleaded to me to send to them people who will be able to teach them the Qur'aan and create and understanding of Deen amongst the people. Please assist me with three of you. May Allaah shower His Mercy on you! You may draw lots if you please, or if there are any volunteers amongst you, they may leave immediately." "There is no need to draw lots," they submitted, "While this man Abu Ayyoob τ is too old, this man Ubay bin Ka'b τ is ill." It was therefore Hadhrat Mu'aadh bin Jabal τ, Hadhrat Ubaadah bin Saamit τ and Hadhrat Abu Dardaa τ who went.

Hadhrat Umar τ's instructions to them was, "Start with Hims because there is a variety of people there and there you will find such people who learn very quickly. When you identify such people, direct the others towards them (to learn). When you are eventually satisfied with the people there, one of you may remain behind while the second proceeds to Damascus and the third to Palestine."

The three Sahabah ψ therefore proceeded to Hims, where they stayed until they were satisfied with the (learning of the) people. Hadhrat Ubaadah τ stayed on there while Hadhrat Abu Dardaa τ proceeded to

[1] Ibn Sa'd (Vol.7 Pg.10).

Damascus and Hadhrat Mu'aadh τ to Palestine. Hadhrat Mu'aadh τ stayed on in Palestine until he passed away there in the plague of Amwaas. Hadhrat Ubaadah bin Saamit τ then left for Palestine and also passed away there. As for Hadhrat Abu Dardaa τ, he lived in Damascus until his death.[1]

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Statements of Hadhrat Umar τ and Hadhrat Abdullaah bin Mas'ood τ Concerning Acquiring Knowledge from Seniors

Hadhrat Abdullaah bin Ukaym narrates that Hadhrat Umar τ used to say, "Remember that the most truthful words are those of Allaah, the best way of life is that of Muhammad ρ and the worst of matters are those that have been fabricated (matters that have been made part of Deen when they are not). Take note of the fact that people will always remain in good stead as long as their knowledge comes to them from their seniors."[2]

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Hadhrat Bilaal bin Yahya reports that Hadhrat Umar τ said, "I know exactly when people will remain righteous and when they will start to degenerate. When the knowledge of Deen will stem from juniors, the seniors will disregard them (and degeneration will start). However, when knowledge will stem from the seniors and the juniors will follow them, both groups will be rightly guided."[3]

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Hadhrat Mu'aawiya τ and Hadhrat Umar τ Both Warn Against Acquiring Knowledge from people who are not Worthy of it

[1] Ibn Sa'd (Vol.4 Pg.172) and Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.281). Bukhaari has reported a similar narration in his *Taareekh Sagheer* (Pg.22).
[2] Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.158).
[3] Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.158).
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Hadhrat Mu'aawiya τ said, "Verily the most effective tool for leading people astray is a man who recites the Qur'aan without understanding it and then proceeds to teach it to children, slaves and women who in turn use it to argue with the scholars."[1]

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Hadhrat Umar bin Khattaab τ said, "I do not fear for this Ummah a Mu'min whose Imaan restrains him nor a sinner whose sinful life is manifest. However, what I do fear for them is a man who learns the Qur'aan until his tongue is fluent with it but then interprets the Qur'aan in a manner it should not be interpreted."[2]

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The Sermon Hadhrat Umar τ Delivered at Jaabiyah About Acquiring Knowledge from the Scholars of the Sahabah ψ

Hadhrat Abdullaah bin Abbaas τ narrates that it was at Jaabiya that Hadhrat Umar τ delivered a sermon to the people saying, "Whoever has any queries about the Qur'aan should go to Ubay bin Ka'b τ, whoever has any queries about inheritance should go to Zaid bin Thaabit τ, whoever has any queries about Fiqh should go to Mu'aadh bin Jabal τ and whoever requires money should come to me because Allaah has given me authority over it and entrusted me with its distribution."[3]

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Hadhrat Abu Moosa Ash'ari τ and Hadhrat Umar τ Sit One Night in a Gathering of Knowledge

Hadhrat Abu Bakr bin Abu Moosa narrates that Hadhrat Abu Moosa τ once went to Hadhrat Umar τ after Isha. "What brings you here?" Hadhrat Umar τ asked. "I have come to speak with you," Hadhrat Abu Moosa τ replied. "At this hour?" Hadhrat Umar τ remarked. When

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[1] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.194).
[2] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.194).
[3] Tabraani in his *Awsat*. Haythami (Vol.1 Pg.135) has commented on the chain of narrators.
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Hadhrat Abu Moosa τ informed Hadhrat Umar τ that it was an important matter of Fiqh that he needed to discuss, Hadhrat Umar τ sat up and the two men discussed for a long while. Thereafter, Hadhrat Abu Moosa τ said, "What about the (Tahajjud) salaah, O Ameerul Mu'mineen?" Hadhrat Umar τ replied, "It was in salaah that I had been engaged (when you arrived)."[1]

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The Statement of Hadhrat Umar τ Concerning the Conduct of an Aalim

Hadhrat Umar τ said, "Acquire knowledge and teach the people. Learn also the respectability and composure that goes with it. Humble yourself before those you learn from as well as before those you teach, and never be arrogant Ulema. In this manner, your ignorance will be unable to stand up to your knowledge."[2]

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The Conduct of Hadhrat Abdullaah bin Abbaas τ with Hadhrat Umar τ and his Awe for him

Hadhrat Abdullaah bin Abbaas τ says, "For many years I had wanted to ask Hadhrat Umar bin Khattaab τ about an incident but it was my awe for him that prevented me from doing so. The opportunity eventually came when he lagged behind the rest of the people on a journey for Hajj or Umrah because he needed to attend to the call of nature. It was in a place called Araak in Marruz Zahraan and I was alone with him when he had completed. 'O Ameerul Mu'mineen!' I said, 'For many years I had wanted to ask you about an incident but my awe for you prevented me from doing so.' 'Do not do that,' he said, 'Whenever you need to know anything, feel free to ask me. If I know anything, I shall inform you and if I do not, I shall tell you that I know nothing about it and you may ask someone who does.' I then asked, 'Who are the two

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[1] Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.228).
[2] Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.135). Ahmad in his *Zuhd*, Bayhaqi, Ibn Abi Shaybah and others have reported a similar narration.

women that Allaah speaks about who acted together against Rasulullaah ρ?' 'They were Aa'isha رضي الله عنها and Hafsah رضي الله عنها,' Hadhrat Umar τ replied. The narration continues to relate the incident at length.[1]

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Hadhrat Uthmaan bin Abdullaah bin Mowhab narrates that Hadhrat Jubayr bin Mut'im τ was passing through an oasis when the people questioned him about a matter of inheritance. Hadhrat Jubayr τ responded by saying, "I have no knowledge on the subject. You may however send someone with me and I will enquire about it on your behalf." The people sent someone with him and Hadhrat Jubayr τ posed the question to Hadhrat Umar τ. Hadhrat Umar τ remarked, "Whoever wishes to be an Aalim with keen understanding should do as Jubayr bin Mut'im τ has done. When asked about something he did not know, he said, 'Allaah knows best.'"[2]

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The Conduct of Hadhrat Umar τ, Hadhrat Ali τ and Hadhrat Uthmaan τ when Teaching

Hadhrat Makhool reports that when Hadhrat Umar τ noticed that the people were getting tired as he narrated Ahadeeth to them, he would occupy them with planting trees.[3]

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Hadhrat Abdullaah bin Mus'ab narrates that Hadhrat Umar bin Khattaab τ said, "Do not pay more than forty Awqiya as dowry, even though the bride may be the daughter of Dhul Udda Qais bin Husayn Haarithi. If anyone pays more, I shall deposit the surplus into the state treasury." A tall woman with a flat nose then stood up from the women's row saying, "You do not have the authority to do that." "Why not?" asked Hadhrat Umar τ. She replied, "Because Allaah declares:

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[1] Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.112).
[2] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).
[3] Ibn Sam'aani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.131).
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وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلاَ تَأْخُذُواْ مِنْهُ شَيْئًا

...when you have given one of them a fortune, then do not take anything from it ...'" {Surah Nisaa, verse 20}

To this, Hadhrat Umar τ remarked, "The lady is right and the man is wrong."[1]

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Hadhrat Sa'eed bin Musayyib says, "Hadhrat Umar bin Khattaab τ and Hadhrat Uthmaan bin Affaan τ used to debate a question so vehemently that an onlooker would be convinced that they could never be reconciled. However, they always parted ways most amicably (as if nothing had transpired between them)."[2]

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Hadhrat Uqba bin Aamir τ relates, "I arrived riding with twelve members of my tribe to see Rasulullaah ρ. When we had tied our camels, Mustahab companions said, 'Who tend to the camels so that the rest of us could go and receive enlightenment from Rasulullaah ρ? When we return, we will then convey to him what we heard from Rasulullaah ρ.' I assumed the responsibility for a few days until the thought occurred to me that I may be duping myself because my companions were hearing from Nabi ρ what I was not hearing and they were learning from him what I was not learning.

I therefore presented myself one day (leaving the others to tend to the camels). There I heard someone say that Nabi ρ said, 'The person who performs a complete wudhu shall be free of sins as he was on the day his mother gave birth to him.' This impressed me tremendously. Hadhrat Umar bin Khattaab τ then said, 'If you think that is impressive, you will be even more impressed if you had heard what was said before that.' 'Repeat if for me,' I pleaded, 'May I be sacrificed for you!' He said, 'Rasulullaah ρ said that if a person dies without ascribing partners to Allaah, Allaah shall open for him all eight gates of Jannah so that he may enter from whichever gate he pleases.' Rasulullaah ρ then came out to us and I sat in front of him. He however turned his face away from me several times. When he did it for the fourth time, I asked, 'O Nabi of Allaah ρ! May my parents be sacrificed for you! Why do you turn your face away from me?' Rasulullaah ρ then turned to me saying,

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[1] Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.131).
[2] Khateeb, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

'Do you prefer one or twelve?' Understanding what he meant, I returned to my companions."[1]

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Hadhrat Umar τ asks Hadhrat Ali τ Three Question and is Overjoyed with the Replies

Hadhrat Abdullaah bin Umar τ narrates that Hadhrat Umar τ once addressed Hadhrat Ali τ saying, "O Abul Hasan! There were times when you were present with Rasulullaah ρ when we were not and there were times when we were present with Rasulullaah ρ when you were not. I have three questions to pose to you. Do you know anything about them?" "What are they?" Hadhrat Ali τ asked. Hadhrat Umar τ said, "(Is it possible that) A man likes another when he has seen no good in him or dislike a man when he has seen no bad in him?" "That is certainly possible," Hadhrat Ali τ replied, "Rasulullaah ρ once said, 'All souls had been gathered together in metaphysical realm where they met and associated. Those that got to know each other there, bond in this world and those who were detached there remain detached here.'"

"That was one question (to which we have a reply)," Hadhrat Umar τ said, "(the second question is that) when speaking about something, a man sometimes remembers and sometimes forgets." Hadhrat Ali τ responded by saying, "Rasulullaah ρ said, 'Every heart has clouds passing over it just as clouds pass across the moon. While the moon is shining, a cloud passes across it, causing the light to vanish, but it again shines through once the cloud has passed. Similarly, when a man is busy speaking, one of the clouds passes across (his heart), causing him to forget. Then when it passes by, he is once again able to remember."

"That was two questions," Hadhrat Umar τ said, "Now what about a man who sees dreams, some of which are true and others false." Hadhrat Ali τ said, "I have a reply for that as well. I heard Rasulullaah ρ say, 'Whenever any male of female falls into a deep sleep, their soul rises up to the *Arsh* (Allaah's throne). Those that awaken after reaching the *Arsh* have true dreams and those that awaken before reaching the

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.77). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.9 Pg.307).
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Arsh have false dreams." Hadhrat Umar τ remarked, "These were three answers that I had been in search of. I thank Allaah that I have found them before my death."[1]

Hadhrat Umar τ Questions Hadhrat Abdullaah bin Abbaas τ about the Differences Amongst the Ummah

Hadhrat Ibraaheem Taymi narrates that Hadhrat Umar τ was alone one day when he started thinking to himself. He then sent for Hadhrat Abdullaah bin Abbaas τ and asked him, "How will this Ummah have differences between them when their Book is one, their Nabi ρ is one and their Qibla is one?" "O Ameerul Mu'mineen!" Hadhrat Abdullaah bin Abbaas τ said, "When the Qur'aan was revealed to us, we recited it knowing exactly for what reason every verse was revealed. However, after us there shall come many nations who will recite the Qur'aan without knowing why the various verses were revealed. Every nation will therefore have its own opinion about every verse. When this happens, they will naturally have differences between them and when differences crop up, they will start to fight each other." (In his grief over this) Hadhrat Umar τ rebuked Hadhrat Abdullaah bin Abbaas τ, who then left. Hadhrat Umar τ however realised the truth of what Hadhrat Abdullaah bin Abbaas τ said and again called for him. When Hadhrat Abdullaah bin Abbaas τ arrived, Hadhrat Umar τ said to him, "Do repeat what you have said."[2]

Hadhrat Umar τ Questions the Sahabah ψ about a Particular verse and is Impressed by the Reply that Hadhrat Abdullaah bin Abbaas τ gave

Hadhrat Abdullaah bin Abbaas τ narrates, "Hadhrat Umar τ once said, 'I recited a verse last night that kept me awake. (The verse is):

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[1] Tabraani in his *Awsat*. Haythami (Vol.1 Pg.162) has commented on the chain of narrators.

[2] Sa'eed bin Mansoor, Bayhaqi and Khateeb, as quoted in *Kanzul Ummaal* (Vol.1 Pg.228).

أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاء فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللّهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Would any of you like to own a garden *(an orchard)* **containing all types of fruit for himself, with palm trees, vines and rivers flowing beneath?** *(Later, however)* **He then suffers old age while he** *(still)* **has weak** *(young)* **children** *(who cannot assist him)* **and a severe wind carrying fire strikes** *(his orchard)*, **burning it down** *(leaving him in desperate want when he most needs wealth to care for his children)*. **In this manner does Allaah make His Aayaat clear for you so that you may ponder.** {Surah Baqarah, verse 266}

'What does it refer to?' Hadhrat Umar τ wanted to know. When some people responded by saying, 'Allaah knows best', Hadhrat Umar τ said, 'I know well that Allaah knows best, but I have asked because if any of you know anything about it or have heard anything about it, he should inform me about what he has heard.' Everyone was silent. Hadhrat Umar τ then noticed me whispering something and said, 'Dear son of my brother! Say your piece and do not undermine yourself.' 'It is actions that are being referred to,' I said. 'What makes you say that actions are being referred to?' I said, 'It was something that came to my heart which I stated.' Hadhrat Umar τ then left me and started explaining it himself. He said, 'You are right, dear son of my brother. It is actions that are being referred to. A man is most in need of his orchard when he is old and when he has many dependents. He is also most in need of his actions on the Day of Qiyaamah. You are definitely right, dear son of my brother.'"[1]

Hadhrat Umar τ Questions Hadhrat Abdullaah bin Abbaas τ about Some Difficulty he was Experiencing with Surah Nasr

Hadhrat Abdullaah bin Abbaas τ says, "Because Hadhrat Umar τ used to allow me in with the veterans of Badr, Hadhrat Abdur Rahmaan bin Auf τ objected saying, 'Why do you allow this youngster in with us when we have children his age?' Hadhrat Umar τ replied, 'He is of a calibre that you will soon come to know.' Hadhrat Umar τ therefore summoned them one day and called for me as well. I believe that he called them

[1] Abd bin Humayd and Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.234) reporting from reliable sources as confirmed by Haakim (Vol.3 Pg.542)

that day only to show me off to them. He said, 'What comments do you have about the (following) words of Allaah:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ * وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا * فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

(O Rasulullaah ρ!) **When Allaah's help** *(to the Muslims)* **and victory come and you see people entering the Deen of Allaah in droves then glorify the praises of your Rabb** *(in gratitude for this great favour)* **and seek forgiveness from Him. Without doubt, He is the Greatest Acceptor of repentance.** {Surah Nasr}

Some said, "Allaah is commanding us to praise him and seek His forgiveness when His help arrives and when he grants us victory.' Others conceded that they were unable to comment and others remained silent. Hadhrat Umar τ then said to me, 'O son of Abbaas! Do you share that view?' When I declared that I did not, he asked, 'Then what have you to say?' I replied, 'The Surah speaks of the demise of Rasulullaah ρ that Allaah is informing him about. Allaah is saying to Rasulullaah ρ: 'When Allaah's help and victory, namely the Conquest of Makkah, come and you see people (entering the Deen of Allaah in droves), then this is an indication that your demise is imminent. At this stage, you should glorify the praises of your Rabb and seek forgiveness from Him. Without doubt, He is the Greatest Acceptor of repentance.' Hadhrat Umar τ then remarked, 'That is exactly what I understood.'"[1]

Another narration quotes that Hadhrat Abdullaah bin Abbaas τ said, "Because Hadhrat Umar τ used to consult with me together with the senior Sahabah ψ of Rasulullaah ρ, Hadhrat Abdur Rahmaan bin Auf τ objected saying, 'Why do you consult him with us …" The rest of the narration is like the one above.[2]

Hadhrat Umar τ and Hadhrat Abdullaah bin Abbaas τ Discuss a Verse and an Incident with Hadhrat Ali τ

Hadhrat Abdullaah bin Abbaas τ reports that he once asked Hadhrat Umar τ about the verse:

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[1] Sa'eed bin Mansoor, Ibn Sa'd, Abu Ya'la, Ibn Jareer, Ibn Mundhir, Tabraani, Ibn Mardway, Abu Nu'aym and Bayhaqi both in their *Dalaa'il*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.276). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.317)

[2] Haakim (Vol.3 Pg.539), reporting from reliable sources as confirmed by Dhahabi.

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ

O you who have Imaan! Do not ask questions concerning those things that you will dislike when they are made known to you *(because they are too difficult to carry out)*. {Surah Maa'idah, verse 101}

Hadhrat Umar τ explained, "When some people from amongst the Muhaajireen had certain doubts about their lineage, they said, 'We wish that Allaah would reveal verses of the Qur'aan concerning our lineage.' It was then that Allaah revealed the verse you have just recited."

Hadhrat Umar τ then asked Hadhrat Abdullaah bin Abbaas τ about Hadhrat Ali bin Abi Taalib τ saying, "I know that if that companion of yours assumes the post of Khilaafah, he will be abstinent. However, I fear that he should not be carried away by conceit." "What are you saying, O Ameerul Mu'mineen?" Hadhrat Abdullaah bin Abbaas τ exclaimed, "You are well aware of (the virtues of) our companion. By Allaah! He has never changed or spoiled (after the demise of Rasulullaah ρ) and has never offended Rasulullaah ρ as long as he stayed with Rasulullaah ρ." Hadhrat Umar τ asked, "And what about Abu Jahal's daughter that he wanted to marry while Faatima رضي الله عنها was still his wife (did this not upset Rasulullaah ρ)?"

Hadhrat Abdullaah bin Abbaas τ replied by arguing, "Concerning the error Hadhrat Aadam υ made, Allaah says:

فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

...but he forgot and We did not find him to be determined *(to disobey Our command)*. {Surah TaaHaa, verse 115}

Similarly, our companion was not determined to offend Rasulullaah ρ. The idea was merely a thought that no person is capable of driving out of the mind. In addition to this, people with a deep understanding and profound knowledge of Allaah's Deen are also prone to err sometimes. However, they retract and repent as soon as they are alerted." Hadhrat Umar τ then said, "A person will be sorely mistaken if he thinks that he will ever be able to dive and reach the depths (of knowledge and wisdom) with people like you."[1]

[1] Zubayr bin Bakkaar in his *Muwaffaqiyaat*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.229).

The Sahabah ψ Condemn Asking about Things that have not Occurred

Hadhrat Abdullaah bin Umar τ once said, "O people! Never ask about things that have not happened because Hadhrat Umar τ use to curse people who asked about things that have not happened."[1]

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Hadhrat Umar τ said, "It is not permissible to ask about things that have not happened because Allaah has already decreed everything that is still to happen."[2]

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Hadhrat Anas τ relates, "Hadhrat (Abu Moosa) Ash'ari τ once sent me to Hadhrat Umar τ. Hadhrat Umar τ asked, 'How was Ash'ari when you left?' I replied, 'He was busy teaching Qur'aan to the people when I left.' Hadhrat Umar τ remarked, 'Take note that he is an extremely intelligent man. You should however never let this reach his ears. How were the Bedouins when you left?' 'The Ash'ari people?' I asked. 'No, the people of Basrah,' he replied. 'They will be extremely offended to hear that (you are referring to them as Bedouins),' I remarked. Hadhrat Umar τ said, 'Then you need not inform them. They will all remain Bedouins except for the man amongst them whom Allaah blesses with the inspiration to wage Jihaad in the path of Allaah."[3]

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Hadhrat Umar τ Instructs a Man to Leave his Door to Study the Qur'aan

Hadhrat Hasan narrates that Hadhrat Umar τ once said to a man who very often came to his door, "Go and study the Book of Allaah." The men left and Hadhrat Umar τ actually started to miss him. When Hadhrat Umar τ met him again, Hadhrat Umar τ almost rebuked him.

[1] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.143).
[2] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.142).
[3] Ibn Sa'd (Vol.4 Pg.162).
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the man said, "I have found in the Book of Allaah such things that have made me independent of being at Umar τ's door."[1]

What Amount of the Qur'aan Should every Muslim Learn

Hadhrat Umar τ said, "It is necessary for every Muslim man to learn six Surahs, two Surahs for the Fajr salaah, two Surahs for the Maghrib salaah and two Surahs for the Isha salaah."[2]

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Hadhrat Miswar bin Makhrama τ says that he heard Hadhrat Umar τ say, "Learn Surah Baqarah, Surah Nisaa, Surah Maa'idah, Surah Hajj and Surah Noor because they contain the Faraa'idh."[3]

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Hadhrat Haaritha bin Mudarrib narrates that Hadhrat Umar τ wrote to them with instructions to learn Surah Nisaa, Surah Ahzaab and Surah Noor.[4] Another narration states that Hadhrat Umar τ said, "Learn Surah Baraa'ah, teach Surah Noor to your women and give them silver jewellery to wear."[5]

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Hadhrat Qaradha bin Ka'b τ reports that when they were leaving for Iraq, Hadhrat Umar τ accompanied them to a place called Siraar. There Hadhrat Umar τ performed wudhu and said, "Do you know why I have walked with you?" "Yes," they replied, "you have walked with us because we are the Sahabah ψ of Rasulullaah ρ." Hadhrat Umar τ said, "(I have come to tell you that) You are headed for a region where the people are humming with the recitation of the Qur'aan just as bees are constantly humming. Do not preoccupy them by narrating Ahadeeth before them. They should occupy themselves with the Qur'aan alone and narrate few Ahadeeth of Rasulullaah ρ. Proceed and I shall be with you."

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[1] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).
[2] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).
[3] Haakim and Bayhaqi.
[4] Abu Ubayd.
[5] Sa'eed bin Mansoor, Abu Shaikh and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.224).
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When Hadhrat Qaradha τ arrived at there (in Iraq) and the people asked him to narrate Ahadeeth to them, he said, "Hadhrat Umar bin Khattaab τ has prohibited us."[1]

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Another narration states that Hadhrat Umar τ said, "Do not preoccupy them with Ahadeeth for it will prevent them from mastering the Qur'aan." Yet another narration states that Hadhrat Umar τ asked the Sahabah ψ, "Do you know why I have walked with you?" They replied, "You have walked with us because you wish to see us off and to honour us." Hadhrat Umar τ said, "In addition to that, I have come for another purpose as well. (I have come to tell you that) You are headed for a region where…" The rest of the narration is like the one above.[2]

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Hadhrat Umar τ Reproaches Sabeegh for Questioning the Mutashaabih Verses of the Qur'aan

A freed slave of Hadhrat Abdullaah bin Umar τ narrates that an Iraqi called Sabeegh in the Muslim army was questioning certain (Mutashaabih) verses of the Qur'aan and continued doing so until he reached Egypt. From there, Hadhrat Amr bin Al Aas τ sent him to Hadhrat Umar bin Khattaab τ. A messenger brought the letter to Hadhrat Umar τ and after he had read it, he asked, "Where is the man?" "He is still on the carriage," replied the messenger. Hadhrat Umar τ instructed, "Go see if he is still there because I will punish you very severely if he has escaped."

When Sabeegh came, Hadhrat Umar τ said to him, "What are your questions?" When he stated his case, Hadhrat Umar τ asked Hadhrat Abdullaah bin Umar τ for a branch of a date palm. He then beat the man until his back was scarred. Hadhrat Umar τ then left him until his wounds healed. Thereafter, he repeated the treatment and again left him to recover. When Hadhrat Umar τ called him back for more of the

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[1] Haakim (Vol.1 Pg.102), reporting from reliable sources as confirmed by Dhahabi.

[2] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.120). Ibn Sa'd (Vol.6 Pg.7) has reported a similar narration with the words "it will prevent them from specialising in the Qur'aan" in place of the words "it will prevent them from mastering the Qur'aan".

same, Sabeegh pleaded with him saying, "O Ameerul Mu'mineen! If you wish to kill me, do so in a nice manner and if you intend to cure me, then I swear by Allaah that I have already been cured."

Hadhrat Umar τ then permitted him to return to his land but sent a letter with him to Hadhrat Abu Moosa Ash'ari τ stating that none of the Muslims should associate with him. When this became unbearable for him, Hadhrat Abu Moosa Ash'ari τ wrote back to Hadhrat Umar τ stating that Sabeegh had truly reformed. It was only then that Hadhrat Umar τ permitted the people to associate with him.[1]

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Another narration from Hadhrat Sulaymaan bin Yasaar states that a man from the Banu Tameem called Sabeegh bin Isl once arrived in Madinah. He had many books and always questioned the Mutashaabih verses of the Qur'aan. When Hadhrat Umar τ heard about this, he sent for Sabeegh while keeping some branches of the date palm ready for him. When he arrived, Hadhrat Umar τ asked him who he was. "I am the servant of Allaah Sabeegh," came the reply. "And I am the servant of Allaah Umar!" Hadhrat Umar τ retorted. Hadhrat Umar τ then motioned him (to come forward) and started beating him with the branches until his head was injured and blood started to drip down his face. Sabeegh then cried out, "Enough, O Ameerul Mu'mineen! By Allaah! That which was in my head has now disappeared."[2]

Another narration adds that Hadhrat Abu Uthmaan said, "Hadhrat Umar τ then wrote to instruct us not to associate with Sabeegh. Therefore, if he ever arrived, we would all disperse, even if we were a hundred people."[3]

Yet another narration states that whereas Sabeegh was then despised amongst his people after he had once been their leader.[4]

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[1] Daarmi, Ibn Abdil Hakam and Ibn Asaakir.
[2] Daarmi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.228).
[3] Khateeb and Ibn Asaakir. Daar Qutni has reported a similar narration.
[4] Ibn Ambaari. Ismaa'eeli has reported a similar narration. The narrations above have been quoted in *Isaabah* (Vol.2 Pg.198).

The Incident Between Hadhrat Umar τ and Some People who Arrived from Egypt

Hadhrat Hasan narrates that when some people met Hadhrat Abdullaah bin Umar τ in Egypt, they said, "We have come across some matters in the Qur'aan that we have been instructed to carry out when they cannot be carried out. We wish to meet the Ameerul Mu'mineen to ask him about this." Therefore, when Hadhrat Abdullaah bin Umar τ arrived in Madinah, these people arrived with him. Hadhrat Abdullaah bin Umar τ then went to Hadhrat Umar τ saying, "O Ameerul Mu'mineen! Some people met me in Egypt and said, 'We have come across some matters in the Qur'aan that we have been instructed to carry out when they cannot be carried out.' They therefore wished to meet you in this regard."

Hadhrat Umar τ asked for them to be brought before him and when they were, he called the one closest to him. Hadhrat Umar τ asked him, "I ask you to tell me in the name of Allaah and by the right Islaam has upon you whether you have read the entire Qur'aan." When the man replied that he did, Hadhrat Umar τ further asked, "Have you then gathered it all in your heart?" When he replied in the negative, Hadhrat Umar τ continued, "Have you then gathered it all in your sight?" When he again admitted that he did not, Hadhrat Umar τ asked, "Have you then memorised it all? Have you put it all into practice?" Hadhrat Umar τ then questioned each one of them in a like manner and after he had finished with the last of them, he said, "Umar's mother should have rather lost him! Do you expect me to make every person steadfast on the Book of Allaah?! Your Rabb knows well that we slip up." He then recited the verse:

إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُم مُّدْخَلاً كَرِيمًا

If you avoid the major sins you are forbidden from, We shall wipe out your evil actions *(minor sins)* **and enter you into a place of honour** *(Jannah)***.** {Surah Nisaa, verse 31}

Hadhrat Umar τ then asked them, "Do the people of Madinah know why you have come." "No," they replied. Hadhrat Umar τ then said, "Had they known, I would have taught them a lesson with you."[1]

[1] Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.228).

Hadhrat Umar τ Disapproves of Accepting Remuneration for Teaching the Qur'aan

Hadhrat Usayr bin Amr narrates that the news once reached Hadhrat Umar bin Khattaab τ that Hadhrat Sa'd τ said, "I shall include those who learn the Qur'aan amongst the people who receive an allowance of two thousand." To this Hadhrat Umar τ remarked, "Oh dear! Oh dear! Are people being paid for (learning) the Book of Allaah?!"

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Hadhrat Sa'eed bin Ibraaheem narrates that Hadhrat Umar τ wrote to one of his governors saying, "Give people an allowance for learning the Qur'aan." The governor wrote back saying, "You have written to say that people should be given an allowance for learning the Qur'aan, but then such people will start to learn the Qur'aan whose only inclination would be to be enlisted (and thereby receive a state allowance like the soldiers of the national army)." Hadhrat Umar τ then wrote back saying, "Rather give people an allowance by merit of them being family and companions of Rasulullaah ρ."[1]

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Hadhrat Mujaahid narrates that Hadhrat Umar bin Khattaab τ addressed the people saying, "O men of knowledge and men of the Qur'aan! Do not accept remuneration for imparting your knowledge and for teaching the Qur'aan because then even adulterers will bet you to Jannah."[2]

(NOTE: Since there are also Ahadeeth permitting the acceptance of remuneration for teaching the Qur'aan, a person may do so if he has no other option. While it is best not to accept remuneration, if a person does accept remuneration, he should accept it as remuneration for his time and not for his teaching.)

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[1] Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.229).
[2] Khateeb, as quoted in *Kanzul Ummaal* (Vol.1 Pg.229).

the Incident with Hadhrat Umar τ

Hadhrat Abdullaah bin Abbaas τ narrates, "I was sitting with Hadhrat Umar bin Khattaab τ when a letter came to him from Kufa, informing him how much Qur'aan the people had learnt. 'Allaahu Akbar!' Hadhrat Umar τ exclaimed (out of happiness). May Allaah have mercy on him. 'They will soon start to have differences,' I remarked. 'What are you saying!' Hadhrat Umar τ exclaimed, 'How would you know that?' Because he got so angry, I left and went home. A while later, he sent for me, but I made an excuse. He however sent a message saying that I have no option but to come. When I got there, he said, 'There was something that you had said (What was it?).' 'I seek Allaah's forgiveness,' I said, 'I shall never repeat what I said.' It was only when Hadhrat Umar τ forced me to repeat my words that I said, 'A letter came to you stating how much Qur'aan the people had learnt, to which I said that they will soon start to have differences.' 'How did you come to learn this?' he asked. I replied, "I read the verse:

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللّهَ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ * وَإِذَا تَوَلَّى سَعَى فِي الأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللّهُ لاَ يُحِبُّ الفَسَاد

From mankind is he whose speech pleases you in this worldly life and *(claiming to be a Muslim)* **he calls Allaah to be witness over that which is in his heart, yet he is the hardest of opponents** *(to all Muslims)*. **When he turns away** *(from you)* **he exerts himself to cause corruption** *(trouble and mischief)* **on earth and** *(among other things)* **to destroy crops and stock** *(cattle and other animals)*. **Allaah dislikes corruption.** {Surah Baqarah, verses 204,205}

When this happens, men of the Qur'aan will be unable to contain themselves. I then read the verse:

وَإِذَا قِيلَ لَهُ اتَّقِ اللّهَ أَخَذَتْهُ الْعِزَّةُ بِالإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ * وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاء مَرْضَاتِ اللّهِ وَاللّهُ رَؤُوفٌ بِالْعِبَادِ

When he is told to fear Allaah *(because of his behaviour)*, **pride leads him to** *(commit more)* **sin. Jahannam will suffice for him** *(as punishment)*. **It is a terrible resting place indeed. From mankind is he who would sell himself seeking Allaah's pleasure. Allaah is Most Compassionate** *(Kind)* **towards His bondsmen.'** {Surah Baqarah, verses 206,207}

To this, Hadhrat Umar τ remarked, 'I swear by Allaah that you are right."[1]

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[1] Haakim (Vol.3 Pg.540), reporting from reliable sources as confirmed by Dhahabi.

Another Incident about the Fear Hadhrat Abdullaah bin Abbaas τ had in this Regard

Hadhrat Abdullaah bin Ubayd bin Umayr reports that Hadhrat Abdullaah bin Abbaas τ said, "I was with Hadhrat Umar τ when he caught hold of my hand and said, 'I think that the Qur'aan has now spread amongst the masses.' 'I do not like that too much, O Ameerul Mu'mineen,' I remarked. Hadhrat Umar τ pulled his hand away saying, 'And why not?' 'Because,' I started to explain, 'when they all start to learn the Qur'aan (without proper understanding), they will start to propound their own opinions. Once they do this, they will start to dispute and once the disputes start, they will start killing each other.'

Hadhrat Umar τ then sat aside and left me alone. Only Allaah knows the anxiety I endured during the rest of that day. It was only the following afternoon that his messenger came to inform me that the Ameerul Mu'mineen was calling me. When I got there, Hadhrat Umar τ asked, 'What was it that you said?' After I had repeated my words to him, he said, '(I had also understood the same but) I had been concealing this from the people.'"[1]

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[1] Haakim (Vol.3 Pg.540).

The Advice that the Sahabah ψ gave to Qurraa

The Advice of Hadhrat Umar bin Khattaab τ

Hadhrat Kinaanah Adawi narrates that Hadhrat Umar τ wrote to the commanders of his armies to send him a list of all the men who were Huffaadh of the Qur'aan so that he could dispatch them to the ends of the empire to teach the Qur'aan. Hadhrat (Abu Moosa) Ash'ari τ wrote back to Hadhrat Umar τ stating that the Huffaadh with him numbered just over three hundred. Hadhrat Umar τ's reply to him was as follows:

"In the name of Allaah the Most Kind, the Most Merciful

From the servant of Allaah Umar to the servant of Allaah Qais and all the Huffaadh with him

Peace be upon you all

This Qur'aan is a great source of reward and honour for you and shall be a treasure for you in the Aakhirah. You should therefore follow its dictates and never allow it to follow yours (by distorting its interpretation to suit your desires) because the person whose dictates the Qur'aan is forced to follow shall have it shoved on to his neck to throw him into Jahannam. As for the one who follows the Qur'aan, the Qur'aan shall lead him to Jannatul Firdous. So as far as you can, let it be an intercessor for you and never let it be a complainant against you. The person for whom the Qur'aan intercedes shall enter Jannah and the one against whom the Qur'aan complains shall surely enter Jahannam. Always bear in mind that the Qur'aan is a fountainhead of guidance, a flower of knowledge and the final scripture from the Most Merciful. It is by this Qur'aan that Allaah opens blind eyes, deaf ears and locked hearts.

You must also bear in mind that when a man wakes up at night, brushes his teeth with a Miswaak, performs wudhu, says 'Allaahu Akbar' and then recites the Qur'aan, an angel places his mouth on the person's mouth and says, 'Recite, recite. You are doing an excellent thing and it is most excellent for you.' If he performs wudhu without using the Miswaak, the angel protects him and does nothing else. Behold! Recitation of the Qur'aan in salaah is a protected treasure and an ordained excellence. You should therefore

do as much of it as you possibly can. Salaah is a celestial light, zakaah is a symbol, patience is an illumination, fasting is a shield and the Qur'aan is a proof either for you or against you. You should therefore honour the Qur'aan and never cause it disgrace because Allaah will honour the one who honours the Qur'aan and will disgrace the one who brings it disgrace. You also ought to know that the person who recites the Qur'aan, memorises it, practises on it and abides by its injunctions shall have his du'aas accepted by Allaah. If Allaah pleases, He may accept them in this world and if He wills, he may reserve them as a treasure for the Aakhirah. Remember that what remains with Allaah is better and more lasting for those who have Imaan and who rely on their Rabb."[1]

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The Difficulty Hadhrat Umar τ, Hadhrat Uthmaan τ and Hadhrat Ali τ Experienced Narrating Ahadeeth

Hadhrat Aslam reports that when they used to ask Hadhrat Umar τ to narrate Ahadeeth to them, he would say, "I fear that I may add a word or omit a word because Rasulullaah ρ said, 'The person who intentionally lies about me is headed for Jahannam."[2]

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Hadhrat Umar τ Censures those Sahabah ψ who Narrated Plenty of Ahadeeth

Hadhrat Ibraheem bin Abdur Rahmaan bin Auf relates, "By Allaah! Before he passed away, Hadhrat Umar τ sent messengers to various distant places to summon Sahabah ψ such as Hadhrat Abdullaah bin Hudhaafa τ, Hadhrat Abu Dardaa τ, Hadhrat Abu Dharr τ and Hadhrat Uqba bin Aamir τ. When they had gathered, he said to them, 'What Ahadeeth have you people spread to even the far distant lands?' 'Are you forbidding us from narrating them?' they asked. 'No,' Hadhrat Umar τ replied, 'I just want you to remain with me. By Allaah! I do not want you to part from me (here in Madinah) for as long as I live

[1] Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).
[2] Ahmad, Ibn Adi, Uqayli and Abu Nu'aym in his *Ma'rifah*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).

because we know best which of your narrations we shall accept and which ones we will not.' They therefore did not part from Hadhrat Umar τ until he passed away."[1]

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Hadhrat Ibraheem bin Abdur Rahmaan relates that Hadhrat Umar τ sent for Hadhrat Abdullaah bin Mas'ood τ, Hadhrat Abu Mas'ood Ansaari and Hadhrat Abu Dardaa τ and said to them, "What are the Ahadeeth that you are so frequently narrating to the people?" He then confined them to Madinah until he was martyred.[2]

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Rasulullaah ρ's Words to a Man in this Regard and the Statement of Hadhrat Umar τ

Hadhrat Ali τ reports that a man came to Rasulullaah ρ and said, "O Rasulullaah ρ! What will satisfy the evidence that ignorance will hold against me?" "Knowledge," Rasulullaah ρ replied. "And what will satisfy the evidence that knowledge will hold against me?" he asked further. Rasulullaah ρ's reply was, "Action."[3]

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Hadhrat Umar τ said, "Study the Book of Allaah and you will be known for it. Practise on its teachings and you will be amongst its worthy bearers."[4]

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).

[2] Tabraani. Haythami (Vol.1 Pg.149) has commented on the chain of narrators. Ibn Sa'd (Vol.4 Pg.153) has reported a similar narration which states the name of Hadhrat Abu Dharr τ in place of Hadhrat Abdullaah bin Mas'ood τ.

[3] Khateeb, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).

[4] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).

The Encouragement Hadhrat Umar τ and Hadhrat Abdullaah bin Mas'ood τ Gave in this Regard

Hadhrat Sa'eed bin Musayyib narrates that when Hadhrat Umar τ arrived back in Madinah, he addressed the people saying, "O people! The Sunan have been demonstrated to you and the Faraa'idh have been ordained for you. You have therefore been left on a clear and distinct path, (which you will be able to follow with ease) unless people lead you to the right and to the left (lead you astray)."[1]

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Hadhrat Abdullaah bin Mas'ood τ said, "Follow and do not introduce" and his Statement about Hadhrat Abu Bakr τ and Hadhrat Umar τ

Hadhrat Abdullaah bin Mas'ood τ once said, "Follow and do not introduce (new ways) because everything has been done for you (Rasulullaah ρ and the Sahabah ψ have already blazed the trail)."[2]

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Hadhrat Abdullaah bin Mas'ood τ also said, "An integral part of the Sunnah is to love Hadhrat Abu Bakr τ and Hadhrat Umar τ and to acknowledge their worth."[3]

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Hadhrat Aaamir who was the son of Hadhrat Abdullaah bin Zubair τ narrates that he once came to his father, who asked him, "Where have you been?" The son replied, "I found a group of people better than whom I have not seen. When they engage in Dhikr, one of them

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[1] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.187).
[2] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.181).
[3] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.187).
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trembles and grows ecstatic until he falls unconscious out of fear for Allaah. (I am late because) I was sitting with them."

Hadhrat Abdullaah bin Zubayr τ instructed his son saying, "Never sit with them again!" When he detected that this did not make an impression on his son, he added, "I have seen Rasulullaah ρ recite the Qur'aan, and I have seen Hadhrat Abu Bakr τ and Hadhrat Umar τ also reciting the Qur'aan. Nothing like this ever happened to them. Do you think that these people fear Allaah more than Hadhrat Abu Bakr τ and Hadhrat Umar τ?" The son, Hadhrat Aamir τ says, "I then realised that what he said was true, after which I forsook these people."[1]

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Abstaining from Opinions that do not Conform to the Qur'aan and Ahadeeth

Statements of Hadhrat Umar τ in this Regard

Hadhrat Ibn Shihaab reports that Hadhrat Umar τ was standing on the pulpit when addressed the people saying, "O people! Accurate opinions came only from Rasulullaah ρ because Allaah used to guide him. What comes from us are but assumptions and pretences."[2] Another narration states that Hadhrat Umar τ then added:

وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

...and assumptions are absolutely useless against the truth." {Surah Najm, verse 28}[3]

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Hadhrat Sadaqah bin Abu Abdullaah reports that Hadhrat Umar bin Khattaab τ used to say, "Those who wish to exercise their personal opinions are the enemies of the Sunnah. They are too lazy to learn the Sunnah and it escapes their memory even when they do learn it. When

[1] Abu Nu'aym in his *Hilya* (Vol.3 Pg.167).
[2] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.134).
[3] Ibn Abi Haatim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

questioned, they are too shy to admit that they do not know and therefore use their intellect to challenge the Sunnah. You should beware of such people."[1]

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Hadhrat Umar τ also said, "The Sunnah is that which Allaah and His Rasool ρ have determined. You should never make your mistaken opinion a Sunnah."[2]

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The Concern Hadhrat Abu Bakr τ and Hadhrat Umar τ had for Matters they were Unaware of

Hadhrat Muhammad bin Seereen says, "After Rasulullaah ρ there was none more concerned about not knowing something than Hadhrat Abu Bakr τ and after Hadhrat Abu Bakr τ there was none more concerned about not knowing something than Hadhrat Umar τ. When Hadhrat Abu Bakr τ needed to pass a verdict and could not find a verse of the Qur'aan or a narration of Rasulullaah ρ that applied directly to the situation, he would say, 'I shall now practise Ijtihaad. Should it be correct, it is from Allaah and if it is wrong, it is my error and I seek Allaah's forgiveness for it."[3]

Hadhrat Umar τ's Letter to Hadhrat Shurayh in this Regard

Hadhrat Shurayh narrates that Hadhrat Umar τ once wrote to him saying, "When a matter presents itself before you, pass your verdict according to the Book of Allaah. If the matter is not mentioned in the Book of Allaah, pass your verdict according to what Rasulullaah ρ directed. If such a matter presents itself that is neither in the Book of Allaah, about which Rasulullaah ρ has issued no directives, then pass your verdict by that about which the Ulema are unanimous. However, if such a matter presents itself that is neither in the Book of Allaah, about which Rasulullaah ρ has issued no directives and about which no

[1] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.135).
[2] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.135).
[3] Ibn Sa'd and Ibn Abdul Birr in his *Jaami*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

scholar has commented, then you have one of two choices. If you prefer to practise Ijtihaad, you may proceed. Otherwise, if you prefer, you may desist from doing so. In my opinion, desisting is the best course for you."[1]

Hadhrat Abdullaah bin Abu Yazeed reports that when Hadhrat Abdullaah bin Abbaas τ was questioned about anything and the reply was to be found in the Qur'aan, he would state what was in the Qur'aan. If it was not found in the Qur'aan but Rasulullaah ρ had spoken about it, he would say what Rasulullaah ρ said. If it was not found in the Qur'aan and Rasulullaah ρ had not spoken about it, but Hadhrat Abu Bakr τ or Hadhrat Umar τ had mentioned it, he would say what Hadhrat Abu Bakr τ or Hadhrat Umar τ said. However, if it was not found in the Qur'aan and if Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ had not spoken about it, he would practise Ijtihaad."[2]

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Hadhrat Ibn Seereen narrates that Hadhrat Umar τ said to Hadhrat Abu Mas'ood Uqba bin Umar τ, "I was not informed that you issue Fataawaa to people! The person blessed with the privileges (of leadership) should also bear its burden (of issuing Fataawaa)."[3] Another narration states that Hadhrat Umar τ also added, "And you are not a governor (so you need not issue Fataawaa)."[4]
Hadhrat Abu Husayn says, "Everyone now issues Fataawaa on matters that had they been posed to Hadhrat Umar τ, he would have gathered all the veterans of Badr (to consult with before issuing a Fatwaa)."[5]

Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ and Hadhrat Abdur Rahmaan bin Auf τ Issue Fataawaa During the Time of Rasulullaah ρ

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[1] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.56).
[2] Ibn Abdul Birr in his *Jaami Bayaanil Ilm* (Vol.2 Pg.57). Ibn Sa'd (Vol.4 Pg.181) has reported a similar narration.
[3] Ibn Abdul Birr in his *Jaami Bayaanil Ilm* (Vol.2 Pg.166).
[4] Ibn Abdul Birr in his *Jaami Bayaanil Ilm* (Vol.2 Pg.143).
[5] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).
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When Hadhrat Abdullaah bin Umar τ was asked who used to issue Fataawaa during the time of Rasulullaah ρ, he replied, "Abu Bakr τ and Umar τ. I do not know of anyone else."[1]

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Hadhrat Qaasim bin Muhammad says that Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ and Hadhrat Ali τ used to issue Fataawaa during the time of Rasulullaah ρ.[2]

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Hadhrat Fudhayl bin Abu Abdullaah bin Dinaar narrates from his father that Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ were amongst those who issued Fataawaa during the time of Rasulullaah ρ according to what they heard from Rasulullaah ρ.[3]

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Hadhrat Sahl bin Abu Khaythamah reports that during the time of Rasulullaah ρ, three Sahabah ψ from the Muhaajireen and three Sahabah ψ from the Ansaar were authorised to issue Fataawaa. They were Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Ali τ (from the Muhaajireen) and Hadhrat Ubay bin Ka'b τ, Hadhrat Mu'aadh bin Jabal τ and Hadhrat Zaid bin Thaabit τ (from the Ansaar).[4]

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Hadhrat Masrooq reports that from amongst the Sahabah ψ of Rasulullaah ρ, those who issued Fataawaa were Hadhrat Umar τ, Hadhrat Ali τ, Hadhrat Abdullaah bin Mas'ood τ, Hadhrat Zaid (bin Thaabit) τ, Hadhrat Ubay bin Ka'b τ and Hadhrat Abu Moosa Ash'ari τ.[5]

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[1] Ibn Sa'd (Vol.4 Pg.151).
[2] Ibn Sa'd (Vol.4 Pg.151).
[3] Ibn Sa'd (Vol.4 Pg.157). Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.77).
[4] Ibn Sa'd (Vol.4 Pg.167).
[5] Ibn Sa'd (Vol.4 Pg.168).
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Hadhrat Ataa bin Yasaar reports that both Hadhrat Umar τ and Hadhrat Uthmaan τ used to call for Hadhrat Abdullaah bin Abbaas τ (to consult with) and would also consult with the veterans of the Battle of Badr. Until the day he passed away, Hadhrat Abdullaah bin Abbaas τ used to issue Fataawaa during the time of Hadhrat Umar τ and Hadhrat Uthmaan τ.[1]

Hadhrat Qaasim relates, "During the Khilaafah of Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ and until the time she passed away (may Allaah shower his mercy on her), (my aunt) Hadhrat Aa'isha رضي الله عنها used to issue Fataawaa by herself. I used to stay with her and she showed extreme affection towards me."[2]

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The Statements of Hadhrat Abdullaah bin Mas'ood τ and Hadhrat Hudhayfah τ About the Knowledge of Hadhrat Umar τ

Hadhrat Abu Waa'il narrates that Hadhrat Abdullaah bin Mas'ood τ said, "If the knowledge of Umar τ was placed on one pan of a scale and the knowledge of all on earth was placed on the other, the knowledge of Umar τ would outweigh the rest." Hadhrat A'mash says, "I found it difficult to accept this, so I mentioned it to Ibraheem, who said, 'Why do you find this difficult to accept when I can swear by Allaah that Hadhrat Abdullaah bin Mas'ood τ said something even more profound than this. He said, 'In my estimation, nine tenths of knowledge left the world with the demise of Umar τ.'"[3]

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In a lengthy narration concerning the demise of Hadhrat Umar τ, Hadhrat Abdullaah bin Mas'ood τ stated, "From all of us, it was Umar τ who possessed the most knowledge about Allaah, who recited the Book

[1] Ibn Sa'd (Vol.4 Pg.181).
[2] Ibn Sa'd (Vol.4 Pg.189).
[3] Tabraani. Haythami (Vol.9 Pg.69) has commented on the chain of narrators. Ibn Sa'd (Vol.4 Pg.153) has reported a similar narration.

of Allaah the most and who had the deepest understanding of Allaah's Deen."[1]

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Hadhrat Hudhayfah τ said, "In comparison to the knowledge of Umar τ, the knowledge of all other people seems like it could be buried in a little hole."[2]

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A man from Madinah said, "When I was presented before Hadhrat Umar bin Khattaab τ, learned scholars appeared to be little children before him. His understanding and knowledge towered above theirs."[3]

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Hadhrat Sa'eed bin Musayyib reports that Hadhrat Umar τ used to seek Allaah's protection against any intricate problem which had to be resolved without the help of Hadhrat Ali τ.[4]

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Hadhrat Zaid bin Wahab narrates that Hadhrat Abdullaah bin Mas'ood τ arrived one day at a place where Hadhrat Umar τ was sitting. When he saw Hadhrat Abdullaah bin Mas'ood τ approach, Hadhrat Umar τ said, "He is a coffer filled to the brim with the knowledge and understanding of Deen."

Hadhrat Asad bin Wadaa'ah reports that Hadhrat Umar τ once made mention of Hadhrat Abdullaah bin Mas'ood τ saying, "He is a coffer filled to the brim with the knowledge. I however had to gave preference to the people of Qaadisiyyah over myself concerning him (by sending him to teach them rather than keeping him behind with me in Madinah)."[5]

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[1] Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.69).
[2] Ibn Sa'd (Vol.4 Pg.153).
[3] Ibn Sa'd (Vol.4 Pg.153).
[4] Ibn Sa'd (Vol.4 Pg.156).
[5] Ibn Sa'd (Vol.4 Pg.161).
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Hadhrat Masrooq says, "I examined the Sahabah ψ carefully and found that all their knowledge could be found in six of them; namely Hadhrat Umar τ, Hadhrat Ali τ, Hadhrat Abdullaah bin Mas'ood τ, Hadhrat Mu'aadh bin Jabal τ, Hadhrat Abu Dardaa τ and Hadhrat Zaid bin Thaabit τ. After closely examining these six, I discovered that all their knowledge could be found in Hadhrat Ali τ and Hadhrat Abdullaah bin Mas'ood τ."[1]

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Hadhrat Aamir the son of Hadhrat Sa'd bin Abi Waqqaas τ reports that his father said, "I have never seen as quick-witted, as intelligent, as knowledge able and as tolerant as Abdullaah bin Abbaas τ. I saw that when an intricate problem arose, Umar bin Khattaab τ would call for him and say, 'Be prepared! A most complicated problem is coming your way.' Umar τ would then accept his opinion on the matter even though he would be surrounded by veterans of the Battle of Badr both from the Muhaajireen and the Ansaar."[3]

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Hadhrat Abu Zinaad narrates that Hadhrat Abdullaah bin Abbaas τ was suffering from high fever when Hadhrat Umar bin Khattaab τ came to visit him. Hadhrat Umar τ said, "Your illness has certainly posed a great obstacle to us. Nevertheless it is only from Allaah that we seek help."[4]

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[1] Ibn Sa'd (Vol.4 Pg.167).
[2] Ibn Sa'd (Vol.4 Pg.167).
[3] Ibn Sa'd (Vol.4 Pg.183).
[4] Ibn Sa'd (Vol.4 Pg.185).

Hadhrat Talha bin Ubaydullaah τ said, "Abdullaah bin Abbaas τ has been blessed with deep understanding, intelligence and tremendous knowledge. I have not seen Umar bin Khattaab τ give precedence to any other person's opinion over his."[1]

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Hadhrat Abdullaah bin Abbaas τ relates, "When I went to Umar bin Khattaab τ one day, he asked me a question that Ya'la bin Umayyah τ had written to him about from Yemen. After I had given him the answer, Umar τ remarked, 'I testify that you are certainly most eligible to speak on behalf of Rasulullaah ρ's household.'"[2]

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Hadhrat Ubadullaah bin Abdullaah bin Utba says, "Hadhrat Abdullaah bin Abbaas τ surpassed all other people in his qualities. He excelled others in his knowledge of past events, in the deep understanding with which he gave his opinion to people who consulted with him, in his level of tolerance and in his immense magnanimity. None knew the Ahadeeth of Rasulullaah ρ and the verdicts of Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ better than he. None gave opinions as deeply thought of as he and there was also none who better knew poetry and Arabic as he did. In addition to all of this, his knowledge was also most profound in the commentary of the Qur'aan, in mathematics and in the laws of inheritance. I have also not seen anyone else as knowledgeable about the past events as he was, nor anyone who gave an opinion more dependable than his when people are most in need of one. Sometimes he would sit all day discussing nothing besides Fiqh, while on other days, he would discuss nothing besides the commentary of the Qur'aan. Then there were days when he sat and discussed only the battles of Rasulullaah ρ, while on other days, he discussed only poetry or only the history of the Arabs. I have never seen any scholar sit before him without surrendering himself to him. I have also seen no one asking him a question without receiving the relevant information from him."[3]

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[1] Ibn Sa'd (Vol.4 Pg.185).
[2] Ibn Sa'd (Vol.4 Pg.184).
[3] Ibn Sa'd (Vol.4 Pg.183).
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Hadhrat Mahmood bin Labeed says, "Although all the pure wives of Rasulullaah ρ knew many Ahadeeth, none knew as much as Hadhrat Aa'isha رضي الله عنها and Hadhrat Ummu Salamah رضي الله عنها . In fact, Hadhrat Aa'isha رضي الله عنها used to issue Fataawaa during the period of Hadhrat Umar τ and Hadhrat Uthmaan τ. This she continued doing until she passed away. May Allaah shower His mercy on her. Senior Sahabah ψ of Rasulullaah ρ such as Hadhrat Umar τ and Hadhrat Uthmaan τ after him used to send messengers to her to ask about Sunnah practices."[1]

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Hadhrat Umar τ once asked Hadhrat Ka'b (who was learned in the previous scriptures), "What can remove knowledge from the hearts of Ulema after they have studied and memorised it?" Hadhrat Ka'b replied, "It will be greed and asking people for one's needs that will remove it."[2]

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When Hadhrat Ali τ once spoke about certain tribulations that will occur towards the end of time, Hadhrat Umar τ asked, "When will this occur, O Ali?" Hadhrat Ali τ replied, "When the knowledge of Deen will be sought for motives other than the benefit of Deen, when knowledge will be sought for reasons other than to practise and when worldly gain will be the motivation behind carrying out acts of the Aakhirah."[3]

What Hadhrat Umar τ Feared for the Ummah from Evil Ulema

Hadhrat Umar τ once addressed the people saying, "I fear two people for you, the person who misinterprets the Qur'aan and a person who is vying with his brother for kingdom."[4]

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[1] Ibn Sa'd (Vol.4 Pg.189).
[2] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.6).
[3] Abdur Razzaaq, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.82).
[4] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.194). Ibn Abi Shaybah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.233).
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Hadhrat Hasan narrates that when a delegation from Basrah that included Hadhrat Ahnaf bin Qais τ came to Hadhrat Umar τ, he granted them all leave, except for Hadhrat Ahnaf τ, whom he kept back for an entire year. Thereafter, Hadhrat Umar τ said to Hadhrat Ahnaf τ, "Do you know why I kept you back? Rasulullaah ρ warned us against well-spoken hypocrites and I feared that you should not be one. Inshaa Allaah, (I am now confident that) you are not one of them."[1]

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Hadhrat Abu Uthmaan Nahdi reports that he heard Hadhrat Umar τ say from the pulpit, "Beware of the hypocritical Aalim." "How will a hypocrite become an Aalim?" the people asked. Hadhrat Umar τ replied, "He will be a person who speaks what is right but then does what is wrong."[2]

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Hadhrat Umar τ also said, "We always maintained that the one to destroy this Ummah will be a hypocrite with an educated tongue."[3]

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Hadhrat Abu Uthmaan Nahdi reports that he heard Hadhrat Umar τ say from the pulpit, "What I fear most for this Ummah is the hypocritical Aalim." "How will a hypocrite be an Aalim, O Ameerul Mu'mineen?" the people asked. Hadhrat Umar τ replied, "He will be a person whose tongue will be educated but whose heart and actions will be ignorant."[4]

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Hadhrat Thowbaan τ narrates that they were once on a journey with Rasulullaah ρ when some of the Muhaajireen said, "If only we knew what type of wealth is good now that Allaah has revealed verses of the Qur'aan about gold and silver (condemning those who hoard it without paying the zakaah due on it)." Hadhrat Umar τ said, "If you wish, I can ask Rasulullaah ρ on your behalf." With their permission, Hadhrat Umar

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[1] Ibn Sa'd and Abu Ya'la.
[2] Bayhaqi and Ibn Najjaar.
[3] Firyaabi, Abu Ya'la, Nasr and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.232).
[4] Musaddad and Firyaabi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.233).

τ went off and Hadhrat Thowbaan τ followed him hurriedly on his camel.

"O Rasulullaah ρ!" Hadhrat Umar τ started, "Since Allaah has revealed verses about gold and silver, the Muhaajireen are asking, 'If only we knew what type of wealth is good now that Allaah has revealed verses of the Qur'aan about gold and silver.'" Rasulullaah ρ replied by saying, "One should adopt (as the best of wealth) a tongue that engages in Dhikr, a grateful heart and a Mu'min wife who will help one in (carrying out acts of) Imaan." Another narration states that Rasulullaah ρ said, "…and a wife that will assist one in (prospering one's life in) the Aakhirah."[1]

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Hadhrat Ali τ reports that Rasulullaah ρ thrice repeated the words, "Destruction to gold! Destruction to silver!" This he said after Allaah had revealed the verse:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ اللّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

Verily those who hoard gold and silver and do not spend it in the way of Allaah, then give them the good news of a painful punishment. {Surah Taubah, verse 34}

Because this weighed heavily on the Sahabah ψ, they asked, "What type of wealth should we then adopt?" It was then that Hadhrat Umar τ offered to pose the question to Rasulullaah ρ, as mentioned in the narration above. The rest of the narration is the same as the one above, only in greater brevity.[2]

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Hadhrat Mu'aadh bin Anas τ narrates that someone once asked Rasulullaah ρ which form of Jihaad carried the most reward. Rasulullaah ρ replied, "(The Jihaad of) Those people who engage most in the Dhikr of Allaah I." The Sahabi τ then asked Rasulullaah ρ about whose salaah, zakaah, Hajj and Sadaqah carried the most reward. Each time Rasulullaah ρ replied that it was the action of those people who engage most in the Dhikr of Allaah I. Hadhrat Abu Bakr τ then said to

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.182). Ahmad, Tirmidhi and Ibn Maajah have reported a similar narration.

[2] Abdur Razzaaq, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.351).

Hadhrat Umar τ, "O Abu Hafs! Those who engage in Dhikr have taken all the good." Rasulullaah ρ himself confirmed this statement saying, "Yes (that it true)."[1]

The Encouragement Hadhrat Umar τ, Hadhrat Uthmaan τ and Hadhrat Abdullaah bin Mas'ood τ Gave Towards Dhikr

Hadhrat Umar τ said, "Do not preoccupy yourself with discussing people because it is a cause of misfortune. You had rather engage constantly in the Dhikr of Allaah."[2] Another narration states that Hadhrat Umar τ said, "Engage assiduously in the Dhikr of Allaah because it is a cure. At the same time, avoid discussing people because it is a disease."[3]

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Hadhrat Umar τ narrates that Rasulullaah ρ once dispatched an expedition to Najd that won a large booty and returned very quickly. Someone who was not part of the expedition remarked, "I have never before seen any expedition return so quickly and win so much booty as this expedition did!" To this, Rasulullaah ρ said, "Should I not inform you of people who return even quicker with and even greater booty? They are people who attend the Fajr salaah and then remain seated in their places, engaging themselves in Dhikr until sunrise. Thereafter, they perform two Rakaahs salaah before returning home. Such people have a quicker return and a greater booty than those of the expedition."[4]

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[1] Ahmad. A narration of Tabraani states that the Sahabi τ asked, "Which Mujaahid shall receive the most reward?" Haythami (Vol.10 Pg.74) has however commented on the chain of narrators.
[2] Ibn Abi Dunya.
[3] Ibn Abi Dunya, Ahmad and Hannaad, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).
[4] Ibn Zanjway and Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298). Bazzaar has reported a similar narration from Hadhrat Abu Hurayrah τ with slight additions. Haythami (Vol.10 Pg.107) has however commented on the chain of narrators.

The Fervour Hadhrat Umar τ had for the Recitation of the Qur'aan and How he used to Ask Hadhrat Abu Moosa Ash'ari τ to Recite the Qur'aan

Hadhrat Abu Salamah reports that when Hadhrat Umar bin Khattaab τ used to say to Hadhrat Abu Moosa Ash'ari τ, "Remind us about out Rabb", he would start reciting the Qur'aan.[1]

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Hadhrat Habeeb bin Abu Marzooq says, "The report reached us that Hadhrat Abu Moosa Ash'ari τ used to recite the Qur'aan in a most excellent voice and would do so when Hadhrat Umar τ would sometimes say to him, 'Remind us of our Rabb.'"

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Hadhrat Abu Nadhrah narrates that Hadhrat Abu Moosa Ash'ari τ used to start reciting the Qur'aan when Hadhrat Umar τ would say to him, "Make us yearn for our Rabb." When the people reminded him that it was time for salaah, Hadhrat Umar τ would say, "Are we not in salaah already (because just like this, the purpose of salaah is also to remember Allaah)?"

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Hadhrat Abdullaah bin Abbaas τ reports that whenever Hadhrat Umar τ entered the house he would open up the pages of the Qur'aan and recite it.[2]

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The Statement of Hadhrat Abdullaah bin Mas'ood τ Concerning the Recitation of Surah Mulk and The Statement of Hadhrat Abdullaah bin Umar τ Concerning the Recitation of Surahs Baqara, Aal Imraan and Nisaa

[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.258). Ibn Sa'd (Vol.4 Pg.109) has reported a similar narration.
[2] Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.1 Pg.224).

Hadhrat Abdullaah bin Mas'ood τ said, "When the angels of punishment approach a person in the grave from his feet, the feet will say, 'You have no approach from our side because he used to recite Surah Mulk.' When they then approach him from his chest, the chest will say, 'You have no approach from my side because he used to recite Surah Mulk.' Thereafter, when they approach him from his head, the head will say, 'You have no approach from my side because he used to recite Surah Mulk.' In this manner, Surah Mulk protects a person from punishment in the grave. In fact, the Torah states that whoever will recite Surah Mulk at night has multiplied his rewards and carried out an act of extreme virtue."[1]

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Hadhrat Umar τ said, "The person who recites Surah Baqarah, Surah Aal Imraan and Surah Nisaa in a single night shall be recorded as one of the obedient ones."[2]

Hadhrat Umar τ and Hadhrat Ali τ State that لا إِلَهَ إلاَّ الله is "The Word of Taqwa"

When Hadhrat Umar bin Khattaab τ once saw some people reciting لا إِلَهَ إلاَّ الله and اللهُ أَكْبَر ('Allaahu Akbar'), he exclaimed, "That's it! I swear by the Rabb of the Kabah! That's it!" "What is it?" someone asked. Hadhrat Umar τ replied, "That is the 'word of Taqwa that they (the Sahabah ψ) were most deserving and worthy of'[3]."[4]

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Hadhrat Abdullaah bin Abbaas τ narrates that Hadhrat Umar τ once asked, "While we know what is meant by سُبْحَانَ اللهِ ('Subhaanallaah') and لاَ اِلهَ اِلاَّ اللهُ ('Laa Ilaaha Illallaah'), what is الْحَمْدُ لِلَّهِ ('Al Hamdulillaah')?" Hadhrat Ali τ replied by saying, "It is as phrase that Allaah chose for Himself and which He loves that it be said."[5]

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[1] Haakim.
[2] Abu Ubaydah, Sa'eed bin Mansoor, Abd bin Humayd and Bayhaqi in his *Shu'abul Imaan*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).
[3] As referred to in verse 26 of Surah Fatah.
[4] Ibn Khusru, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).
[5] Ibn Abi Haatim.
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Hadhrat Umar τ Lessens the Punishment for a Person who Engaged in Tasbeeh as he was being Lashed

When Hadhrat Umar τ once had two men lashed, one of the said, " بِسْمِ اللهِ ('Bismillaah')" while the other said, "سُبْحَانَ اللهِ ('Subhaanallaah')". Hadhrat Umar τ exclaimed, "Shame on you! Ease the lashing of the one who said سُبْحَانَ اللهِ ('Subhaanallaah') because Tasbeeh can find a grounding only in the heart of a Mu'min."[1]

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Hadhrat Umar τ's Words when he saw a Man Using a Rosary to Engage in Tasbeeh

Hadhrat Sa'eed bin Jubayr reports that when Hadhrat Umar τ once saw a man reciting Tasbeeh on a rosary, he remarked, "It would suffice him to rather say:

سُبْحَانَ اللّٰهِ مِلْأَ السَّمَاوَاتِ (وَمِلْأَ الْأَرْض) وَمِلْأَ مَاشَاءَ مِنْ شَيْءٍ بَعْدُ،

'I express Allaah's purity as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills'

He should also say:

الْحَمْدُ لِلّٰهِ مِلْأَ السَّمَاوَاتِ وَ(مِلْأَ) الْأَرْض وَمِلْأَ مَا شَاءَ مِنْ شَيْءٍ بَعْدُ

'I praise Allaah as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills'

In addition to this, he may also say:

اَللّٰهُ اَكْبَرُ

مِلْأَ السَّمَاوَاتِ وَالْأَرْض وَمِلْأَ مَا شَاءَ مِنْ شَيْءٍ بَعْدُ

[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.210).
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'I express Allaah's greatness as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills'"[1]

The Statements of Hadhrat Abu Bakr τ and Hadhrat Umar τ Concerning sending salutations to Rasulullaah ρ

Hadhrat Abu Bakr τ said, "Sending salutations to Rasulullaah ρ eradicates sins more effectively than water extinguishes fire and sending greetings of peace (Salaams) to Rasulullaah ρ is more rewarding than setting slaves free. Having love for Rasulullaah ρ is more rewarding than both setting slaves free and wielding a sword in the path of Allaah Y."[2]

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Hadhrat Umar bin Khattaab τ said, "Du'aas remain suspended between the heaven and the earth and no part of it ascends until you send salutations to Nabi ρ."[3]

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Hadhrat Umar τ said, "All du'aas are stopped just short of the heavens until salutations are sent to Nabi ρ. It is only when salutations are sent to Nabi ρ that the du'aa is raised."[4]

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The Narration of Hadhrat Abdullaah bin Umar τ Concerning the Istighfaar Rasulullaah ρ Made in a Single Sitting

Hadhrat Abdullaah bin Umar τ says that in a single sitting, they would count Rasulullaah ρ recite the following Istighfaar a hundred times:

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[1] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.210).
[2] Khateeb and Isfahaani, as quoted in *Kanzul Ummaal* (Vol.1 Pg.213).
[3] Tirmidhi. Ibn Raahway has reported a similar narration.
[4] Rahaawi. Haafidh Iraqi has stated that narration, although appearing to be the words of Hadhrat Umar τ, must have come from Rasulullaah ρ. Refer to *Kanzul Ummaal* (Vol.1 Pg.213) for details.
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رَبِّ اغْفِرْلِي وَ تُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْم

"O my Rabb! Forgive me and accept my repentance, for verily you are the Most Forgiving and Most Merciful."[1]

Hadhrat Umar τ, Hadhrat Ali τ and Hadhrat Abu Dardaa τ Encourage people to Engage in Istighfaar

Hadhrat Hannaad narrates that when Hadhrat Umar τ overheard someone saying, " أَسْتَغْفِرُ اللّٰهَ وَ أَتُوْبُ إِلَيْه ('I seek forgiveness from Allaah and repent to Him')", Hadhrat Umar τ addressed him saying, "Is that Allaa? Why do you not follow it up with its partner: فَاغْفِرْ لِي وَ تُبْ عَلَيَّ ('So do forgive me and accept my repentance')."[2]

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Statements of Hadhrat Aa'isha رضي الله عنها and Hadhrat Abdullaah bin Abbaas τ about Speaking of Hadhrat Umar τ and Sending Salutations to Rasulullaah ρ

Hadhrat Abdullaah bin Abbaas τ said, "Speak often about Hadhrat Umar bin Khattaab τ because speaking about him is speaking about justice, and speaking about justice is speaking of Allaah."[3]

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Hadhrat Aa'isha رضي الله عنها said, "Adorn your gatherings with sending salutations to Rasulullaah ρ and speaking of Hadhrat Umar bin Khattaab τ."[4]

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[1] Abu Dawood and Tirmidhi.
[2] Ahmad in his Zuhd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).
[3] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.391).
[4] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.394).
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Hadhrat Umar τ Teaches the Etiquette of Du'aa to a Man and the Du'aa Hadhrat Abdullaah bin Mas'ood τ Used to make Just Before Dawn

When Hadhrat Umar τ overheard a man making du'aa to be protected from tests, he remarked, "O Allaah! I seek Your protection from his words." He then addressed the man saying, "Are you asking your Rabb not to grant you a family and wealth?" Another narration states that Hadhrat Umar τ said, "Do you want your Rabb not to grant you wealth and children? Whoever seeks protection from tests should seek protection from tests that lead people astray."[1]

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Hadhrat Umar τ says, "Whenever he made du'aa, Rasulullaah ρ raised his hands and after completing, he would pass them over his face."[2]

Another narration states that when raising his hands to make du'aa, Rasulullaah ρ would not drop them until he passed them over his face (upon completing the du'aa).[3]

Hadhrat Umar τ also said, "I saw Rasulullaah ρ making du'aa at Ahjaaruz Zayt with his palms (towards his face) and when he completed, he passed them over his face."[4]

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Hadhrat Umar τ makes Du'aa and Requests the People to say 'Aameen' and the Du'aa he made during the 'Year of Ashes'

Hadhrat Jaami bin Shaddaad narrates from a relative that he once heard Hadhrat Umar τ say, "I want you people to say 'Aameen' to three du'aas that I am going to make." He then proceeded to make du'aa saying, "O Allaah! I am weak so please strengthen me. O Allaah! I am

[1] Ibn Abi Shaybah and Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.289).
[2] Haakim.
[3] Tirmidhi.
[4] Abdul Ghani in his Idaahul Ashkaal, as quoted in *Kanzul Ummaal* (Vol.1 Pg.289).

stern, so please soften me. O Allaah! I am miserly so please make me generous."[1]

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Hadhrat Saa'ib bin Yazeed reports that it was early one morning during the Year of Ashes (the year in which Madinah experienced a crippling drought) that he saw Hadhrat Umar τ humbling himself before Allaah, wearing simple clothing and a shawl that barely reached his knees. He was seeking Allaah's forgiveness in a loud voice as his tears flowed on to his cheeks. (Rasulullaah ρ's uncle) Hadhrat Abbaas bin Abdul Muttalib τ was standing on his right side as he faced the Qibla and raised his hands as he sobbed before his Rabb. The people also made du'aa as he made du'aa, after which he took Hadhrat Abbaas τ's hand and said, "O Allaah! Do accept the intercession of Rasulullaah ρ's uncle on our behalf." Hadhrat Abaas τ then stood beside Hadhrat Umar τ for a very long time, his eyes flowing with tears as he made du'aa to Allaah.[2]

Hadhrat Umar τ sits with a group in the Masjid as they all make du'aa one after the other

Hadhrat Abu Sa'eed who was the freed slave of Hadhrat Usayd reports, "Hadhrat Umar τ used to patrol the Masjid at night and remove from there everyone besides the person engaged in salaah. When he once passed by a group of Sahabah ψ amongst whom was Hadhrat Ubay bin Ka'b τ, he asked, 'Who are you men?' Hadhrat Ubay τ replied, 'We are members of your family, O Ameerul Mu'mineen.' 'What kept you behind after the salaah?' Hadhrat Umar τ asked. When they informed him that they had been engaged in Dhikr, Hadhrat Umar τ sat with them. He then said to the person closest to him, 'Take (the lead in making du'aa).' The man started making du'aa and (when he had completed) Hadhrat Umar τ asked each person to make du'aa until he came to me, who was sitting next to him. 'Come on,' he said to me. I was tongue-tied and started to shiver so much until he could actually feel me shake. He then said, '(Say something) Even if you have to only say, 'O Allaah forgive me. O Allaah! Have mercy on me.' Hadhrat Umar τ then

[1] Ibn Sa'd (Vol.3 Pg.275)
[2] Ibn Sa'd (Vol.3 Pg.321).
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started making du'aa and there was none who wept more than him. Thereafter, he said, 'That is enough. You may all disperse.'"[1]

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Rasulullaah ρ Requests Hadhrat Umar τ for Du'aas and Hadhrat Abu Umaamah τ requests Rasulullaah ρ for Du'aas

Hadhrat Umar τ narrates that when he once requested Rasulullaah ρ for permission to perform Umrah, Rasulullaah ρ granted him permission and said, "Dear brother! Do not forget us in your du'aas." Hadhrat Umar τ says, "Those words gave me more joy than even the entire world could not."[2]

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Hadhrat Aseer bin Jaabir narrates that when Hadhrat Umar τ requested Hadhrat Uwais Qarni to seek forgiveness on his behalf, Hadhrat Uwais asked, "How can I seek forgiveness on your behalf when you are a companion of Rasulullaah ρ?" Hadhrat Umar τ replied, " I have heard Rasulullaah ρ say, 'Verily the best of all the *Taabi'een* (Muslims who have met the Sahabah ψ) shall be a man called Uwais."[3] Another narration states that Rasulullaah ρ also added, "Whoever meets him (Hadhrat Uwais), must request him to seek forgiveness on your behalf."[4]

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The Incident of Hadhrat Umar τ and a Habitual Drinker to whom he Wrote a Letter and then Made Du'aa for, After which the Man Stopped Drinking

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[1] Ibn Sa'd (Vol.3 Pg.294).
[2] Abu Dawood and Tirmidhi. Ibn Sa'd (Vol.3 Pg.273) has reported a similar narration.
[3] Ibn Sa'd (Vol.6 Pg.163).
[4] Muslims, as quoted in *Isaabah* (Vol.1 Pg.115).
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Hadhrat Yazeed bin Asam reports that a man from Shaam was a fierce warrior and would often be in the company of Hadhrat Umar τ. When Hadhrat Umar τ did not see him for a while, he asked about him. "O Ameerul Mu'mineen!" someone informed him, "He has taken to drink." Hadhrat Umar τ sent for his scribe and wrote the following letter addressed to the man:

Peace be on you

Before you do I praise Allaah besides Whom there is none worthy of worship. (Allaah is also) The Forgiver of sins, Acceptor of repentance, Severe in punishment, and All Powerful. There is none worthy of worship but Him, and all shall return to Him (after death).

Thereafter, Hadhrat Umar τ turned to the people around him saying, "Pray to Allaah that He turns your brother's heart towards Him and that He accepts his repentance." When the man received the letter and he read it, he started repeating the words: "The Forgiver of sins, Acceptor of repentance, Severe in punishment. Allaah has warned me of His punishment and also promised to forgive me."[1] Another narrates that adds that after repeating the words to himself several times, the man started to weep and then gave up drinking most admirably. When this news reached Hadhrat Umar τ, the Ameerul Mu'mineen addressed the people saying, "This is what you ought to do when you see that your brother has slipped. Correct him, give him conviction (in Allaah's mercy), pray to Allaah to forgive him and never be Shaytaan's accomplices against him (by allowing him to continue and to lose hope in Allaah's mercy)."[2]

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Rasulullaah ρ's Du'aa for Hadhrat Abu Bakr τ and Hadhrat Umar τ

Hadhrat Anas τ reports that Rasulullaah ρ made du'aa saying, "O Allaah! Include Abu Bakr in my rank on the Day of Qiyaamah."[3]

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[1] Ibn Abi Haatim.
[2] Abu Nu'aym, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.70).
[3] Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.345).
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Hadhrat Khabbaab τ narrates that Rasulullaah ρ made du'aa saying, "O Allaah! Strengthen Islaam with the one whom You love more between Umar bin Khattaab and Abu Jahal bin Hishaam."[1]

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Hadhrat Aa'isha رضي الله عنها reports that Rasulullaah ρ made du'aa saying, "O Allaah! Grant Islaam strength with Umar bin Khattaab especially."[2]

Hadhrat Abdullaah bin Mas'ood τ also narrates that Rasulullaah ρ said in his du'aa, "O Allaah! Assist Islaam through Umar."[3]

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Hadhrat Umar τ narrates that Rasulullaah ρ used to seek Allaah's protection from five factors with the following words:

اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ

الْبُخْلِ، وَالْجُبْنِ، وَفِتْنَةِ الصَّدْرِ ، وَعَذَابِ الْقَبْرِ، وَسُوءِ الْعُمْرِ

"O Allaah! I seek Your protection miserliness, cowardice, corruption of the heart, punishment in the grave and extreme old age"[4]

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Hadhrat Umar τ reports that Rasulullaah ρ used the following words to secure Allaah's protection for (his grandsons) Hadhrat Hasan τ and Hadhrat Husayn τ:

أُعِيذُكُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ ، وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ

[1] Nasa'ee. Ahmad, Tirmidhi, Ibn Sa'd and others have reported a similar narration from Hadhrat Umar τ.
[2] Ibn Maajah, Haakim and Bayhaqi.
[3] Tabraani and Ahmad, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.370).
[4] Ahmad, Ibn Abi Shaybah, Abu Dawood, Nasa'ee and others.

"In the complete and perfect attributes of Allaah do I ask protection for the two of you from every Shaytaan and harmful creature and from every evil eye"[1]

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The Du'aas of Hadhrat Umar τ

One of the du'aas Hadhrat Umar τ used to make was:

اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَأْخُذَنِي عَلَى غِرَّةٍ ، أَوْ تَذرنِي فِي غَفْلَةٍ، أَوْ تَجْعَلَنِي مِنَ الْغَافِلِينَ.

"O Allaah! I seek Your protection from being seized unawares by You (by your punishment), from being plunged in negligence and from being included amongst the negligent ones"[2]

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Hadhrat Hasan reports that Hadhrat Umar τ used to make du'aa saying:

اَللَّهُمَّ

اجْعَلْ عَمَلِي صَالِحاً. وَاجْعَلْهُ لَكَ خَالِصاً. وَلاَ تَجْعَلْ لأَحَدٍ فِيهِ شَيْئاً.

"O Allaah! Make all my actions righteous ones and make them all be sincerely for You without there being a share for anyone else in them"[3]

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Hadhrat Amr bin Maymoon narrates that amongst the du'aa Hadhrat Umar τ made was the following:

اَللَّهُمَّ تَوَفَّنِي مَعَ الْأَبْرَار، وَلاَ تَجْعَلْنِي فِي الْأَشْرَار، وَقِنِي عَذَابَ النَّار، وَأَلْحِقْنِي بِالْأَخْيَار

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[1] Abu Nu'aym in, as quoted in *Kanzul Ummaal* (Vol.1 Pg.212).
[2] Ibn Abi Shaybah and Abu Nu'aym in his *Hilya*.
[3] Ahmad in his *Zuhd*.
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"O Allaah! Take my soul with those of the righteous ones and do not include me amongst the sinners. Save me from the punishment of Jahannam and allow me to meet with Your chosen servants"[1]

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Hadhrat Abul Aaliya says, "The du'aa I heard Hadhrat Umar τ making the most was:

اَللّٰهُمَّ! عَافِنَا وَاعْفُ عَنَّا

"O Allaah! Grant us well-being and forgive us"[2]

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Hadhrat Hafsah رضي الله عنها reports that she heard her father (Hadhrat Umar τ) making du'aa saying:

اَللّٰهُمَّ ارْزُقْنِي قَتْلاً فِي سَبِيلِكَ، وَوَفَاةً فِي بَلَدِ نَبِيِّكَ

"O Allaah! Allow me to be killed in Your path and make my death be in the city of Your Nabi ρ"

Hadhrat Hafsah رضي الله عنها asked, "How is this possible?" Hadhrat Umar τ replied, "Verily Allaah can make things happen wherever He wills."[3]

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Hadhrat Umar τ once made du'aa saying, "O Allaah! Forgive my wrongs and kufr." "O Ameerul Mu'mineen!" someone asked, "While we can understand wrongs, what do you mean by kufr?" Hadhrat Umar τ then recited the verse:

﴿إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾

Indeed, man is a great wrong-doer and commits great kufr (ingratitude) {Surah Ibraheem, verse 34}[4]

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Hadhrat Abu Uthmaan Nahdi reports that he heard Hadhrat Umar τ making the following du'aa while performing Tawaaf around the Kabah:

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[1] Ibn Sa'd and Bukhaari in his *Adab*
[2] Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.303).
[3] Ibn Sa'd and Abu Nu'aym in his *Hilya*.
[4] Ibn Abi Haatim.

اَللَّهُمَّ إِنْ كُنتَ كَتَبْتَنِي فِي السَّعَادَةِ فَأَثْبِتْنِي فِيهَا! وَإِنْ كُنْتَ كَتَبْتَنِي فِي الشَّقَاوَةِ فَامْحُنِي مِنْهَا وَأَثْبِتْنِي فِي السَّعَادَةِ! فَإِنَّكَ تَمْحُو مَا تَشَاءُ وَتُثْبِتُ، وَعِنْدَكَ أُمُّ الْكِتَابِ

"O Allaah! If You have me listed amongst the fortunate ones (in the *Lowhul Mahfoodh*), then keep me amongst them. However, if You have me listed amongst the unfortunate ones, then erase me from the list and include me amongst the fortunate ones. Verily, You have the ability to erase what You please and to retain what You please because the Mother of all books (the *Lowhul Mahfoodh*) is with You"[1]

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Hadhrat Yazeed narrates that it was in the dead of the night during the period of drought that he saw Hadhrat Umar τ performing salaah in the Masjid and repeating the following du'aa over and over again:

اَللَّهُمَّ! لاَ تُهْلِكْنَا بِالسِّنِينَ وَارْفَعْ عَنَّا الْبَلاَءَ

"O Allaah! Do not destroy us with drought and remove this calamity from us"[2]

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In another, he says, "It was during the period of drought that I saw Hadhrat Umar bin Khattaab τ wearing a loincloth with sixteen patches and a shawl measuring five arm's and a hand's span in length. He was making du'aa saying:

اَللَّهُمَّ! لاَ تَجْعَلْ هَلَكَةَ أُمَّةِ مُحَمَّدٍ عَلَى رِجْلَيَّ

"O Allaah! Let not the destruction of the Ummah of Muhammad ρ occur at my feet"[3]

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Hadhrat Aslam narrates that Hadhrat Umar τ made du'aa saying:

اَللَّهُمَّ لاَ تَجْعَلْ قَتْلِي بِيَدِ رَجُلٍ صَلَّى رَكْعَةً أَوْ سَجْدَةً وَاحِدَةً: يُحَاجُّنِي بِهَا عِنْدَكَ يَوْمَ الْقِيَامَةِ

[1] Laalkaa'ee, as quoted in *Kanzul Ummaal* (Vol.1
[2] Ibn Sa'd (Vol.3 Pg.319).
[3] Ibn Sa'd (Vol.3 Pg.320).
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"O Allaah! Let not my death be at the hands of any person who has performed a single Rakaah of salaah or performed a single Sajdah, which he can use to argue against me on the Day of Qiyaamah"[1]

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Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar τ once made a heap of stones in Bat'haa, spread the end of his shawl over it and then leaned against it. He then lifted his hands and made du'aa saying:

اَللَّهُمَّ كَبِرَتْ سِنِّي، وَضَعُفَتْ قُوَّتِي، وَانْتَشَرَتْ رَعِيَّتِي، فَاقْبِضْنِي إِلَيْكَ غَيْرَ مُضَيِّعٍ وَلاَ مُفَرِّطٍ

"O Allaah! My age has advanced, my strength had dwindled and my people have spread out far and wide, so do take me away to You while I have not squandered anything nor failed in fulfilling any of my duties"[2]

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Hadhrat Aswad bin Hilaal Muhaaribi reports that when Hadhrat Umar τ became the Khalifah, he stood on the pulpit and after duly praising Allaah, he said, "O people! I am going to make a du'aa, so do say Aameen. He then proceeded to make du'aa saying:

اَللَّهُمَّ! إِنِّي غَلِيظٌ فَلَيِّنِّي، وَشَحِيحٌ فَسَخِّنِي، وَضَعِيفٌ فَقَوِّنِي

"O Allaah! I am a stern man, so do soften me, I am not a generous person, so do make me one, I am a weak person, so do strengthen me"[3]

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Hadhrat Sa'eed bin Musayyib reports that when Hadhrat Umar τ led a Janaazah salaah, he would make du'aa saying:

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[1] Bukhaari, Maalik, Ibn Raahway and Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.413).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.53).
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أَصْبَحَ عَبْدُكَ هَذَا قَدْ تَخَلَّى عَنِ الدُّنْيَا وَتَرَكَهَا لأَهْلِهَا، وَافْتَقَرَ إِلَيْكَ وَاسْتَغْنَيْتَ عَنْهُ. وَقَدْ كَانَ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللّٰهُ وَأَنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ! اَللَّهُمَّ اغْفِرْ لَهُ وَتَجَاوَزْ عَنْهُ وَأَلْحِقْهُ بِنَبِيِّهِ.

"(O Allaah!) This servant of Yours has taken leave from this world and left it to others. He is in need of You while you have no need for him. He did however testify that there is none worthy of worship but Allaah and that Muhammad ρ is Your servant and messenger. O Allaah! Forgive him, overlook his faults and allow him to meet his Nabi ρ"[1]

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Hadhrat Katheer bin Mudrik reports that when Hadhrat Umar τ filled a grave, he would say:

اَللَّهُمَّ أَسْلَمَهُ إِلَيْكَ الأَهْلُ وَالْمَالُ وَالْعَشِيرَةُ، وَذَنْبُهُ عَظِيمٌ فَاغْفِرْ لَهُ

"O Allaah! While his family, wealth and tribe have all handed him over to You, he still has many sins, so do forgive him"[2]

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Hadhrat Abu Ubaydah reports that his father (Hadhrat Abdullaah bin Mas'ood τ) said, "I was performing salaah one night when Rasulullaah ρ, Abu Bakr τ and Umar τ passed by me. Rasulullaah ρ said (to me), 'Ask and you will be granted.'" Hadhrat Umar τ later approached Hadhrat Abdullaah bin Mas'ood τ and asked him about the du'aa. Hadhrat Abdullaah bin Mas'ood τ replied, "It is a du'aa of mine that I never omit:

اَللَّهُمَّ! إِنِّي أَسْأَلُكَ إِيمَاناً لاَ يَبِيدُ!

"O Allaah! I ask You for Imaan that is never destroyed…"

The rest of the du'aa is the same as above, but with the addition:

وَقُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ!

"…and coolness of the eyes (peace of mind) that never ends"[1]

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[1] Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.8 Pg.113).
[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.119).

Another narration from Hadhrat Aun bin Abdullaah states that Hadhrat Abu Bakr τ also came back to Hadhrat Abdullaah bin Mas'ood τ and said, "Please repeat to me the du'aa that you had just made." Hadhrat Abdullaah bin Mas'ood τ said, "I first praised and glorified Allaah and then I said:

لاَ إِلَهَ إِلاَّ أَنتَ، وَعْدُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَرُسُلُكَ حَقٌّ
وَكِتَابُكَ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ

"(O Allaah!) There is none worthy of worship but You. Your promise is true, the meeting with You is true, Jannah is true, Jahannam is true, Your messengers عليهم السلام are true, Your Book is true, Your Ambiyaa عليهم السلام are true and Muhammad ρ is true"[2]

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The Du'aa Hadhrat Umar τ made for Hadhrat Simaak bin Makhramah τ and Two other Persons

Hadhrat Sayf bin Umar narrates that when Hadhrat Simaak bin Makhramah τ, Hadhrat Simaak bin Ubayd τ and Hadhrat Simaak bin Kharasha τ came to Hadhrat Umar τ, he made du'aa for them saying:

بَارَكَ اللّٰهُ فِيكُمْ! اَللَّهُمَّ! اسْمُكْ بِهِمُ الْإِسْلاَمَ. وَأَيِّدْ بِهِمُ الْإِسْلاَمَ

"May Allaah bless you all. O Allaah! Elevate them through Islaam and render assistance to Islaam through them"[3]

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A Comprehensive Lecture of Rasulullaah ρ as Narrated by Hadhrat Umar τ

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.127).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.128).
[3] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.131).

Hadhrat Saa'ib bin Mahjaan was from Shaam and had met many Sahabah ψ. He reports that when Hadhrat Umar τ arrived in Shaam, he (in his address to the people) praised Allaah, advised the people, reminded them (of their responsibilities), enjoined good and forbade evil. He then said, "Rasulullaah ρ once delivered a lecture to us just as I am doing here before you. After instructing us to adopt Taqwa, to maintain family ties and to reconcile our differences, he said, 'You must remain united by listening (to your leaders) and obeying (them) because Allaah's help is with the united mainstream. Shaytaan is with the loner and stays far from a pair. A man must never be in seclusion with a (non-Mahram) woman because Shaytaan is then the third person. A sign of a Muslim with Imaan is that he is dismayed by his sins and pleased by his good deeds while the sign of a hypocrite is that he is not dismayed by his sins and not pleased by his good deeds. When he carries out a good deed, he does not hope for reward from Allaah and when he commits a sin, he does not fear Allaah's punishment for it. Be moderate in seeking your livelihood because Allaah has assumed responsibility for your sustenance. Every person will complete every action he is destined to carry out, so seek Allaah's assistance in your actions because He removes and retains whatever (event of destiny) He pleases and the 'Mother of all Books' (the Lowhul Mahfoodh) is with Him.'"

Hadhrat Umar τ then concluded his lecture by saying, "May Allaah shower His special mercy on our Nabi Muhammad ρ and on his family. May peace and Allaah's mercy be on him. Peace be to you all."[1]

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The Lectures of Ameerul Mu'mineen Hadhrat Umar bin Khattaab τ

His lecture after Burying Hadhrat Abu Bakr τ

Hadhrat Humayd bin Hilaal reports from someone who was present for the burial of Hadhrat Abu Bakr τ that after Hadhrat Umar τ had finished

[1] Ibn Mardway, Bayhaqi in his *Shu'abul Imaan* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).
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with the burial, he dusted off the sand from his hands. Standing where he was, he then delivered a lecture saying, "Allaah is testing you with me and me with you (by making me your leader) and has kept me alive after my two companions (Rasulullaah ρ and Hadhrat Abu Bakr τ). By Allaah! It will never be that any of your matters are presented before me (to be settled) and is then done by anyone other than myself. It will also never happen that something happens in my absence and I am then negligent in settling it with integrity. When people behave well, I shall be good to them, but when they do evil, I shall punish them."

The man reporting the narration says, "By Allaah! This was exactly what Hadhrat Umar τ did until the day he departed from this world."[1]

His Lecture the day he became the Khalifah

Hadhrat Sha'bi narrates that when Hadhrat Umar τ became the Khalifah, he ascended the pulpit and said, "Allaah should never see me considering myself worthy of sitting where Abu Bakr τ sat." He then climbed a step lower and after duly praising Allaah, he said, "Recite the Qur'aan and you will be noted for it. Practise its teachings and you will be amongst its bearers. Weigh yourselves before you are weighed and beautify yourselves (with good deeds) for the great presentation on the day you will be presented before Allaah and nothing of yours will be hidden from Him. Remember that no one has such a right over you that compels you to obey him while disobeying Allaah. Take note that in respect of the wealth of Allaah (public funds), I regard myself to be like the guardian of an orphan. I shall therefore stay away from it if I have sufficient means and will use it within reason if I am ever in need of it."[2]

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Another narration states that Hadhrat Umar τ said the following in his sermon: "Take reckoning of yourselves before your reckoning is taken (on the Day of Qiyaamah), because it (the reckoning you take of yourself) is easier. Weigh yourselves before you are weighed for the

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[1] Ibn Sa'd (Vol.3 Pg.275).

[2] Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.210). Fadhaa'ili has reported a similar narration, as quoted in *Riyaadhun Nudhrah* (Vol.2 Pg.89).
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great presentation on the day you will be presented before Allaah and nothing of yours will be hidden from Him."[1]

The Lecture Hadhrat Umar τ gave About how he Knew the Conditions of People and about other Matters

Hadhrat Abul Firaas reports that Hadhrat Umar τ once delivered a lecture saying, "O people! We knew you people well when Rasulullaah ρ was in our midst because it was a time when revelation descended and Allaah used to inform us about your condition. Take note however that Rasulullaah ρ has left and revelation has ceased. Therefore, we now get to know you only in the manner we shall be stating to you: Whoever displays good behaviour, we shall think good of him and love him for the good. On the other hand, whoever displays evil behaviour, we shall think negatively of him and dislike him for his evil ways. Your secret affairs lie between you and your Rabb (and only He can judge you by them). There was a time when I was certain that whoever recited the Qur'aan did so to please Allaah and to attain what (reward) is with Him. However, I have since come to realise that lately some people recite the Qur'aan to attain that which is with the people. You must therefore aspire to please only Allaah when reciting the Qur'aan and when carrying out any good deeds. Take note also that I do not dispatch my governors to you to beat you or to take away your wealth. I am sending them only to educate you in your Deen and in the Sunnah practices. Whoever receives treatment other than this, should take the matter up with me and I swear by the Being Who controls my life that reparation shall be done. You must never hit Muslims because this will humiliate them and never prevent them from returning home after their shifts in guarding the state borders because this will cast them into difficulty. You should also not deny them their rights because this would lead them to show ingratitude. Do not make them set up camp in a dense forest because this would lead to their destruction (when they fall prey to the enemy taking advantage of the ample cover)."[2]

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[1] Ibn Mubaarak, Sa'eed bin Mansoor, Ahmad in his *Zuhd*, Ibn Abi Shaybah and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

[2] Ahmad, Ibn Sa'd, Musaddad, Ibn Khuzaymah, Haakim, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.209). Haythami (Vol.5 Pg.211) has commented on the chain of narrators. Haakim (Vol.4 Pg.439) states that the report is from reliable sources and this is confirmed by Dhahabi.

Hadhrat Umar τ Delivers a Lecture Preventing people from Making Dowries Expensive and from openly stating who is a Martyr

Hadhrat Ibnul Ajfaa reports that Hadhrat Umar τ once said the following in his lecture: "Take note that you should not inflate the dowries of your women because had this been an act of honour in this world and an act of Taqwa in Allaah's sight, Nabi ρ would have been most entitled to it. However, Rasulullaah ρ never gave any of his wives a dowry of more than twelve *Awqiya* and did not receive more than this as dowry for any of his daughters either. What is happening is that some of you inflate the dowry so much that the husband (when unable to pay) fosters hatred for her in his heart, saying, 'It is because of you that I have been burdened with a water-bag hung around my neck.' Another aspect I wish to discuss is that when someone is killed in your battles, you say that he has been killed as a martyr or has died as a martyr. However, it is very possible that in the interests of conducting trade, he has stored away some gold or silver at the back of his animal or in his carriage. You should therefore not make such bold statements but rather say what Rasulullaah ρ used to say; 'Whoever is killed or dies in the path of Allaah shall be in Jannah.'"[1]

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Hadhrat Masrooq narrates that Hadhrat Umar τ once mounted the pulpit and said, "O people! What is this inflation of dowries for your women when the dowries common amongst Rasulullaah ρ and his Sahabah ψ were in the region of four hundred Dirhams and less. Had inflated dowries been a sigh of Taqwa in Allaah's sight or a mark of honour, you people would have never beat Rasulullaah ρ and his Sahabah ψ to it (they would have been first to implement it)."[2]

Some versions of this lecture have already been quoted in the chapter discussing marriage.

[1] Abdur Razzaaq, Tayaalisi, Ahmad, Daarmi, Tirmidhi, Abu Dawood, Nasa'ee, Ibn Maajah and others.
[2] Sa'eed bin Mansoor and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.8 Pg.258).
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The Lecture of Hadhrat Umar τ Prohibiting Discussions on Predestination

Hadhrat Umar τ was in Jaabiya when he delivered a lecture. After duly praising Allaah, he said, "There can be none to mislead the one whom Allaah guides and none can guide the one whom Allaah misleads." A priest who was in front of Hadhrat Umar τ then said something in Persian. When Hadhrat Umar τ asked a translator to translate what he had said, the translator said, "He is of the opinion that Allaah does not mislead anyone." "You are wrong, O enemy of Allaah!" Hadhrat Umar τ exclaimed, "It was Allaah Who created you, Who misled you and will enter you into Jahannam if He so pleases. Had you not entered into a treaty (with the Muslims), I would have had you executed."

Hadhrat Umar τ then said, "When Allaah created Hadhrat Aadam υ, He spread out his progeny. Allaah then recorded who the people of Jannah shall be and the actions they will carry out. Thereafter, Allaah also recorded who the people of Jahannam shall be and the actions they will carry out and said, 'These are for this (Jannah) and those for that (Jahannam).' The people then dispersed (on earth) and now they dispute about predestination."[1]

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Hadhrat Abdur Rahmaan bin Abzah narrates that when someone reported to Hadhrat Umar τ that some people were disputing about predestination, he stood up to deliver a lecture saying, "O people! The nations before you were destroyed when they disputed about predestination. I swear by the Being Who controls Umar's life that if I have to hear about any two persons disputing about predestination, I shall have them both executed." The people then stopped disputing about predestination and no one discussed the matter until a group in Shaam started to dispute about it during the time of Hajjaaj."[2]

His Lecture at Jaabiya

[1] Abu Dawood in his *Kitaabul Qadariyyah*, Ibn Jareer, Ibn Abi Haatim and others.
[2] Laalkaa'ee, Ibn Asaakir and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.86).
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Hadhrat Baahili narrates that when he arrived in Shaam, Hadhrat Umar τ stood up to deliver a lecture in Jaabiya. He said, "Learn the Qur'aan and you will be noted for it. Practise its teachings and you will be amongst its bearers. Remember that no person who has a right over you has reached such a status that compels you to obey him while disobeying Allaah. You should also take note that speaking the truth and advising a senior can never draw your death any closer nor distance any of your sustenance. Remember that there is a barrier between a servant and his sustenance. If he is patient, his sustenance will come to him but if he charges towards it (not caring whether he is earning Halaal or Haraam), he will rupture the barrier and find nothing more than his sustenance (that has been predestined for him). Train your horses, practise archery, use the Miswaak, live lives of simplicity and avoid the behaviour of the non-Arabs. Avoid the company of tyrants, never allow a cross to be raised in your midst and never sit at a table where wine is served. You must also not enter public baths without a lower garment and never permit your women to enter them because none of this is permissible.

After entering the lands of the non-Arabs and entering into a pact with them, avoid earning your living in any manner that will prevent you from returning to your land because you will soon be required to return. Avoid bringing humiliation to yourselves and ensure that you stay with Arab animals and that you take them wherever you go. Remember that wine can be made from three substances; from raisins, honey and dates. When any of these ferments (and becomes intoxicating), they are regarded as wine and are not permissible. You must also take note that there are three types of person whom Allaah shall not purify, shall not even look at (with mercy) and will not allow to be brought close to Him. They shall be inflicted with a painful punishment. (The first is) The person who pledges allegiance to his leader solely for worldly gain. He is therefore loyal to the pledge only if he receives some worldly benefit, otherwise not. (The second is) The person who leaves with his merchandise after the Asr salaah and (falsely) swears in the name of Allaah that he purchased it at a certain price (which he did not). Because of this oath, he then manages to sell the goods. (The third is a person who owns a watering place in a parched land and refuses water to travellers[1]). Verbally abusing a Muslim is a grave sin and physically abusing him leads to kufr. It is also not permissible to sever relations with your (Muslim) brother for more than three days. Furthermore, the person who approaches a sorcerer,

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[1] *Targheeb wat Tarheeb*, narrated by Hadhrat Abu Hurayrah τ.

a fortune-teller or an astrologer and then believes what they say has disbelieved what has been revealed to Muhammad ρ."[1]

A most Comprehensive Lecture that Hadhrat Umar τ Delivered at Jaabiya

Hadhrat Moosa bin Uqba reports that the following is the lecture that Hadhrat Umar τ delivered at Jaabiya:

"After praising Allaah and sending salutations to Rasulullaah ρ, I wish to advise you to fear that Allaah Who shall remain alive forever while everything else shall perish. It is by obedience to Him that His friends are honoured and it is by disobeying Him that His enemies wander astray. None has any excuse for carrying out a misdeed that he regards as an act of virtue just as there is no excuse for the person who does not carry out an act of virtue, thinking it to be a misdeed. The matters that most need the attention of a ruler are those duties that his subjects owe to Allaah. These are the responsibilities of Deen that Allaah has guided them to carry out. Our duty (as rulers) is only to instruct you to do those acts of obedience that Allaah has commanded you to do and to forbid you from carrying out those acts of disobedience that Allaah has forbidden you from. Furthermore, we need to establish the commands of Allaah Y amongst those of you who are nearby and those far off without a concern for those who wish to bend the truth.

I am aware of the fact that there are many people who entertain hopes in their Deen, saying that they will perform salaah with those who perform salaah, that they will strive in Jihaad with the Mujaahideen and adopt the prestige of making Hijrah. They however do this without fulfilling the rights of these acts. Remember that Imaan is not achieved by mere superficial dressing. There are times for salaah that Allaah has specified and they will not be correct at any other times. The time for the Fajr salaah is when night draws to an end and food and drink become Haraam for the fasting person. Give this salaah its due share of the Qur'aan (recite lengthy portions of the Qur'aan during this salaah). The time for the Zuhr salaah starts when the heat is intense and the sun crosses the meridian. It then lasts until your shadow equals your height. This is usually the time when a person takes his

[1] Adani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).

siesta. In winter however, it should be performed when the sun shines on your right eyebrow after crossing the meridian (i.e. wait a while even after it crosses). The salaah should be performed with all the necessary conditions that Allaah has stipulated in the wudhu, the Ruku and the Sajdah. These have been ordained so that one does not sleep through the salaah (is not unaware and oblivious of what he is doing).

The time for the Asr salaah is while the sun is still bright and clear and before it starts to turn yellow. It is equal to the time in which a person rides a slow camel for two *Farsakh* (six miles) before the sun sets. Now the time for the Maghrib salaah starts when the sun sets and the fasting person terminates his fast and the time for the Isha salaah starts when the night becomes completely dark. This is between the time that the redness in the sky disappears and a third of the night passes. May Allaah never awaken the person who sleeps before that (without performing his salaah). These are the times of the salaahs, as Allaah says:

إِنَّ الصَّلاَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

Indeed salaah has been made obligatory for the Mu'mineen at fixed hours *(and can therefore not be postponed)*. {Surah Nisaa, verse 103}

There are people who claim that they have migrated when they have actually not done so because the true Muhaajir is he who migrates away from sin. Then there are those who claim that they have waged Jihaad whereas true Jihaad in the path of Allaah is fighting the enemy and refraining from Haraam. There have also been people who fight well in battle but in doing so they have no intention of attaining rewards nor do they remember (pleasing) Allaah. Being killed is merely one of the many means of death and every slain person will be judged according to the reasons for which he was killed (he will therefore be regarded as a martyr only if he was killed while attempting to uplift the Deen of Allaah). There are those who fight because they are naturally courageous and who therefore come to the rescue of those they know and those they do not know. Then there are those who are naturally so cowardly that they will surrender their own parents to the enemy whereas even a dog will bark in defence of its family.

Remember that fasting is an extremely sacred act and causing any harm to the Muslims should also be avoided while fasting just as eating, drinking and sensual pleasures are forbidden. This is a complete

fast. Remember also that the zakaah that Rasulullaah ρ has made Fardh (by the instruction of Allaah) should be paid with a happy heart and must never be regarded as a favour to the recipient. Understand the advices you are given because the ransacked person is one whose Deen is ransacked. The fortunate person is he who learns from the experiences of others while the unfortunate one has been decreed as such since the time he was in his mother's womb. The worst of things are those are those that have been fabricated. Remember that moderation in practising the Sunnah is better than exerting oneself in practising Bid'ah. Indeed, people have a natural dislike for their rulers, so I seek Allaah's protection from Him finding me or you with malice ingrained within us. I also seek Allaah's protection from Him finding us following our whims and giving preference to this world (over the Aakhirah). I fear that you should incline to the ways of those who oppress themselves, so you should never content yourselves to be with those who have been granted wealth.

Hold fast to this Qur'aan because it is filled with light and healing powers, whereas everything else is filled only with misfortune. I have fulfilled my responsibilities to your affairs that Allaah Y has made me responsible for and in I have advised you in your best interests. We have fixed your allowances (from the state treasury), prepared your armed forces, stipulated the places where you will be engaging in military operations and specified the locations of your military camps. We have even been very accommodating in the shares of the booty you receive from the battles you fight. You therefore have no objections to present before Allaah. In fact, objections can well be brought against you. I have had my say and seek Allaah's forgiveness for myself and for you all."[1]

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Another narration states that Hadhrat Umar τ appointed Hadhrat Ali τ as his deputy and then left Madinah by horseback so that he could travel faster. When he reached Jaabiya, he dismounted and delivered an eloquent lecture there. Amongst the things he said was the following: "O people! Ensure that your private lives are in order and your public lives will automatically follow suit. Work for your Aakhirah and your matters in this world will be seen to (by Allaah). Remember that no man has a living father between himself and Aadam υ who can be of assistance to him at the time of death, neither has he any pact

[1] *Kanzul Ummaal* (Vol.8 Pg.210).
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with Allaah (that will ensure his salvation). The person who wished to have the path to Jannah made apparent to him should stick with the greater body of united Muslims because Shaytaan always preys on the lonesome individual and stays far from two united persons. None of you should ever be alone with a (non-Mahram) woman because Shaytaan will be the third person with them (encouraging them to sin). The true Mu'min is he whose good deeds please him and whose sins bother him." The narrator states that this was Hadhrat Umar τ's lecture that he has condensed into a few words.[1]

Hadhrat Umar τ's Lecture at Jaabiya which he Quoted from Rasulullaah ρ

Hadhrat Abdullaah bin Umar τ reports that in his lecture to the people at Jaabiya, Hadhrat Umar bin Khattaab τ said, "Just as I am standing before you here, Rasulullaah ρ once stood up to address us saying, 'Accept this advice to treat my Sahabah ψ well as well as those to come after them and then those after them. Thereafter a time will come when lying will be so widespread that a person will be prepared to offer testimony before being even asked to do so. Whoever wishes to attain to the very heart of Jannah must stick with the greater body of united Muslims because Shaytaan always preys on the lonesome individual while staying far from two united persons. None of you should ever be alone with a (non-Mahram) woman because Shaytaan will be the third person with them. The person whose good deeds please him and whose sins bother him is a true Mu'min."[2]

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Hadhrat Suwayd bin Ghafala narrates that in an address to the people at Jaabiya, Hadhrat Umar bin Khattaab τ said, "Rasulullaah ρ forbade (men from the) wearing of silken garments unless it be (an insignificant quantity such as) the equivalent of three or four fingers." Hadhrat Umar τ then indicated with his hand to elucidate.[3]

[1] *Al Bidaayah wan Nihaayah* (Vol.7 Pg.56).
[2] Ahmad (Vol.1 Pg.18).
[3] Ahmad (Vol.1 Pg.51).
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Hadhrat Umar τ's Lecture at Jaabiya when he Intended to Return when the Plague Broke out

In his report detailing Hadhrat Umar τ's arrival (in Shaam) after the outbreak of the plague in Amwaas at the end of the year 17 A.H., Hadhrat Sayf reports that it was just before his departure back to Madinah that Hadhrat Umar τ addressed the people in the month of Dhul Hijjah. After duly praising Allaah, Hadhrat Umar τ said, "Listen well! I have been entrusted to your affairs and have fulfilled my responsibilities towards your affairs as commanded by Allaah. By the will of Allaah, we have exercised justice between you as far as your shares of the booty are concerned and as far as your military camps and sites of battle are concerned. We have conveyed to you everything you are entitled to, amassed armed forces for you, demarcated your borders, built towns for you and generously given you your shares of the booty and everything you fought for in Shaam. We have also allotted to your rations, allowances and shares of the booty. If anyone knows of anything worth doing, he should inform us accordingly and we shall Inshaa Allaah comply. There is no strength (to do good) except with Allaah."[1]

Two Lectures that Hadhrat Umar τ Delivered when he Became Khalifah and his Explanation of the Rights his Subjects have over Him

Hadhrat Urwa bin Zubayr رضي الله عنهما and others have reported after duly praising Allaah, Hadhrat Umar τ reminded the people about (the greatness of) Allaah Y and about the Day of Qiyaamah. Thereafter, he said, "O people! I have been appointed over you and I would have never accepted the post had it not been for the hope that I may develop into one who is the best for you, the strongest for you and the most powerful for you when tackling matters of importance to you. Merely waiting for reckoning concerning my administration of your rights is enough to worry and depress Umar because it will be judged how I took up the matters, how I handled them and how I have been treating you. It is from my Rabb that I seek assistance because Umar

[1] *Al Bidaayah wan Nihaayah* (Vol.7 Pg.79).

has neither any strength nor strategy if the mercy, assistance and help of Allaah Y was not there for him."[1]

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Another narration states that Hadhrat Umar τ said the following in his lecture: "Allaah Y has appointed me to be in charge of your affairs. Although I know what is most beneficial for you from all that which is before you, I still seek Allaah's help in making the decision. I beseech Allaah to watch over me when dong this just as He watches over me at other times. I also ask Him to inspire me to exercise justice when distributing things amongst you as He has commanded me to do. I am merely an average Muslim and a weak servant unless Allaah comes to my aid. The post of Khilaafah that I have been entrusted with will not alter my character in any way, Inshaa Allaah (because I understand well that) all grandeur belongs to Allaah Y and His servants have no stake to it. None of you should therefore say that Umar has changed since becoming the Khalifah. I know what truly lies within me and I will come forward to inform you of it (I will not defend my wrongs). Therefore, any person who has a need, who feels wronged or wants to object about any facet of my character, should come to me (to redress matters) because I am merely a normal person amongst you (and am prone to err).

You should adhere to Taqwa in your private and public lives and when dealing with affairs that are sacred and that impact upon your honour. At the same time, ensure that you fulfil the duties that are binding upon you. None of you should ever goad others into bringing their cases to me (thinking that I will certainly rule in their favour) because no pact exists between me and anyone else (forcing me to rule in his favour). I love you to be on the right and hate to rebuke you. You are a people whose majority reside in Allaah's cities and people living in cities usually have no plantations or milk-giving animals. They therefore have no access to these necessities apart from what Allaah brings to them. Allaah has promised you tremendous honour and I shall be questioned about the trust given to me and about the post I occupy. Inshaa Allaah, I shall personally tend to matters that are before me without appointing anyone else to do it. However, I cannot tend to matters that are far from me without the assistance of trustworthy persons who are well-wishers to the masses. Inshaa Allaah, I shall never entrust my

[1] Ibn Jareer Tabari in his *Taareekh* (Vol.3 Pg.281).
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duties to anyone else apart from such (trustworthy and well-wishing) men."[1]

[1] Ibn Jareer Tabari in his *Taareekh* (Vol.3 Pg.281).

Hadhrat Umar τ's Lecture Concerning Wishing well for his Subjects and the Rights they have over him

After praising Allaah and sending salutations to Rasulullaah ρ, Hadhrat Umar τ once said the following in his lecture, "O people! Some instances of greed lead to poverty and some instances of losing hope lead to independence. You people stockpile food that you will never eat and entertain hopes that you will never reach whereas in this place of deception you have been granted respite (to live only until the time of your death). During the time of Rasulullaah ρ, you were apprehended by means of revelation. Therefore whoever hid something (evil) was apprehended for what he hid and whoever made something public was apprehended for that. (However nowadays) You must make public your best behaviour because only Allaah knows what is in his heart. Whoever makes something (evil) apparent to us and then claims that what is in his heart is good, we shall not believe him. We shall therefore have a good opinion of only those people whose public behaviour is good (and not of those whose public behaviour is evil). Remember that in so many cases, the miserliness coupled with greed is a sign of hypocrisy, so make sure that you spend generously (in Sadaqah). (Allaah says:)

َأنفِقُوا خَيْرًا لِّأَنفُسِكُمْ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُون

Spend ***(in charity for Allaah's pleasure)*** for this is best for you. Those who are protected ***(by Allaah)*** from the miserliness ***(and accompanying greed)*** of their souls are indeed the successful ones. **{Surah Taghaabun, verse 16}**

O people! Make your places of eternal residence good, reconcile matters between yourselves, fear Allaah your Rabb and never allow your women to wear the fine white Egyptian cloth because since it does not conceal well, it reveals the features of the body. O people! I wish that I attain salvation without any sin against me nor any rewards in my favour. I also hope that, Inshaa Allaah, I am always able to exercise what is right, whether I live for a long while or for a short period amongst you. I also hope that every Muslim receives the wealth due to him from Allaah's riches, even though he may be sitting in his house, without him having to do anything or even tiring himself for a single day. Ensure that you set right the wealth that Allaah has blessed you with (by ensuring that you earn only what is Halaal). Remember

that a little done with gentleness is better than a lot done with harshness. Being killed is a means of death that both the righteous and sinful attain while the martyr is the one who intends earning rewards (from Allaah). When any of you intends purchasing a camel, he should look for one that is tall and large and then strike it with his staff. If he then finds that it is bright, he should buy it."[1]

The Historic Lecture Hadhrat Umar τ Delivered concerning Allaah's Bounties on the Muslims and Encouragement to Express Gratitude for the Same

Hadhrat Urwa τ and others have narrated that in one of his lectures, Hadhrat Umar τ said, "Indeed Allaah is Pure and free from all blemishes and it is necessary for you to express gratitude to Him by praising Him. Without your asking for or aspiring for them, Allaah has shown you many proofs of the honour that He has bestowed upon you in this world as well as in the Aakhirah. When you were nothing, Allaah created you (as human beings) for Himself and for worshipping Him even though He had all the power to make you into a creation of a much inferior type. He has placed the rest of creation at your service, something that He has not done for any other creation. In addition to this (Allaah says):

سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

Allaah has placed at your service whatever is in the heavens and whatever is in the earth, and that He has showered His visible and hidden favours on you *(favours that are perceived both by one's senses and by one's intellect)***.** {Surah Luqmaan, verse 20}

Allaah also carries you on land and at sea and provides your sustenance so that you may be grateful. Furthermore, Allaah has blessed you with hearing and sight. Amongst the bounties that Allaah has bestowed upon you are those that He has blessed all mankind with as well as those that He has granted only to those belonging to your Deen. All of these bounties, be they the universal ones as well as the exclusive ones, have all fallen to your lands, during your time and amongst your kind. Each of these bounties given to a single individual is such that if given to all of mankind, they would get tired showing

[1] Ibn Jareer in his *Taareekh* (Vol.3 Pg.282).

gratitude for it and fulfilling the rights of this gratitude would be much too difficult for them unless Allaah assists them and they do so with Imaan in Allaah and in His Rasool ρ.

You have been appointed as vice-gerents on earth and have authority over its people. Allaah has assisted your Deen and apart from two groups of people, there remains no other group that is opposed to your Deen. The first of the two is the group of people who have been made subservient to Islaam and the Muslims and who pay the Jizyah (they are the Dhimmi people –non-Muslims living in a Muslim country). They labour at their occupations, toil hard and spend the sweat on their brows. While they have the responsibility of doping the hard work, the benefits of their efforts come to you. The second group comprises of those people who are waiting day and night for Allaah's armies to attack them and whose hearts Allaah has filled with terror. They have no sanctuary, no place of safety and nowhere to run to from where they can be saved. Allaah's armies have started military offensives against them and set up camp in their territory.

With the permission of Allaah, you are enjoying good lives, an abundance of wealth, a steady stream of reinforcements and impregnable borders. In addition to all of this, you have the priceless bounty of collective well-being, better than which the Ummah as a whole has never had since the dawn of Islaam. Only Allaah is to be praised that at the same time, you are enjoying military victories in every country. The gratitude of the grateful ones, the Dhikr of those engaged in Dhikr and all the efforts of those exerting themselves can scarcely fulfil the rights of the gratitude owing to Allaah for these bounties that cannot be counted and which cannot be appreciated to their fullest extent. Of course, this is possible only with the assistance, mercy and grace of Allaah. We ask Allaah besides Whom there is none worthy of worship and Who has granted us all of this that He blesses us with the ability to obey Him and to hasten to do everything that will please Him.

O servants of Allaah! Think about Allaah's bounties when alone and even in your gatherings of two persons to have Allaah's bounties completed upon you. Allaah said to Moosa υ:

أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللّهِ

'Remove your people ***(the Bani Israa'eel)*** from the multitude of darkness, take them into the light ***(Imaan)*** and remind them of the days ***(the favours)*** of Allaah.' **{Surah Ibraheem, verse 5}**

Allaah also said to Muhammad ρ:

وَاذْكُرُواْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الأَرْضِ

'Remember the time when you were few and regarded as weak on earth.' **{Surah Anfaal, verse 26}**

At the time when you were regarded as weak on earth and deprived of worldly wealth, you would have been in an excellent condition had you been believing in and taking solace from some truth together with the recognition of Allaah and His Deen, hoping all the time to have success after death. However at that time you led the harshest of lives and were most ignorant of Allaah. It may have been best if this (Deen) that came to your rescue had come with no worldly gains and with only a security for your Aakhirah, to which you will eventually be returning. Then in the difficult lives you were leading, you would have been more covetous over your fortune ensuring that nothing else overwhelms it. That being as it is, what has happened is that Allaah has combined for you the bounties of this world as well as the honour of the Aakhirah. Therefore, whoever wishes that these two factors be combined for him, I wish to remind him of that Allaah Who can come between a man and his own heart. He must act on every right he realises he owes to Allaah, he must defeat his soul to obey Allaah and together with being overjoyed with Allaah's bounties, he must also fear that they must never be overturned and lost. There is nothing more effective in taking bounties away than ingratitude for them. Gratitude ensures that bounties are safe from change and is a means for them to increase and to grow. It a duty to Allaah upon me to instruct you (to do good) and to forbid you (from evil)."[1]

The Lecture Hadhrat Umar τ Delivered discussing the Battle of Uhud

Hadhrat Ibn Kulayb narrates that it was on a Friday that Hadhrat Umar τ addressed the people. He recited a portion of Surah Aal Imraan until he reached the verse:

[1] Ibn Jareer in his *Taareekh* (Vol.3 Pg.283).

إِنَّ الَّذِينَ تَوَلَّوْاْ مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ

Those of you who fled on the day when the two armies *(of the Muslim and the Mushrikeen)* **clashed** *(at Uhud)* **...** {Surah Aal Imraan, verse 155}

Hadhrat Umar τ then commented, "After we had been defeated in the Battle of Uhud, I ran up the mountain, leaping as if I were a mountain goat. When the people started saying that Muhammad ρ had been martyred, I announced that I would kill anyone who made that statement. We then regrouped on the mountain and Allaah revealed the verse:

إِنَّ الَّذِينَ تَوَلَّوْاْ مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ

Those of you who fled on the day when the two armies *(of the Muslim and the Mushrikeen)* **clashed** *(at Uhud)* **...** {Surah Aal Imraan, verse 155}[1]

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Another narration from Ibn Kulayb states that as he recited Surah Aal Imraan on the pulpit, Hadhrat Umar τ said, "This Surah discusses the Battle of Uhud. When we dispersed from around Rasulullaah ρ during the Battle of Uhud and I had climbed up the mountain, I heard a Jew announce that Rasulullaah ρ had been martyred. I then declared, 'I shall personally execute any person who says that Rasulullaah ρ has been martyred!' When I then had a proper look, I saw Rasulullaah ρ and saw the Muslims regrouping around him. It was then that the verse was revealed:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

Muhammad ε is but a Rasool *(of Allaah)*. **Indeed many Rusul have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)*? **He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)*. **Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144}[2]

[1] Ibn Jareer.

[2] Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.238).
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Various Lectures that Hadhrat Umar τ Delivered

Hadhrat Abdullaah bin Adi bin Khiyaar reports that he heard Hadhrat Umar τ deliver the following lecture from the pulpit: "When a servant humbles himself for the pleasure of Allaah, Allaah elevates his status saying, 'Rise (in status)! May Allaah elevate you.' While such a person sees himself as a degraded person, he is very much revered by the people. On the other hand, when a person has pride, and transgresses, Allaah breaks him and floors him, saying, 'Be disgraced! May Allaah degrade you!' While such a person sees himself as a great person, he is so humiliated in the eyes of the people that they regard him as being lower than a pig."[1]

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Hadhrat Abu Sa'eed Khudri τ reports that Hadhrat Umar τ once delivered a lecture saying, "It may happen that I forbid you from things that are of benefit to you and instruct you to do things that hold no benefit for you. Amongst the last verses to be revealed were those forbidding interest and (because of other commitments) Rasulullaah ρ passed away without explaining the finer details of interest. You people should therefore forsake all transactions that give you doubts (about the involvement of interest) and rather opt for those that do not give you doubts."[2]

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Hadhrat Aswad bin Yazeed narrates that Hadhrat Umar τ once delivered a lecture saying, "Whoever intends performing Hajj should enter into the state of Ihraam only from the *Miqaat* (the designated places for doing so and not afterwards). These various places as designated by Rasulullaah ρ are: Dhul Hulayfah for the residents of Madinah and for its non-residents who happen to be passing by it. For the residents of Shaam and for its non-residents who happen to be passing by it, the Miqaat is Juhfah. Qarn is the Miqaat for the residents of Najd and for its non-residents who happen to be passing by it. Yalamlam is the Miqaat for the residents of Yemen, while Dhaatul Irq is the Miqaat for the people of Iraq and others (in that direction)."[3]

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[1] Abu Ubayd, Khraa'iti, Saabooni and Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).
[2] Khateeb, as quoted in *Kanzul Ummaal* (Vol.2 Pg.232).
[3] Ibnud Diyaa, as quoted in *Kanzul Ummaal* (Vol.3 Pg.30).

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Hadhrat Abdullaah bin Abbaas τ narrates that while discussing *Rajm* (stoning an adulterer) in his lecture, Hadhrat Umar τ said, "Never be deceived about it because it is definitely a penalty from amongst those that Allaah has ordained. Take note of the fact that Rasulullaah ρ had people stoned and we have also done so after him. Had it not been for people remarking that Umar adds to Allaah's book things that are not part of it, I would have attached a footnote to the Qur'aan stating that Umar bin Khattaab, Abdur Rahmaan bin Auf and many others testify that Rasulullaah ρ had people stoned and they have also done so after him. Remember that after you there shall come people who will refuse to believe in *Rajm*, in Dajjaal, in intercession (in the Aakhirah), in punishment in the grave and that people will be removed from Jahannam after being burnt there."[1]

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Hadhrat Sa'eed bin Musayyib narrates that when Hadhrat Umar τ left Mina (after his stay in Makkah), he sat his camel down at Abtah, where he made a mound with the loose sand. Thereafter, he cast a portion of his garment over the mound and then leaned against it. He then raised his hands and made du'aa saying, "O Allaah! I am growing old, my strength is dwindling and my subjects have all dispersed far and wide. Do call me to You while I am not guilty of sinning nor have I been negligent in any duty."

When Hadhrat Umar τ reached Madinah, he addressed the people saying, "O people! The Faraa'idh have been ordained for you, the Sunan have been shown to you and you have been left on a clear path." He then hit his right hand on the left and added, "Unless you sway people to the right and left and lead them astray. Beware that you never destroy yourselves because of the verse of *Rajm* and never let anyone say that we do not find two penalties in Allaah's Book (we find only the one for lashing a fornicator and not the one for stoning an adulterer). I saw Rasulullaah ρ having people stoned and we have also done so after him. Had it not been for people remarking that Umar adds new things to Allaah's book, I would have written in (a footnote of) the Qur'aan the verse that we used to recite (while the words of the

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[1] Ahmad, Abu Ya'la and Abu Ubayd.

verse were abrogated, the law still remained). It reads that if a married man or a married woman commits adultery, both must be stoned."

Hadhrat Sa'eed says, "The month of Dhul Hijjah had hardly passed by when Hadhrat Umar τ was stabbed (and then passed away)."[1]

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Hadhrat Ma'daan bin Abu Talha Ya'muri reports that it was on a Friday that Hadhrat Umar τ once stood on the pulpit and praised Allaah. He then spoke of Rasulullaah ρ and Hadhrat Abu Bakr τ before saying, "I have seen a dream that I feel means nothing other than the approach of my death. I saw that a red rooster twice pecked at me. When I related the dream to Asmaa bint Umais رضي الله عنها, she informed me that a non-Arab will kill me. Although people now want me to appoint a successor, you must remember that Allaah will never destroy His Deen nor the role of vicegerency (on earth) for which He sent his Nabi ρ.

If anything happens to me suddenly, the consultative assembly (to decide which of them will be the Khalifah) shall comprise of six men with whom Rasulullaah ρ was pleased when he left this world. They are Uthmaan τ, Ali τ, Zubayr τ, Talha τ, Abdur Rahmaan bin Auf τ and Sa'd bin Abi Waqqaas τ. You people must listen to and obey whichever of them you pledge allegiance to. I know well that some people will criticise this matter and these are the very ones against whom I personally fought for the sake of Islaam. (In doing so) They will be joining the ranks of the enemies of Allaah and the misguided Kuffaar (because they will be assisting the cause of these Kuffaar).

I am leaving behind nothing more important in my estimation than the matter of the *Kalaalah* (the person who dies without leaving behind any ascendants or descendants). I swear by Allaah that since the time I joined the company of Rasulullaah ρ, he was not as strict with me about any matter as he was about the matter of the *Kalaalah*. In fact, Rasulullaah ρ even jabbed his finger in my chest and said, 'The verse of Surah Nisaa[2] revealed in summer is enough for you (in this regard).' If

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[1] Maalik, Ibn Sa'd, Musaddad and Haakim, as quoted in *Kanzul Ummaal* (Vol.3 Pg.90).

[2] The verse Rasool ρ was referring to is verse 176 of Surah Nisaa which reads: **"They** *(the Sahabah ψ)* **seek a ruling from you** *(O Muhammad ε)*. **Say, "Allaah shall issue a ruling** *(verdict)* **to you concerning the person who leaves neither ascendants** *(parents or grandparents)* **nor descendants** *(children or grandchildren)*. **If a man passes away without any children, but has a sister, then she will inherit half of what he leaves.** *(If she dies)* **He will inherit all of her wealth if she has no children. If they** *(the heirs)* **are two** *(or more)* **sisters, then they will inherit two-thirds of what he leaves. If they** *(the heirs)* **are** *(a few)*
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I live long enough, I shall certainly be passing a law concerning the *Kalaalah* that every learned and unlettered person will understand.

I also make Allaah Witness to the fact that every governor whom I have sent to the various cities have been sent expressly for the purpose of educating the people about their Deen, about the Sunnah practices of their Nabi ρ and to bring to my attention maters that otherwise go unnoticed. I would also like to bring to your notice something about two plants that you eat from, namely garlic and onions. They are foul-smelling in my estimation and I swear that I have seen that when Rasulullaah ρ smelled them on anyone, he would give the instruction for the person to be taken by the hand and led out of the Masjid as far as Baqee. If a person has to eat them, he must first eliminate the smell by cooking."

This lecture Hadhrat Umar τ delivered on a Friday and it was on a Wednesday just four days before the end of Dhul Hijjah that he was stabbed."[1]

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Hadhrat Yasaar bin Maroor narrates that Hadhrat Umar τ once addressed them saying, "O people! Rasulullaah ρ built this Masjid when we the Muhaajireen and Ansaar were with him. When the crowds become excessive, every one of you should make Sajdah on the back of his brother (in front of him)." When Hadhrat Umar τ saw some people performing their salaah in the streets, he instructed them to perform salaah inside the Masjid.[2]

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Hadhrat Abdullaah bin Umar τ narrates that when he was appointed Khalifah, Hadhrat Umar τ addressed the people saying, "Rasulullaah ρ permitted Mut'ah for us for three days only, after which it was declared Haraam. By Allaah! If I find out that any married man has committed Mut'ah, I shall have him stoned to death unless he brings forth four

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brothers and sisters, then the male will inherit the similar share of two females. Allaah explains to you *(the laws of Shari'ah)* **so that you do not go astray. Allaah is the Knower of all things.**

[1] Tayaalisi, Ibn Sa'd, Ibn Abi Shaybah, Ahmad, Ibn Hibbaan, Muslim, Nasa'ee, Abu Awaana and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.3 Pg.153).
[2] Tabraani, Ahmad, Shaashi, Bayhaqi and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).

witnesses to testify that Rasulullaah ρ permitted it after it was made Haraam. In the same manner, if I find any other (non-married) Muslim committing Mut'ah, I will have him lashed a hundred lashes unless he brings forth four witnesses to testify that Rasulullaah ρ permitted it after it was made Haraam."[1]

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Hadhrat Abdullaah bin Sa'eed reports from his grandfather who heard Hadhrat Umar τ say from the pulpit, "O assembly of Muslims! Very Allaah has granted you so many non-Arab women and children as booty that He did not grant to either Rasulullaah ρ or to Hadhrat Abu Bakr τ. I also know that many men engage in sexual relations with these women (who are their slaves and they are therefore within their legal right to have relations with them). Therefore, if any of you have children from any of these non-Arab (slave) women, he must not sell her because if he does so, the possibility exists that without him knowing, a person may engage in intercourse with a woman who is his Mahram."[2]

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Hadhrat Ma'roor or Ibn Ma'roor Tameemi reports, "Hadhrat Umar bin Khattaab τ was on the pulpit, sitting on a step beneath that on which Rasulullaah ρ sat when I heard him say, 'I emphatically advise you to adopt Taqwa and to listen to and obey those who are entrusted to take charge of your affairs (your leaders).'"[3]

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Hadhrat Abu Hurayrah τ narrates that Hadhrat Umar bin Khattaab τ used to say the following in his lectures: "The mist successful of you all is he who is safeguarded against his passions, anger and greed and who is inspired to always be truthful in his speech. It is such truthfulness that draws one towards all virtue. The person who lies will always sin and such sin will ultimately destroy him. Beware of sin! Why should one sin when he has been created from sand and who will return to sand and while he is alive today, he will be dead tomorrow?

[1] Ibn Asaakir, Sa'eed bin Mansoor and Tammaam, as quoted in *Kanzul Ummaal* (Vol.8 Pg.293).
[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.292).
[3] Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).
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Do your deeds from day to day, avoid the curse of the oppressed and count yourself amongst the dead."[1]

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Hadhrat Qabeesah narrates that he heard Hadhrat Umar τ say from the pulpit, "Whoever has no mercy will not be shown any, whoever does not forgive will not be forgiven, whoever does not repent will not have his repentance accepted and whoever does not abstain (from sin) will not be saved (from punishment)."[2]

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Hadhrat Urwa τ reports that Hadhrat Umar τ once said in his lecture, "Know well that greed leads to poverty and that losing hope leads to independence because when a person loses hope in something, he becomes independent of it."[3]

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Hadhrat Abdullaah bin Khiraash reports that his uncle heard Hadhrat Umar τ say in a lecture, "O Allaah! Rescue us with Your rope and keep us steadfast on your Deen."[4] Another narration states that Hadhrat Umar τ also added, "…and provide for us from Your grace."[5]

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Hadhrat Abu Sa'eed narrates that Hadhrat Umar τ once delivered a lecture saying, "Verily Allaah had granted certain concessions to His Nabi ρ as He pleased (because of which Rasulullaah ρ was allowed to perform Umrah with the same Ihraam he originally donned only for Hajj. This is not permitted for the Ummah). Rasulullaah ρ has now passed on and you people must complete your Hajj and Umrah as

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[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).
[2] Bukhaari in his *Adab* (Pg.), Ibn Khuzaymah and Ja'far Firyaabi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.50). Ibn Mubaarak has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
[4] Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).
[5] Ahmad in his Zuhd, Rooyaani, Laalkaa'ee and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.303).

Allaah Y has commanded[1] and you must ensure that you safeguard the chastity of your women."[2]

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Hadhrat Abdullaah bin Zubayr رضي الله عنهما says that he heard Hadhrat Umar τ say in his lecture that he heard Rasulullaah ρ say, "Whoever (from amongst the males) wears silk in this world will not be given any to wear in the Aakhirah."[3]

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Hadhrat Abu Ubayd who was the freed slave of Hadhrat Abdur Rahmaan bin Auf τ reports that he once attended the Eid salaah led by Hadhrat Umar τ. Without any Adhaan or Iqaamah being called out, Hadhrat Umar τ led the salaah before delivering the lecture. He then said in his lecture, "O people! Rasulullaah ρ forbade fasting on two days. The one is the day in which you break from your fasting, which is the day of Eid (Eidul Fitr). The other is the day in which you eat from your sacrificial animals (Eidul Adhaa)."[4]

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Hadhrat Alqama bin Waqqaas Laythi τ narrates that he heard Hadhrat Umar τ say the following in his lecture to the people: "I have heard Rasulullaah ρ say, 'Actions are judged according to their intentions and a man will have what he had intended. Therefore, whoever migrated for the pleasure of Allaah and His Rasool ρ, his migration will be for Allaah and His Rasool ρ. As for the one who migrated for worldly gain or to wed a woman, his migration shall be for that towards which he migrated.'"[5]

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Hadhrat Sulaymaan bin Yasaar reports that it was during the period of drought that Hadhrat Umar τ addressed the people saying, "O people! Fear Allaah from within yourselves and in all those personal matters that are hidden from the people. While I have been put to test with

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[1] In verse 196 of Surah Baqarah.
[2] Ahmad (Vol.1 Pg.17).
[3] Ahmad (Vol.1 Pg.20).
[4] Ahmad (Vol.1 Pg.34).
[5] Ahmad (Vol.1 Pg.43).

(being Khalifah over) you, you have been put to test with me. I do not know whether this (drought) is because Allaah is angry with me and not with you, with you and not me or whether Allaah is angry with all of us. Come! Let us pray to Allaah so that Allaah may correct our hearts, have mercy on us and remove this drought from us."

That day, Hadhrat Umar τ and the people were seen with their arms raised as they made du'aa to Allaah and wept for some time before he descended from the pulpit.[1]

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Hadhrat Abu Uthmaan Nahdi says, "I was sitting beneath Hadhrat Umar τ's pulpit as he said in his lecture, 'I heard Rasulullaah ρ say, 'What I fear most from this Ummah is the Munaafiq with an eloquent tongue."[2]

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Several other lectures of Hadhrat Umar τ have already been quoted in the chapter discussing unity.

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Hadhrat Saalim the freed slave of Hadhrat Abdur Rahmaan bin Humayd reports that Hadhrat Uthmaan bin Affaan τ performed salaah in full in Mina and then addressed the people saying, "O people! The true Sunnah is that of Rasulullaah ρ and his two companions (Hadhrat Abu Bakr τ and Hadhrat Umar τ, all of whom performed two Rakaahs for Zuhr, Asr and Isha at Mina). However, because many new people are performing Hajj this year, (I am performing four Rakaahs salaah because) I fear that they will regard it as Sunnah (to always perform two Rakaahs salaah)."[3]

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Hadhrat Ibraheem Nakha'ee reports that Hadhrat Alqama bin Qais once mounted the pulpit and said, "It was on this very pulpit that Hadhrat Ali τ delivered a lecture to us. After duly praising Allaah and mentioning

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[1] Ibn Sa'd (Vol.3 Pg.322).
[2] Ahmad (Vol.1 Pg.44).
[3] Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.239).

certain things, he said, 'Verily the best of all people after Rasulullaah ρ were Abu Bakr τ and Umar τ. After them, we had initiated many new things, about which Allaah shall pass judgement.'"[1]

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Hadhrat Abu Juhayfah also reports that Hadhrat Ali τ once mounted the pulpit where he commenced by praising Allaah and sending salutations to Rasulullaah ρ. Thereafter, he said, "The best person of this Ummah after Rasulullaah ρ was Abu Bakr τ and next was Umar τ. Allaah places goodness wherever He pleases."[2]

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Another narration is similar to the first one quoted above, but without the words "After them, we had initiated many new things…". This narration however ads that Hadhrat Ali τ said, "We never regarded it as farfetched to think that it was an angel who would speak with the tongue of Umar τ."[3]

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Hadhrat Alqama reports that Hadhrat Umar τ once addressed them. After duly praising Allaah, he said, "The news has reached me that some people regard me to be better than Abu Bakr τ and Umar τ. Had I forbidden you from this before, I would have certainly punished people for saying it. However, I do not like to punish before first announcing the prohibition. Nevertheless, whoever mentions anything of the sort after this address of mine shall be regarded as a slanderer and shall therefore suffer the penalty of a slanderer (eighty lashes). Verily the best of all people after Rasulullaah ρ was Abu Bakr τ, followed by Umar τ. After them, we had initiated many new things, about which Allaah shall pass judgement."[4]

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Hadhrat Zaid bin Wahab reports that Hadhrat Suwayd bin Ghafalah once went to Hadhrat Ali τ when he was the Khalifah. "O Ameerul

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[1] Ahmad (Vol.1 Pg.127).
[2] Ahmad (Vol.1 Pg.106).
[3] Ahmad.
[4] Ibn Aasim, Ibn Shaaheen in his *Sunnah*, Isfahaani in his *Hujjah* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.116).

Mu'mineen!" Hadhrat Suwayd said, "I have passed by some people who were making inappropriate statements about Hadhrat Abu Bakr τ and Hadhrat Umar τ." Hadhrat Ali τ immediately sprang up, mounted the pulpit and said, "I swear by the Being Who splits the seed and created the soul that it is a venerable Mu'min who loves the two of them (Hadhrat Abu Bakr τ and Hadhrat Umar τ) whereas only a wretched and irreligious person will dislike them. Loving them is a means of attaining proximity to Allaah while enmity for them will lead to irreligiousness. What is the matter with certain people that they speak ill of Rasulullaah ρ's two brothers, his two ministers, his two companions, the two leaders of the Quraysh and two fathers of the Muslims? I absolve myself of all those who speak ill of them and I shall have them punished."[1]

A detailed lecture in this regard has already passed in the chapter discussing defending one's pious predecessors.

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Hadhrat Ali bin Husayn narrates that after Hadhrat Ali τ had returned from the Battle of Siffeen, a youngster from the Banu Haashim family asked him, "O Ameerul Mu'mineen! I heard you say in the Jumu'ah sermon, 'O Allaah! Set right our affairs as you had done for the rightly guided Khulafaa.' Who were they?" Hadhrat Ali τ's eyes welled with tears as he said, "They were Abu Bakr τ and Umar τ. They were the leaders of guidance, the great scholars of Islaam and the ones by whom guidance was attained after Rasulullaah ρ. Whoever follows them will be guided to the straight path and whoever does what they did will have direction. Whoever holds fast to their ways will be amongst the group of Allaah and the group of Allaah are the ones who will attain true success."[2]

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Hadhrat Abu Dardaa τ narrates that after once delivering a short lecture, Rasulullaah ρ said, "O Abu Bakr τ! Stand up and deliver a lecture." Hadhrat Abu Bakr τ then delivered a lecture that was shorter than that of Rasulullaah ρ. Rasulullaah ρ then instructed Hadhrat Umar

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[1] Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.443).

[2] Laalkaa'ee, Abu Taalib Ishaari and Nasr in his *Hujjah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.444).

τ to deliver a lecture and he complied by delivering a lecture that was shorter than that of Hadhrat Abu Bakr τ. When Rasulullaah ρ then asked another person to deliver a lecture, he was very bombastic in his speech, because of which Rasulullaah ρ told him to step down. Rasulullaah ρ then said, "Bombastic speech is from Shaytaan and well delivered speech is magical indeed."

Addressing Hadhrat Abdullaah bin Mas'ood τ, Rasulullaah ρ said, "O Ibn Ummi Abd! You now deliver a lecture." Hadhrat Abdullaah bin Mas'ood τ then stood up and after praising Allaah, he said, "O people! Verily Allaah Y is our Rabb, Islaam is our Deen, the Qur'aan is our Imaam, the Kabah is our Qiblah and (pointing to Rasulullaah ρ) this is our Nabi ρ. We are pleased with what Allaah and His Rasool ρ like for us and we dislike that which Allaah and His Rasool ρ dislike for us." To this, Rasulullaah ρ remarked, "Ibn Ummi Abd has spoken well."[1]

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Hadhrat Abu Waa'il narrates that when Hadhrat Uthmaan τ became the Khalifah, Hadhrat Abdullaah bin Mas'ood τ travelled for eight days from Madinah to Kufa. He then delivered a lecture in which he said, "When Ameerul Mu'mineen Umar bin Khattaab τ passed away, we did not see so many people weep as on that day. We the companions of Muhammad ρ then gathered together and did our very best to select the one who is best from amongst us. We therefore pledged our allegiance to Ameerul Mu'mineen Uthmaan τ, so you should all pledge your allegiance to him as well."[2]

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The Advices of Ameerul Mu'mineen Hadhrat Umar bin Khattaab τ

The Advice he gave to Someone

[1] Tabraani. Haythami (Vol.9 Pg.290) has commented on the chain of narrators.
[2] Ibn Sa'd (Vol.3 Pg.63).

Hadhrat Umar τ once advised a man saying, "Never allow people to distract you from yourself because you are ultimately responsible for yourself and not for them. Never spend your days wandering about because everything you do is recorded. Always carry out a good deed whenever you sin because I have never seen anything catch up with another as fast as a newly done good deed catches up with an old sin."[1]

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Hadhrat Umar τ also said, "Stay away from that which causes you harm, ensure that you have righteous friends even though such people are scarce and consult those who fear Allaah about all your matters."[2]

Eighteen Wise Advices from the Lips of Hadhrat Umar τ

Hadhrat Sa'eed bin Musayyib reports that there were eighteen guidelines that Hadhrat Umar τ formulated for the people, every one of which is replete with wisdom. He said, "(1) When someone has disobeys Allaah in matter that impacts on you, you can give him no punishment worse than obeying Allaah in matters that impact on him. (2) Always assume the best about your brother unless you learn something about him that you absolutely cannot reconcile. (3) Never assume the worst about any statement that a Muslim makes as long as you are able to make a favourable interpretation. (4) The person who exposes himself to slander must never rebuke anyone who holds a bad opinion of him. (5) Whoever guards his secrets will retain the choice in his hands. (6) Ensure that you keep true friends to stay under their wings because they are a source of beauty during times of prosperity and a means of protection during times of hardship. (7) Always speak the truth even though it leads to your death. (8) Never delve into matters that do not concern you. (9) Do not ask about matters that have not occurred because that which has already taken place is enough to preoccupy you from that which has not. (10) Never seek your needs from one who does not want to see your success. (11) Never treat false oaths lightly because Allaah will then destroy you. (12) Never keep the company of the sinners to learn from their sinful ways. (13) Keep away from your enemy. (14) Beware even of your friends, except for the trustworthy one and none can be trustworthy

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[1] Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).
[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).
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unless he fears Allaah. (15) Be humble when in the graveyard, (16) submit to Allaah's obedience and (17) seek Allaah's protection at the time of disobeying His commands. (18) Consult with those who fear Allaah because Allaah says:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاء

From Allaah's bondsmen, it is only those with knowledge *(those who recognise Him)* **who fear Him.** {Surah Faatir, verse 28}[1]

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Hadhrat Muhammad bin Shihaab reports that Hadhrat Umar bin Khattaab τ said, "Never delve into matters that do not concern you, keep your distance from your enemy and be cautious even of your friends unless he is a trustworthy person because nothing can compare with a trustworthy person. Never keep the company of a sinner because he will teach you his sinful ways and never disclose your secrets to him. always consult with those who fear Allaah Y."[2]

"Men are of three Categories and Women are of three Categories"

Hadhrat Samurah bin Jundub τ reports that Hadhrat Umar τ once said, "Men are of three categories and women are also of three categories. As for women, there is the woman who is chaste, is a Muslim, is gentle, loving and has many children. She assists her family against the (fashions and influences of the) times and does to assist the times against her family. It is however rare to find such a woman. The second is the woman makes many demands and does nothing more than bear children. The third is a parasitic yoke that Allaah places around the neck of whoever He pleases and removes from the neck of whoever He pleases.

As for the three categories of men, one is the man who is chaste, easy-going, gentle, holding intelligent opinions and always offering the best counsel. Whenever any matter arises, he consults with others and matters are always settled with his opinion. The other is the man who has no sound opinions but when any matter arises, he consults men of

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[1] Khateeb, Ibn Asaakir and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.55).
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good judgement and does what they advise. The third is the man is the bewildered person who cannot distinguish right from wrong. He neither consults with others nor takes the opinion of someone offering guidance."[1]

His Advice to Hadhrat Ahnaf bin Qais

Hadhrat Ahnaf bin Qais narrates that Hadhrat Umar τ once said to him, "O Ahnaf! The person who laughs too much loses respect and the one who jokes too much is not taken seriously. The one who talks too much, makes too many mistakes, the one who makes too many mistakes loses modesty, the one who loses modesty loses piety and the heart of the one who loses piety eventually dies."[2]

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Another narration states that Hadhrat Umar τ said, "The person who laughs too much loses respect, the one who jokes too much is not taken seriously and the one who indulges too much in something is known for it. The one who talks too much, makes too many mistakes…" The rest of the narration is like the one above.[3]

"There are some servants of Allaah who annihilate falsehood by staying away from it and revive the truth by speaking of it"

Hadhrat Umar τ said, "There are some servants of Allaah who annihilate falsehood by staying away from it and revive the truth by speaking of it. When given encouragement (to do good), they are encouraged and when warned against something, they take heed. When fearing something, they are never off guard. With the power of conviction, they are able to see things they have never seen, blending these into those memories that never leave. Their fear for Allaah has purified their souls and they forsake that which will leave them (the pleasures of this world) for that which will always remain theirs (the

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[1] Ibn Abi Shaybah, Ibn Abi Dunya, Kharaa'iti, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
[2] Tabraani in his *Awsat*. Haythami (Vol.10 Pg.302) has commented on the chain of narrators.
[3] Ibn Abi Dunya, Askari, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
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bounties of the Aakhirah). Life is a bounty for them and death is a source of honour because they will marry the wide-eyed damsels of Jannah and be waited upon by servants of eternal youth."[1]

Miscellaneous Advices that he Gave

Hadhrat Umar τ once said, "Become coffers of the Qur'aan, fountains of knowledge and ask Allaah for your sustenance on a day-to-day basis." Another narration states that he also added, "Remain in the company of those who repent excessively because such people have the softest hearts."[2]

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Hadhrat Umar τ also said, "The person who fears Allaah will never vent his anger and will never do as he pleases. Had it not been for the Day of Qiyaamah, matters would have been very much different to what you see."[3]

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It was Hadhrat Umar τ who said, "The person who is just to people despite the hardship he has to endure, will be granted success in all his endeavours. Humbling oneself in obedience to Allaah is closer to righteousness than to desiring honour."[4]

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Hadhrat Maalik reports that the report reached him that Hadhrat Umar τ said, "A man's respect lies in his Taqwa, his honour in his Deen and his manhood in his character. Courage is the antithesis of cowardice because while a courageous man will fight to defend those he knows as well those he does not know, the coward will flee from defending even his own parents. While people see respect in wealth, true honour really lies in Taqwa. I am not better than a Persian, a non-Arab or a common

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.55).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.51).
[3] Ibn Abi Dunya, Deenowri in his *Mujaalasah* and Haakim in his *Kuna*, as quoted in *Kanzul Ummaal* (Vol8. Pg.235).
[4] Kharaa'iti and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
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farmer except by virtue of Taqwa (the best will be the one with the most Taqwa)."[1]

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Hadhrat Sufyaan Thowri reports that Hadhrat Umar τ once wrote to Hadhrat Abu Moosa Ash'ari τ saying, "Wisdom is not something that comes with age but it is a gift that Allaah grants to whoever He pleases. Ensure that you always stay away from shameful acts and evil character."[2]

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Hadhrat Umar τ once wrote to his son Hadhrat Abdullaah τ saying, "I advise you to always adopt Taqwa because Allaah will always protect the one who had Taqwa. Allaah suffices for the one who trusts in Him, He rewards the one who gives Him a loan and increases His bounties on the one who is grateful. Taqwa should always be your prime objective, the foundation of all your actions and the polish of your heart. Remember that there is no deed for the one who makes no intention, there is no reward for the one who does not intend it, there is no benefit in the wealth of the one who has no compassion and there can be nothing new for the one who has nothing old."[3]

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Hadhrat Ja'far bin Zabrqaan reports that in a letter to one of his governors, Hadhrat Umar τ concluded with the words, "Take stock of yourself during times of prosperity before difficulties take stock of you because the one who takes stock of himself during times of prosperity will ultimately by happy and the envy of others. As for the one who has been distracted by the world and who has made sin his occupation, he will ultimately have only regret and grief. Take heed of the advice given to you so that you may refrain from that which you are being prevented from doing."[4]

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[1] Ibn Abi Shaybah, Askari, Ibn Jareer, Daar Qutni and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
[2] Ibn Abi Dunya and Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
[3] Ibn Abi Dunya, Abu Bakr Sowli and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).
[4] Bayhaqi in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).

In a letter to Hadhrat Mu'aawiya bin Abu Sufyaan τ, Hadhrat Umar τ stated, "Hold fast to the truth and it will reveal to you the status of the people of the truth. Ensure also that you always pass judgement by the truth. Was Salaam."[1]

[1] Abul Hasan Rizqawi in his *Juz*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

The Advices of Ameerul Mu'mineen Hadhrat Ali bin ABi Taalib τ

His Advice to Hadhrat Umar τ

Hadhrat Abdullaah bin Abbaas τ narrates that when Hadhrat Umar τ once asked Hadhrat Ali τ for advice, Hadhrat Ali τ said, "Never allow your conviction to become doubtful, your knowledge to regress to ignorance or your suspicions to transform into conviction. You must also remember that nothing of this world is really yours besides what you have received and then passed on, what you have distributed, thereby levelling the equation and the clothes you have already worn out." "O Abul Hasan!" Hadhrat Umar τ remarked, "What you have stated is indeed very true."[1]

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Hadhrat Ali τ once said to Hadhrat Umar τ, "O Ameerul Mu'mineen! If you wish to meet up with your two companions (Rasulullaah ρ and Hadhrat Abu Bakr τ), then curtail your hopes, eat less than your fill, shorten your loincloth, patch your upper garment and mend your shoes. By doing this, you will surely meet up with them."[2]

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Angels Speaking on the Tongue of Hadhrat Umar τ

Hadhrat Abu Sa'eed Khudri τ reports that Rasulullaah ρ once said, "Whoever dislikes Umar dislikes me and whoever loves Umar loves me. Verily, Allaah boasts about mankind in general on the eve of the Day of Arafah, but boasts specifically about Umar. There has been a *Muhaddath* in the Ummah of every prophet that Allaah has sent and if there is one amongst my Ummah, he must be Umar." "O Rasulullaah

[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.221).
[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.219).

ρ!" the Sahabah ψ enquired, "Who is a *Muhaddath*?" Rasulullaah ρ explained, "He is a person on whose tongue the angels speak."[1]

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Hadhrat Umar τ's Voice Reaches Far into the Distance and is Heard by Hadhrat Saariyah τ

Hadhrat Abdullaah bin Umar τ reports that when Hadhrat Umar τ once dispatched an army, he appointed someone by the name of Hadhrat Saariyah τ as its commander. Hadhrat Umar τ was one day delivering a lecture when he suddenly called out, "The mountain, O Saariyah, the mountain!" This he called out three times. When a messenger from the same later arrived (in Madinah), Hadhrat Umar τ asked him for a report. He said, "O Ameerul Mu'mineen! We were being defeated when we suddenly heard a voice thrice calling out, "The mountain, O Saariyah, the mountain!" We then put our backs towards the mountain, as a result of which Allaah defeated the enemy." Someone then said to Hadhrat Umar τ, "It was you who shouted out that command."[2]

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in another narration, Hadhrat Abdullaah bin Umar τ reports that while Hadhrat Umar τ was delivering a sermon, he suddenly called out, "The mountain, O Saariyah, the mountain! The one who makes a wolf the shepherd of a flock has truly committed a grave injustice." The people looked at each other in surprise, but Hadhrat Ali τ assured them that Hadhrat Umar τ will surely have an explanation for what he had said. When they questioned Hadhrat Umar τ after he had completed, he explained, "The vision flashed through my mind that the Mushrikeen would defeat our brothers who were then passing by a mountain. If they turned towards the mountain (placing it at their backs), they would have to fight from one direction only (allowing them to win a victory). However, if they passed by the mountain, they would be destroyed (because they would have to fight the enemy from the direction of the mountain as well). What you claim to have heard me say is my response to that situation."

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[1] Tabraani. Haythami (Vol.9 Pg.69) has commented on the chain of narrators.
[2] Bayhaqi, Laalkaa'i in *Sharhus Sunnah*, Zain Aaqooli in his *Fawaa'id* and Ibnul A'raabi in his *Karaamaatul Awliyaa*, as quoted by Harmala in his *Jam'u*.

A month later, someone (from the Muslim army) came with the good news that they had heard Hadhrat Umar τ's voice that day, because of which they turned towards the mountain and were granted a victory by Allaah.[1]

Another narration states that the people asked Hadhrat Ali τ, "Did you hear Umar τ say, 'O Saariyah!' while he was delivering the lecture on the pulpit?" "Shame on you people!" Hadhrat Ali τ said, "Leave Umar alone because he always has a valid explanation for anything he does."[2]

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Yet another narration states that Hadhrat Umar τ said, "The thought came to my heart that they (our Muslim army) should use the mountain to defend themselves from the enemy. I therefore madder the statement hoping that one of Allaah's servants would convey it on my behalf."[3]

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Hadhrat Amr bin Haarith reports that because Hadhrat Umar τ was comfortable with Hadhrat Abdur Rahmaan bin Auf τ, it was Hadhrat Abdur Rahmaan bin Auf τ who approached Hadhrat Umar τ saying, "The worst reprimand I can give the people in your defence is that you give them reason to attack you. You were delivering a lecture when you suddenly shouted, 'The mountain, O Saariyah, the mountain!' What was this all about?" Hadhrat Umar τ explained, "I swear by Allaah that I could not help it. I saw our army fighting near a mountain as they were being attacked from the front and from the back. I could not help shouting 'The mountain, O Saariyah, the mountain!' so that they retreat towards the mountain."

All the people needed to do was to await a letter from Hadhrat Saariyah τ, which read, "We met the enemy on a Friday and continued fighting from the time we performed the Fajr salaah until the time for

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[1] Ibn Mardway, as quoted in *Isaabah* (Vol.2 Pg.3). Abu Nu'aym in his *Dalaa'il* (Pg.210) and Abu Abdur Rahmaan Sulamiin his *Arba'een* have reported a similar narration.
[2] Khateeb and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.386). Allaama Ibn Katheer has commented on the authenticity of the narration in his *Al Bidaayah wan Nihaayah* (Vol.7 Pg.131).
[3] Abu Nu'aym in his *Dalaa'il* (Pg.210).

the Jumu'ah salaah arrived and the sun was starting to decline. It was then that we twice heard someone calling, 'The mountain, O Saariyah, the mountain!' We then retreated towards the mountain and continued gaining the upper hand until Allaah finally defeated them." Thereafter, the people who had been criticising Hadhrat Umar τ also said, "Leave that man (Hadhrat Umar τ) alone because he has things made (he has good reason for all that he does)."[1]

Another narration states that when Hadhrat Umar τ was asked why he made the statement, he replied, "By Allaah! I said only what was placed on my tongue (by Allaah)."[2]

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Hadhrat Abu Hurayrah τ reports that Hadhrat Khuraym bin Faatik τ once said to Hadhrat Umar bin Khattaab τ, "O Ameerul Mu'mineen! Should I relate to you how I entered the fold of Islaam?" When Hadhrat Umar τ asked to be informed, Hadhrat Khuraym τ explained, "I was on the track of a camel of mine that I had been searching for when night enshrouded me at a place called *Abraqul Gharraaf*. I therefore shouted at the top of my voice, 'I seek refuge with the king of this valley from the foolish ones of his people (the Jinn).' Suddenly, a voice called out the following couplets (which mean):

'Shame on you! Seek refuge from Allaah the Possessor of Honour
The Possessor of Esteem, Benevolence and Munificence
Recite the verses of Surah Anfaal, attest to the Oneness of Allaah and then have no more worries'

This made me extremely frightened and when I regained control over myself, I said the following couplets (which mean):

'What are you saying, O caller?
Have you guidance with you or misguidance?
If you have been guided, do explain to us what the situation is'

The caller then recited the following couplets (which mean):

'Verily the Rasool of Allaah ρ bearing all that is good
is in Yathrib, calling people to salvation

[1] Abu Nu'aym in his *Dalaa'il* (Pg.211).
[2] Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.131).
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he instructs them to fast and to observe salaah
and cautions them against all that is evil'

I then prodded my animal forward as I recited the following couplets (which mean):

'Guide me along, may Allaah guide you
May you never suffer any hunger or nakedness
and may you always remain a powerful leader
You may now not burden me further with the good you have been granted'

The Jinn then followed me, saying the following couplets (which mean):

'May Allaah accompany you and keep you safe
May He also convey you to your family with your conveyance
Believe in Rasulullaah ρ and Allaah will make you successful
Assist him and my Rabb will assist you'

I then asked him, 'Who are you? May Allaah have mercy on you.' He replied, 'I am Amr bin Uthaal and I have been appointed by Rasulullaah ρ as governor of all the Jinn of Najd. Your camel will be taken care of until you return to your family.'

It was on a Friday that I entered Madinah. Hadhrat Abu Bakr Siddeeq τ came to me saying, 'May Allaah have mercy on you. Do enter because the news of you accepting Islaam has already reached us.' When I informed him that I did not now how to purify myself properly, he taught me how. (After purifying myself) I then entered the Masjid, where I saw Rasulullaah ρ delivering a sermon on the pulpit, appearing to be the fourteenth full moon (in beauty and radiance). He happened to be saying, 'When a Muslim performs wudhu properly and then performs salaah carefully and with concentration, Allaah will surely admit him into Jannah.'

Umar τ then said to me, 'You will have to present a witness to that Hadith, otherwise I shall have to punish you.' It was the prominent man from the Quraysh Uthmaan bin Affaan τ, who testified on my behalf and Umar τ accepted his testimony."[1]

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[1] Rooyaani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.34).

Another narration states that Hadhrat Khuraym τ recited the following couplets (which mean):

"Guide me along, may Allaah guide you
May you never suffer any hunger, O person, nor nakedness
nor have to remain with any companion whom you dislike
and may your rewards never end even after you die"[1]

Yet another narration states that Hadhrat Umar τ once said to Hadhrat Abdullaah bin Abbaas τ, "Relate to me a narration that is most astounding." It was then that Hadhrat Abdullaah bin Abbaas τ related to Hadhrat Umar τ the story of Hadhrat Khuraym bin Faatik Asadi τ, as is recounted above.[2]

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A Jinn bring the News of Rasulullaah ρ's Prophethood to Hadhrat Sawaad bin Qaarib τ

Hadhrat Abdullaah bin Umar τ says, "Whenever I heard Hadhrat Umar τ say, 'I think that this is like this,' it would always be exactly as he thought. However, we were once sitting together when a handsome man passed by and Hadhrat Umar τ said, 'Either my assumption has been wrong or this man is still on his religion of ignorance or he had been a fortune-teller. Bring that man to me.' When the man was brought, Hadhrat Umar τ told him what he had just mentioned. The man remarked, 'To this day have I never seen any Muslim man being confronted in this manner.' Hadhrat Umar τ then said to him, 'I command you to inform me (about yourself).'

The man said, 'I had been a fortune-teller during the Period of Ignorance.' 'What was the strangest incident that you experienced with your Jinn?' The man related, 'I was in the marketplace one day when he came to me and I could see that he was extremely scared. He recited the following couplets (which mean):

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[1] Abu Nu'aym in his *Dalaa'il* (Pg.30).
[2] Ibn Abi Shaybah and Abu Qaasim bin Bushraan, as quoted in *Isaabah* (Vol.3 Pg.353). Haakim (Vol.3 Pg.621) has reported a similar narration, as has Tabraani, but Haythami (Vol.8 Pg.251) has commented on the chain of narrators. Umawi has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.353).
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'Have you not seen the Jinn and their bewilderment?
Have you not seen their despondence after their retreat?
And that they have now joined the ranks of young camels and their saddle blankets?'[1]

'He is speaking the truth,' Hadhrat Umar τ said, 'I was also sleeping near the idols of the Mushrikeen when someone brought a calf and slaughtered it. Just then, someone screamed so loudly that I had never before heard such a loud scream. The voice said, 'O Jaleeh! The matter is one of salvation and the man is an eloquent man saying, *'Laa Ilaaha Illallaah''* The people there sprang up in surprise, but I told them to remain where they were until I found out who was behind it. The voice then called out again, 'O Jaleeh! The matter is one of salvation and the man is an eloquent man saying, *'Laa Ilaaha Illallaah''* I then left and we did not have to wait long afterwards when it was said that this referred to Rasulullaah ρ.'"

The man mentioned in the narration above was Hadhrat Sawaad bin Qaarib τ.[2]

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Hadhrat Muhammad bin Ka'b Qurazi reports that Hadhrat Umar τ was sitting somewhere one day when a man passed by. Someone asked, "O Ameerul Mu'mineen! Do you know who that passer-by is?" When Hadhrat Umar τ asked who he was, the people replied, "He is Sawaad bin Qaarib, the man who was informed about the coming of Rasulullaah ρ by the Jinn in his service." Hadhrat Umar τ sent for the man and (when he arrived) asked, "Are you Sawaad bin Qaarib?" When he replied in the affirmative, Hadhrat Umar τ asked, "Are you still practising fortune-telling?" Hadhrat Sawaad τ became angry and said, "O Ameerul Mu'mineen! No one has ever confronted me in this manner since the day I accepted Islaam." "*Subhaanallaah*!" Hadhrat Umar τ exclaimed, "(There is no need to be offended because) The Shirk that we were all involved in was much worse than the fortune-telling that you had been practising. Tell me what the Jinn in your service told you about the coming of Rasulullaah ρ."

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[1] These words explain how the Jinn who had been frequenting the heavens to hear the discussions of the angels were subsequently stopped when revelation started coming to Rasulullaah ρ. They were now forced to remain on earth just like camels and other creatures.
[2] Bukhaari.
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Hadhrat Sawaad τ related, "O course, Ameerul Mu'mineen. I was half asleep and half awake one night when my Jinn came and nudged me with his foot. 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a prophet has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

'I am surprised at the Jinn and their search
and their travelling on white camels with their carriages
They descend on Makkah in search of guidance
because a truthful Jinn cannot be compared to one who is a liar
You must therefore go to the chosen one from the Banu Haashim
Because the one in the lead cannot be compared to the one who lags behind'

I however said to him, 'Leave me to sleep because I have been very sleepy all evening.' He then returned the following night and nudged me with his foot, saying, 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a prophet has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

'I am surprised at the Jinn and their bewilderment
and their travelling on white camels with their carriages
They descend on Makkah in search of guidance
because a Mu'min Jinn cannot be compared to one who is a Kaafir
You must therefore go to the chosen one from the Banu Haashim
Who resides amongst the hills and rocks of Makkah'

Again I said to him, 'Leave me to sleep because I have been very sleepy all evening.' He returned again on the third night and nudged me with his foot, saying, 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a prophet has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

'I am surprised at the Jinn and their searching
and their travelling on white camels with their saddle blankets
They descend on Makkah in search of guidance

because a pure Jinn cannot be compared to one who is impure
You must therefore go to the chosen one from the Banu Haashim
And look up at Makkah's high peaks'

I then got up and said, 'Allaah has certainly put my heart to test.' I then mounted the carriage on my camel and went to the great city of Makkah. There I found Rasulullaah ρ with his companions and said to him, 'Would you hear what I have to say?' Rasulullaah ρ bade me to come forward and speak. I then recited the following couplets (which mean):

'My confidante came to me after a part of the night had passed and I had had some sleep
Never has he lied to me in all my experiences with him
For three nights he came, each night he said:
'A prophet has come to you from Luway bin Ghaalib'
I then rolled up the hem of my loincloth
and my speedy full-cheeked camel carried me through dusty, level and distant plains
I testify that there is none worthy of worship but Allaah
and that you are perfectly trustworthy to convey all unseen revelation
Of all the prophets, you are the closest link to Allaah
O son of honourable and pure people!
O the best of all who walk! Command us with all that is revealed to you
Even though some of it may whiten our forelocks
Be an intercessor on my behalf on the day when no intercessor
Apart from you will be of any help to Sawaad bin Qaarin'

Rasulullaah ρ and his companions became so happy with my words that the joy was evident on their faces."

Hadhrat Umar τ jumped up and hugged Hadhrat Sawaad τ, saying, "I had always wished to hear the story from you. Does your Jinn still come to you?" Hadhrat Sawaad τ replied, "He does not come ever since I have been reciting the Qur'aan, but the Qur'aan is a most excellent replacement for him."

Hadhrat Umar τ then himself recounted an incident, saying, "We were once with a family of the Quraysh called the family Dharee, who had just slaughtered a calf. The butcher was still preparing the meat when we heard a voice from the calf's belly calling, 'O family of Dharee! The

matter is one of salvation. A man is calling out in an eloquent tongue, testifying that there is none worthy of worship but Allaah.'"[1]

A narration from Hadhrat Baraa τ states that Hadhrat Sawaad τ was staying in India when the Jinn came to him that night. The rest of the narration is like the one above, but adds that after Hadhrat Sawaad τ recited the above couplets to Rasulullaah ρ, Rasulullaah ρ smiled so widely that his blessed teeth showed. Rasulullaah ρ then said, "You are successful, O Sawaad!"[2]

Yet another narration from Hadhrat Muhammad bin Ka'b Qurazi τ similar to the one he narrated above states that (after the Jinn advised him) Hadhrat Sawaad τ said, "The love of Islaam then penetrated my heart and I was drawn to it. The next morning, I fastened the carriage to my camel and left for Makkah. I was still on the road when I received the news that Rasulullaah ρ had already migrated to Madinah. I therefore arrived in Madinah and when I asked for Rasulullaah ρ, I was informed that he was in the Masjid. I then went to the Masjid and, after tying my camel up, I entered. There I found Rasulullaah ρ sitting with many people around him. 'Would you her what I have to say, O Rasulullaah ρ? I asked. Hadhrat Abu Bakr τ then bade me to come closer and I kept going closer until I was right in front of Rasulullaah ρ. 'Come,' Rasulullaah ρ said, 'and inform me about how the Jinn in your control came to you.'"[3]

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Hadhrat Umar τ Floors a Jinn and the Shayaateen were Chained up During the Khilaafah of Hadhrat Umar τ

Hadhrat Abu Waa'il reports that Hadhrat Abdullaah bin Mas'ood τ once said, "When a Shaytaan once met a Sahabi τ and wrestled him, the Sahabi τ floored him and even bit his thumb. The Shaytaan then pleaded, 'Leave me and I will teach you a verse that causes any of us

[1] Abu Ya'la. Kharaa'iti has reported a similar narration in his *Hawatiful Jinn*.
[2] Ibn Asaakir, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.332).
[3] Haakim (Vol.3 Pg.608). Tabraani has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.248). The narration is also reported by Hasan bin Sufyaan, Bayhaqi, Bukhaari in his *Taareekh*, Baghawi, Tabraani, Bayhaqi, Ibn Abi Khaythama, Rooyaani and Ibn Shaaheen, as stated in *Isaabah* (Vol.2 Pg.96).
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to run away as soon as we hear it.' When the Sahabi τ released him, the Shaytaan refused to teach it to him. The Sahabi τ then again wrestled him and floored him yet again and again bit his finger. (Again the Shaytaan begged to be released, promising to teach the Sahabi τ the verse) However, when the Sahabi τ told the Shaytaan to inform him of the verse, he still refused. It was after the third wrestling bout that the Shaytaan said, 'It is the verse in Surah Baqarah from 'اللّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ' up to the end of the verse.'"

"O Abu Abdur Rahmaan!" someone asked Hadhrat Abdullaah bin Mas'ood τ, "Who was the Sahabi τ?" Hadhrat Abdullaah bin Mas'ood τ replied, "Who else but Hadhrat Umar τ."[1]

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In another narration, Hadhrat Abdullaah bin Mas'ood τ said, "When a man from the companions of Rasulullaah ρ met a man from the Jinn and they wrestled, the human floored the Jinn. The Jinn asked for another wrestling bout and this time the human floored him yet again. The human then asked, 'You appear to be extremely feeble and pale and your forearms resemble those of a dog. Are all of you Jinn like this?' 'No, By Allaah!' the Jinn replied, 'Some of us are very powerfully built. Nevertheless, wrestle me for the third time and if you manage to floor me again, I shall teach you something that will be of great benefit to you.' The human fought him again and after flooring him, said, 'Come tell me what it is.' 'Do you recite *Aayatul Kursi*?' the Jinn enquired. When the human told him that he did, the Jinn said, 'Whenever you recite it in your house, every Shaytaan vacates the house, braying like a donkey and will not enter again until the morning.'"

"O Abu Abdur Rahmaan!" someone asked Hadhrat Abdullaah bin Mas'ood τ, "Who was that companion of Rasulullaah ρ?" Hadhrat Abdullaah bin Mas'ood τ frowned, turned to the person and replied, "Who else could he be but Hadhrat Umar τ."[2]

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[1] Tabraani.
[2] Tabraani. Haythami (Vol.9 Pg.71) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.131).

Hadhrat Mujaahid says, "We were always told that the Shayaateen were chained up during the Khilaafah of Hadhrat Umar τ. It was only after his martyrdom that they were released."[1]

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Hadhrat Suwayd bin Zaid reports, "When I once saw Hadhrat Abu Dharr τ sitting alone in the Masjid, I took advantage of the opportunity and went to sit beside him. When I mentioned Hadhrat Uthmaan τ to him, he said, 'Never say anything about Uthmaan τ unless it be good because of something about him that I saw with Rasulullaah ρ. I used to search for the moments when Rasulullaah ρ was alone so that I could learn from him. when I went to Rasulullaah ρ one day, I found that he had already left home, so I followed him. Rasulullaah ρ sat down somewhere and I sat down with him. 'O Abu Dharr!' Rasulullaah ρ asked, 'What brings you here?' 'Allaah and His Rasool ρ,' I replied.

Abu Bakr τ then arrived and sat down on Rasulullaah ρ's right side. 'O Abu Bakr!' Rasulullaah ρ asked, 'What brings you here?' 'Allaah and His Rasool ρ,' he replied. Umar τ then arrived and sat down on Abu Bakr τ's right side. 'What brings you here, O Umar?' Rasulullaah ρ asked. 'Allaah and His Rasool ρ,' he replied. Uthmaan τ then arrived and sat down on Umar τ's right side. 'What brings you here, O Uthmaan?' Rasulullaah ρ asked. 'Allaah and His Rasool ρ,' he replied.

Rasulullaah ρ then picked up seven or nine pebbles that engaged in Tasbeeh in his hand so audibly that we could hear them sounding like the humming of bees. Rasulullaah ρ then put them down and they stopped humming. He then put them in Abu Bakr τ's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. Abu Bakr τ then put them down and they stopped humming. Thereafter, Rasulullaah ρ put them in Uthmaan τ's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. When Uthmaan τ put them down, they stopped humming.[2]

Another narration adds that Hadhrat Abu Dharr τ said, "Rasulullaah ρ then put them in Umar τ's hand and again they engaged in Tasbeeh so audibly that I could hear them sounding like the humming of bees. Umar τ then put them down and they stopped humming." The end of

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[1] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.385).

[2] Bazzaar. Haythami (Vol.8 Pg.299) has commented on the chain of narrators.
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this narration adds that Rasulullaah ρ remarked, "This denotes the successors of *Nubuwwah*."[1] Another narration adds that Rasulullaah ρ also gave the pebbles to Hadhrat Ali τ and (after engaging in Tasbeeh) they stopped only after he had put them down.[2]

Yet another narration adds that Hadhrat Abu Dharr τ said, "Every person sitting in the gathering heard the Tasbeeh from each of them (from the four Khulafaa)…Thereafter, Rasulullaah ρ gave the pebbles in our hands (those of us apart from the four) and they did not engage in Tasbeeh in any of our hands."[3]

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Hadhrat Umar τ Hears the Words of a Devout Youngster

Hadhrat Yahya bin Ayyoob Khuzaa'ee narrates that he heard from someone that there lived a youngster during the time of Hadhrat Umar τ who was extremely devoted to worship and was always in the Masjid. Hadhrat Umar τ was very impressed with him. The youngster had a very old father and would visit his father every day after performing the Isha salaah. However, his road passed by the door of a woman who used to flaunt her charms by the roadside because she had become infatuated with him. As he passed by one night, she made a persistent effort to seduce him until he eventually followed her. As she entered through her door and he was about to do the same, he remembered Allaah. The evil intention vanished instantly and the following verse of the Qur'aan came to his tongue:

إِنَّ الَّذِينَ اتَّقَواْ إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُواْ فَإِذَا هُم مُّبْصِرُونَ

Indeed when the temptation *(to do evil)* **from Shaytaan reaches those who fear Allaah, they remember** *(Allaah and engage in Dhikr, thinking about His punishment and recalling the rewards for abstaining from sin)* **and their eyes instantly open** *(they realise Shaytaan's plot and ignore the temptation)***.** {Surah A'raaf, verse 201}

The youngster immediately fell unconscious. The woman then called for her maidservant and with her help, the two of them carried him to his door. He was made to sit and his father's door was knocked. When his

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[1] Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.132). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.215).
[2] Tabraani in his Awsat. Haythami (Vol.5 Pg.179) has commented on the chain of narrators.
[3] Tabraani, a *Majma'uz Zawaa'id* (Vol.5 Pg.299). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.54).
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father came out to look for him, he found him unconscious in the doorway. He summoned for some of his family members and they together carried him inside the house.

When the youngster regained consciousness after a considerable part if the night had passed, his father asked, "Dear son! How are you?" "I am well," came the reply. When his father then asked him in the name of Allaah what had happened, he informed his father about the incident. "Dear son," the father asked, "What was the verse you recited?" When the youngster recited the verse he had recited at the time, he again fell unconscious. Although the people tried to revive him, this time he had passed away. It was still night when they bathed him, shrouded him and buried him.

It was only the following morning that the people informed Hadhrat Umar τ about it. Hadhrat Umar τ immediately went to console the father. "Why did you not inform me (of the funeral)?" Hadhrat Umar τ enquired. "O Ameerul Mu'mineen!" the father replied, "It happened during the night (and we did not wish to disturb you)." Hadhrat Umar τ then told them to accompany him to the grave and when they arrived there, Hadhrat Umar τ addressed the youngster by his name and recited the verse:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

The one who fears standing in the presence of his Rabb *(on the Day of Qiyaamah)* **shall have two gardens** *(of Jannah)*. {Surah Rahmaan, verse 46}

The youngster responded twice from within the grave saying, "O Umar! My Rabb has already given me both these gardens in Jannah."[1]

Another narration states that the youngster said, "Dear uncle! Go to Umar, convey my Salaams to him and ask him what the reward will be for the person who fears standing before his Rabb." The end of this narration states that Hadhrat Umar τ went to the youngster's grave and said, "You shall have two gardens if Jannah. You shall have two gardens of Jannah."[2]

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[1] Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267). Ibn Asaakir has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.279).
[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267).

Hadhrat Umar τ Hears the Speech of People Buried in Baqee Gharqad

Hadhrat Muhammad bin Himyar reports that when Hadhrat Umar τ once passed by Baqee Gharqad (the graveyard of Madinah), he said, "*As Salaamu Alaykum*, O people of the graves! The news from our side is that your spouses have remarried, others are occupying your homes, and your wealth has already been distributed." A voice then replied saying, "The news from our side is that we have found the good deeds we had sent ahead, we have seen the profits of the charity we spend and have lost out on that which we have left behind (without spending in charity)."[1]

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[1] Ibn Abi Dunya and Ibn Sam'aani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.123).
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Hadhrat Nu'maan bin Basheer τ says, "When a man from amongst us (Ansaar) called Zaid bin Khaarija τ passed away, we shrouded him and I stood up to perform salaah. Just then I heard some noises and when I turned to look, I was surprised to see the body move. It then started to speak, saying, 'The strongest of them (the Khulafaa) was the middle one. He was Allaah's servant and the Ameerul Mu'mineen Umar τ. He was strong in his commands and in enforcing the commands of Allaah

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[1] Ibn Abi Dunya and Ibn Sam'aani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.123).
[2] Ibn Abi Dunya and Ibn Sam'aani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.123).

Y. Ameerul Mu'mineen Uthmaan bin Affaan τ. He is pure and chaste and forgives a great deal of the sins people commit. While two nights (years of peace) have already passed, another four still remain. People will then start to dispute and no unity will be left. O people! Turn towards your leader, listen to him and obey him. Here is Rasulullaah ρ and Ibn Rawaaha τ. (Addressing Hadhrat Abdullaah bin Rawaaha τ, he the asked) What has become of (my father) Khaarija bin Zaid?'" Thereafter, before his voice fell silent, he added, "The well of Arees has been seized unjustly."[1]

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The River Nile of Egypt is Made Subservient to Hadhrat Umar τ

Hadhrat Qais bin Hajjaaj reports from his teacher that after Egypt was conquered (by the Muslims), the people approached the governor Hadhrat Amr bin Al Aas τ when the month of *Bu'na*[2] started. "O governor!," they said, "There is a ritual (we carry out) for our Nile without which it will not flow." "What is the ritual?" Hadhrat Amr τ enquired. They then explained, "After twelve days of this month have passed, we look for a virgin living with her parents. After satisfying her parents (with a vast sum of money), we adorn her with the best of jewels and clothing and then throw her into the Nile." "This cannot happen in Islaam," Hadhrat Amr τ told them, "Islaam wipes out all (rituals) that takes place before it."

It so happened that the Nile did not flow and although the people stayed in Egypt all through the months of *Bu'na*, *Abeeb* and *Masra*, they eventually decided to leave Egypt. Hadhrat Amr τ wrote a letter to Hadhrat Umar τ and informed him about the situation. Hadhrat Umar τ wrote back to Hadhrat Amr τ saying, "Your course of action was correct because Islaam does indeed wipe out all that is practised before it. I have enclosed a note with this letter that you should throw into the Nile as soon as the letter reaches you."

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[1] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.230). Hadhrat Haashim bin Ammaar has reported a similar narration in his *Kitaabul Ba'th*, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.157).
[2] A month in their Egyptian calendar.
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When the letter reached Hadhrat Amr τ, he opened the note and found that the following was written on it:

"From Allaah's servant Umar the Ameerul Mu'mineen
To the Nile of the Egyptian people

If you flow by your own accord, then you need not flow. However, if it is the One and All Powerful that makes you flow, then we ask the One and All Powerful to make you flow."

Hadhrat Amr τ threw the note into the Nile a day before the day of Saleeb. In the meantime, the Egyptians were already preparing to leave the country because it was only with the Nile that their affairs could run properly. On the morning of the day of Saleeb, the people found that the Nile was already flowing sixteen arm's length high. In this manner, Allaah cut out this evil ritual of the Egyptian people.[1]

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Hadhrat Anas τ once said, "I have witnessed three occurrences in this Ummah that would have been unmatched by any other nation had they occurred amongst the Bani Israa'eel…" The narration then continues to the point where Hadhrat Anas τ says, "Umar τ then prepared an army and appointed Alaa bin Hadhrami τ as its commander. I was also one of the soldiers of this army and when we reached the place where we were to fight, we discovered that the enemy had been forewarned about out arrival. They (fled the area and also) obliterated every sign of water, because of which we and our animals experienced tremendous difficulty.

It was an extremely hot Friday and as soon as the sun had crossed its meridian, Alaa τ led us in two Rakaahs of salaah. Thereafter, he stretched his arms out to make du'aa (for rain). We could see nothing in the sky but he had hardly dropped his hands when Allaah sent a wind and formed a cloud. The cloud rained so much that even the ponds and valleys were filled with water. We were able to drink water and give our animals to drink as well.

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[1] Ibn Abdul Hakam in his *Futuh Misr*, Abu Sheikh in his *Adhmah* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.380). Laalkaa'ee has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.464).
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When we caught up with the enemy, they had already crossed the gulf and reached an island. Standing on the shore of the gulf, Alaa τ said:

يَا عَلِيُّ يَا عَظِيْمُ يَا حَلِيْمُ يَا كَرِيْم

Thereafter, he instructed us saying, 'Cross over with the name of Allaah!' We then crossed over without even the hooves of our animals getting wet. It was only a short while later that we managed to attack the enemy on the island. We killed many of them, took many prisoners and many slaves as well. We then returned to the shore of the gulf, Alaa τ said the same words and again we crossed over without even the hooves of our animals getting wet…" The narration still continues further.[1]

Another narration quotes the du'aa of Hadhrat Alaa τ in the following words:

يَا عَلِيْمُ يَا حَلِيْمُ يَا عَلِيُّ يَا عَظِيْمُ اِنَّا عَبِيْدُكَ وَ فِيْ سَبِيْلِكَ نُقَاتِلُ عَدُوِّكَ أَسْقِنَا غَيْثاً نَشْرَبُ مِنْهُ و نَتَوَضَّأُ فَاِذَا تَرَكْنَاهُ فَلا تَجْعَلْ لِأَحَدٍ فِيْهِ نَصِيْباً غَيْرَنَا

'O The All Knowing! O Most Forbearing! O The Most Exalted! O The Most High! We are Your servants. We are out in Your path, fighting Your enemy. Shower rains on us so that we may drink from it and make wudhu with it. And when we leave, do not grant anyone else a share from it.'[2]

Yet another narration states that he added:

اِجْعَلْ لَنَا سَبِيْلاً اِلَى عَدُوِّكَ

'Forge for us a path to get to your enemy.'[3]

It is also reported that when the Sahabah ψ entered the water, it barely reached their saddle blankets.[4]

Another narration states that Hadhrat Abu Bakr τ dispatched Hadhrat Alaa bin Hadhrami τ to fight the *Murtaddeen* in Bahrain. The narration also describes how the camels carrying the army's provisions, their tents and drink ran away and then returned with everything they were carrying. The narration also mentions how Allaah created a large pond

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[1] Bayhaqi.
[2] Bukhaari in his *Taareekh*.
[3] Bahr, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.155).
[4] Abu Nu'aym in his *Hilya* (Vol.1 Pg.7).

of clear water right beside the Muslims and how they actually engaged the *Murtaddeen* in battle.[1]

There is also a narration which states that Hadhrat Alaa τ said to the Muslims, "Come with us to Daareen to fight the enemy there. The Muslims were quick to respond to his call and he led them to the shore of the sea, thinking that they would board some ships. However, when Hadhrat Alaa τ realised that the distance was too great and that the enemy would be long gone by the time they reached there with ships, he plunged into the water with his horse as he recited:

يا أرحمَ الرَّاحمينَ!

يَا حكيمُ! يا كَريمُ! يا أحَدُ! يَا صَمَدُ ! يَا حَيُّ! يَا مُحيي! يا قَيُّومُ! يا ذا الجلالِ والإكرامِ! لاَ إلهَ إلاَّ أنتَ يا ربَّنَا!

He then instructed the others to recite the same words and to plunge into the water. They did as he bade them and, by the permission of Allaah, they all crossed the gulf, walking as if there was only a shallow film of water over soft sand, which did not even submerge the hooves of their camels or reach the knees of their horses. The distance they covered would have taken an entire day and night by ship. When they reached the opposite shore, they fought the enemy, overpowered them and collected plenty of booty. They then returned and again crossed the gulf to where they had been. All this transpired within the space of a single day.[2]

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Hadhrat Mu'aawiya bin Harmal reports, "When I arrived in Madinah, Hadhrat Tameem Daari τ took me home to eat. Although I ate voraciously, I did not seem to get enough because of the extreme hunger I was suffering on account of remaining three days in the Masjid without eating anything. We were sititng together one day when a fire emerging from *Harra* (a rocky terrain near Madinah). Hadhrat Umar τ then came to Hadhrat Tameem τ saying, 'Go and see to that fire!' 'Who am I and what am I?' Hadhrat Tameem τ said. Hadhrat Umar τ however insisted until Hadhrat Tameem τ went with him. Hadhrat Mu'aawiya reports that he followed them as they proceeded to

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[1] Ibn Jareer (Vol.2 Pg.522) and in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.328).
[2] *Al Bidaayah wan Nihaayah* (Vol.6 Pg.329). Ibn Jareer (Vol.2 Pg.526) has reported a similar narration.
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the fire where Hadhrat Tameem τ rounded up the fire with his bare hands until it returned into the crevice it had come out from, with Hadhrat Tameem τ behind it. Hadhrat Umar τ then remarked, 'The one who has witnessed this can never be like the one who has not (because it serves to boost one's Imaan).'"[1]

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Hadhrat Mu'aawiya bin Harmal says, "I once went to Hadhrat Umar τ saying, 'O Ameerul Mu'mineen! I have come to repent before being caught (for fighting by the side of Masaylama Kadhaab).' 'Who are you?' Hadhrat Umar τ asked. 'I am Mu'aawiya bin Harmal, Musaylama's son-in-law,' I replied. He then said to me, 'Go and stay with the best person in Madinah.' I then went to stay with Hadhrat Tameem Daari τ.we were busy talking one day when a fire emerged from Harra. Hadhrat Umar τ came to Hadhrat Tameem τ, saying, 'Go, O Tameem!' Humbling himself, Hadhrat Tameem τ said, 'Who am I? Are you not afraid that my inner self may become exposed?' He then got up and pushed the fire back through the door it came out from. He even went through the door behind it and later came out without the fire harming him in the least.[2]

Another narration states that Hadhrat Umar τ said to Hadhrat Tameem τ, "It is for emergencies like this that we keep you hidden, O Abu Ruqayya."[3]

Rains fall by the Du'aa of Hadhrat Umar τ

Hadhrat Khawwaat bin Jubayr narrates that when a severe drought afflicted the people during the time of Hadhrat Umar τ, he took them out of the town and led them in two Rakaahs salaah. Thereafter, he overturned his shawl, bringing the right side on the left and vice versa. He then stretched out his arms and made du'aa saying, "O Allaah! We beg Your forgiveness and ask You to send us rain." Hadhrat Umar τ had not yet moved from his place when rain started to fall. Some days later, some Bedouins arrived (in Madinah). They went to Hadhrat Umar τ and explained that they were in their valley on a certain day and at a

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[1] Abu Nu'aym in his *Dalaa'il* (Pg.212). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.153).
[2] Baghawi, as *Isaabah* (Vol.3 Pg.497).
[3] Abu Nu'aym in his *Dalaa'il* (Pg.212).
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certain time when some clouds covered them and they heard a voice from the cloud say to them, "O Abu Hafs (Hadhrat Umar τ)! Help has come to you. O Abu Hafs! Help has come to you."[1]

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Hadhrat Maalik Daar narrates that when a drought afflicted the people during the time of Hadhrat Umar τ, someone went to Rasulullaah ρ's grave and said, "O Rasulullaah ρ! Beseech Allaah to send rain to your Ummah because they are being devastated. The man then saw Rasulullaah ρ in a dream in which Rasulullaah ρ said to him, "Go to Umar and convey my Salaams to him. Inform him that rain will soon come and that he should continue applying his intelligence." When the man conveyed the message to Hadhrat Umar τ, the Ameerul Mu'mineen started to weep as he said, "O my Rabb! I am applying all I have, but some matters are beyond me."[2]

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Hadhrat Abdur Rahmaan bin Ka'b bin Maalik reports that the Year of Ashes (of drought) brought starvation to the people to the people of Madinah and its surroundings, causing much devastation. It was so severe that wild animals started coming into towns (in search of food) and people would actually not slaughter their goats seeing the poor condition of the animals even though they were so much in need of eating them. While all this was happening, Hadhrat Umar τ did not think of seeking food aid from the other territories (such as Egypt, Iraq and Shaam) until Hadhrat Bilaal bin Haarith Muzani τ arrived one day and sought permission to see Hadhrat Umar τ. "I am Rasulullaah ρ's messenger to you," he said, "Rasulullaah ρ says to you, 'I have always known you to be an intelligent person and you have always remained such. What has happened to you now?" "When did you see this (dream of Rasulullaah ρ)?" Hadhrat Umar τ asked. "Last night," came the reply.

Hadhrat Umar τ left and then had the announcement "*As Salaatu Jaami'ah*!" made. (When the people had gathered) He then led them in two Rakaahs salaah, after which he addressed them saying, "O people! I ask you in the name of Allaah to tell me whether you think I would do something that is not the best for you." "Never," they all replied in one

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[1] Ibn Abi Dunya nd Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.290).
[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.289), reporting from reliable sources as confirmed in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.92).

voice. He then related to them what Hadhrat Bilaal bin Haarith τ said to him, to which the people's response was: "Bilaal is right. You should seek aid from Allaah and from people as well." This was the solution that Hadhrat Umar τ was up to this point unable to fathom. He therefore started sending messengers to the various territories. "*Allaahu Akbar*!" Hadhrat Umar τ exclaimed, "The calamity is drawing to an end and will soon be alleviated. Calamities are removed from people when they are inspired to ask from Allaah." His message to the governors of the other Muslim territories was, "Assist the people of Madinah because they have reached the peak of suffering."

Hadhrat Umar τ also took the people out to perform *Salaatul Istisqaa* (a special salaah to pray for rain). Hadhrat Abbaas τ walked with him and after delivering a brief lecture, he led the people in salaah. Hadhrat Umar τ then knelt down and made du'aa saying, "O Allaah! Only You do we worship and only from You do we seek assistance. O Allaah! Forgive us, have mercy on us and be pleased with us." He then left. It then rained so much that as the people were returning home, they had to wade through pools of water.

Another narration adds that when a family of Bedouins from the Muzaynah tribe requested their father to slaughter a goat for them to eat, he told them that the goats were not worth eating. They however insisted and when he eventually slaughtered it and removed the skin, all he saw inside were red bones (and no meat). To this he exclaimed, "O Muhammad ρ (pray for your Ummah)." In a dreamlike state, he then saw Rasulullaah ρ come to him and say, "Rejoice with the news of rain. Go to Umar, convey my Salaams to him and say, 'Your pledge with me is still strong and you have always been one who fulfils his pledges. O Umar! Apply your intelligence. Apply your intelligence." He then went to Hadhrat Umar τ and when he arrived at the door, he said to Hadhrat Umar τ's slave, "Seek entry for the messenger of Rasulullaah ρ…" The narration is then similar to the one above.[1]

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Hadhrat Abu Amrah Ansaari τ reports that they were with Rasulullaah ρ on a military expedition when they started to feel extreme hunger. The Sahabah ψ then sought permission from Rasulullaah ρ to slaughter some of their camels, saying, "Allaah will then grant us the strength to

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[1] Ibn Jareer (Vol.3 Pg.192).
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reach our destination." However, when Hadhrat Umar τ noticed that Rasulullaah ρ was about to grant permission to slaughter the animals, he intervened by saying, "O Rasulullaah ρ! What will happen to us if we have to meet the enemy tomorrow while we are both hungry and (without transport) on foot? If you agree, O Rasulullaah ρ, you could rather ask everyone to bring whatever remaining provisions they have and after collecting all together, you could pray to Allaah to bless it. By our du'aa Allaah will certainly bless us and grant us the strength to reach our destination."

Rasulullaah ρ then called for all the remaining provisions. While some people brought only a handful of food, others managed to bring a little more. The most that anyone brought was a *Saa* of dates. After he had collected all the food together, Rasulullaah ρ stood up and made du'aa for some time. Thereafter, he summoned the army to come with their utensils and instructed them to take from the food in handfuls. After everyone had filled their utensils, the food was still as much as it had been. This made Rasulullaah ρ smile so widely that his teeth actually showed. He then said, "I testify that there is none worthy of worship but Allaah and I testify that I am the messenger of Allaah. When a person meets Allaah after believing in this, he will be screened against the fire of Jahannam on the Day of Qiyaamah."[1]

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In another narration, Hadhrat Abu Khunays Ghifaari τ reports that they were with Rasulullaah ρ on an expedition to Tihaamah and it was at a place called Usfaan that the Sahabah ψ approached Rasulullaah ρ… The narration continues like the one above without the part stating that Rasulullaah ρ smiled. Thereafter, it states that after Rasulullaah ρ gave the command to leave, it started raining and Rasulullaah ρ together with the Sahabah ψ dismounted and drank from the water of the skies.[2]

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Hadhrat Abu Hurayrah τ and Hadhrat Abu Sa'eed Khudri τ both report that when the Sahabah ψ suffered extreme hunger during the

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[1] Ahmad. Nasa'ee has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114), as has Ibn Sa'd (Vol.1 Pg.180). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.148) from Hadhrat Abu Hurayrah τ and Hadhrat Jaabir τ, as have Muslim, Ahmad and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.113).

[2] Bazzaar and Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114). Tabraani has reported a similar narration in his *Awsat*, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.303), as has Haakim, as quoted in *Isaabah* (Vol.4 Pg.53).

expedition to Tabook, they approached Rasulullaah ρ saying, "O Rasulullaah ρ! Do permit us to slaughter the camels we use for drawing water so that we can have some food and oil." "You may do so," Rasulullaah ρ permitted. It was then that Hadhrat Umar τ intervened…" The rest of the narration is like the one above narrated by Hadhrat Abu Amrah τ.[1]

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Hadhrat Abu Hurayrah τ explained, "We were once with Rasulullaah ρ on a journey when Rasulullaah ρ asked me whether I had anything with me. 'I have some dates in my bag of provisions,' I replied. 'Bring them here,' Rasulullaah ρ said. When I removed the dates from the bag and gave them to him, Rasulullaah ρ touched them and made du'aa. He then instructed me to call ten people and when I did, they all ate (from the dates) until they were full. Thereafter, another ten came and ate to their fill. In this manner, the entire army ate and the same number of dates remained in my bag.

Rasulullaah ρ then said, 'O Abu Hurayrah! Whenever you want to take any dates from the bag, put your hand in and take some but never overturn it.' I then continued eating from the bag throughout the lifetime of Rasulullaah ρ, the lifetime of Abu Bakr τ, the lifetime of Umar τ and the lifetime of Uthmaan τ. However, when Uthmaan τ was martyred, everything I had was stolen, including the bag of provisions. Should I not tell you how much I ate from it? I ate more than two *Wasaq* (approximately 384 kg) from it."[2]

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Hadhrat Saa'ib bin Aqra τ reports, "When Hadhrat Umar τ appointed me governor of Madaa'in, I was once sitting in the throne room of the Persian Emperor when I noticed a figurine pointing its finger in a particular direction. The though then occurred to me that it was pointing towards a treasure, so I dug at the spot and discovered a huge treasure. I then wrote to Hadhrat Umar τ to inform him of the incident and told him that it amounted to booty that Allaah had given to me without the help of the other Muslims. Hadhrat Umar τ however

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[1] Abu Nu'aym in his *Dalaa'il* (Pg.149). Muslim and others has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114).

[2] Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.117). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.155), as has Tirmidhi.

wrote back to tell me that since I was governor of the Muslims, I should distribute the treasure amongst the Muslims."[1]

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Hadhrat Abdur Rahmaan bin Abu Layla reports, "Hadhrat Ali τ used to walk about during winter wearing only his loincloth and an upper garment, both made from thin material. Then in summer he would wear a padded cloak and thick clothing. Some people therefore asked me to request my father to ask Hadhrat Ali τ about this because he usually spoke to him at nights. I therefore spoke to my father saying, 'Dear father! The people have noticed something about the Ameerul Mu'mineen that they find strange.' When my father asked what it was, I explained, 'In the scorching heat, he comes out wearing a padded cloak and thick clothing without a bother and during icy cold days he comes out wearing only two light garments. He seems not to bother about the cold or to protect himself against it. Have you heard anything about it? The people have asked me to request you to enquire about this when you speak to him at night.'

My father then discussed this with Hadhrat Ali τ at night. 'O Ameerul Mu'mineen!' he said, 'The people wish to ask you something.' 'What is that?' Hadhrat Ali τ asked. My father said, 'In the scorching heat, you come out wearing a padded cloak and thick clothing without a bother and during icy cold days you come out wearing only two light garments. You seem not to bother about the cold or to protect yourself against it.'

'Were you not with us at Khaybar, O Abu Layla?' Hadhrat Ali τ asked. 'By Allaah!' my father replied, 'Of course I was with you.' Hadhrat Ali τ then explained, 'Rasulullaah ρ sent Abu Bakr τ to lead the army, but he was unable to conquer the fortress and he returned to Rasulullaah ρ. Rasulullaah ρ then sent Umar τ to lead the army, but he was also unable to conquer the fortress and he returned to Rasulullaah ρ. Thereafter, Rasulullaah ρ announced, 'I shall now hand the flag over to someone who loves Allaah and His Rasool ρ and who never flees the battlefield. Allaah will grant victory at his hands.' Rasulullaah ρ then sent for me and when I arrived, I was suffering so much pain in my eye that I could see nothing. Rasulullaah ρ applied his saliva to my eye (because of which it was cured) and then made du'aa saying, 'O Allaah!

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[1] Khateeb, as quoted in *Kanzul Ummaal* (Vol.3 Pg.305).
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Protect him against heat and cold.' After that du'aa, heat and cold have never affected me.'"[1]

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Hadhrat Abdullaah bin Abbaas τ reports, "Hadhrat Umar bin Khattaab τ once instructed us to ride with him to the countryside where his tribe resided. We then left and Ubay bin Ka'b τ and I were behind the others. When a cloud started to thunder (and rain started to pour), Ubay τ made du'aa saying, 'O Allaah! Avert its harm from us.' When we caught up with the rest, their carriages were soaking wet (while we were dry). Hadhrat Umar τ asked, 'Did the rain that fell on us not fall on you?' I replied, 'Abu Mundhir (Ubay τ) prayed to Allaah to avert the harm of it from us.' 'Why did you not pray for us as well?' Hadhrat Umar τ remarked."[2]

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The Jinn Mourn the Death of Hadhrat Umar τ

Hadhrat Maalik bin Dinaar reports that when Hadhrat Umar τ was martyred, a voice (of a Jinn) was heard coming from the Tabaalah mountains (in Yemen). It recited the following couplets (which mean):

"I stand at the service of whoever wished to weep over (the adherents to) Islaam
because their destruction is imminent even though much time has not yet elapsed
This world is leaving with all its good
And those people have lost interest in this world who aspire for the Aakhirah"

When the people looked to see where the voice came from, they could see no one.[3]

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[1] Ibn Abi Shaybah, Ahmad, Ibn Maajah, Bazzaar, Ibn Jareer, Tabraani, Haakim and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.44).
[2] Ibn Abi Dunya and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.132).
[3] Haakim (Vol.3 Pg.94).
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Hadhrat Ma'roof Mowsili narrates that he heard a voice reciting some couplets when Hadhrat Umar τ was martyred. The narration then proceeds to quote the above two couplets.[1]

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Hadhrat Aa'isha رضي الله عنها says, "Although I could see no one, I heard someone lamenting the death of Hadhrat Umar τ one night as he recited the following couplets (which mean):

"May Allaah reward the Ameerul Mu'mineen with the best rewards
and may Allaah's hand bless the skin that has been ripped apart
(O Ameerul Mu'mineen) Whoever walks or rides to achieve the accomplishments you have attained
to catch up with what you have accomplished in the past, he will surely be beaten
You have accomplished tremendous feats but then left behind
such tragedies, the buds of which have still to bloom"[2]

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Hadhrat Sulaymaan bin Yasaar reports that the Jinn mourned the death of Hadhrat Umar τ by reciting the following couplets (which mean):

"Peace be on the Ameerul Mu'mineen
and may Allaah's hand bless the skin that has been ripped apart
(O Ameerul Mu'mineen) You have accomplished tremendous feats but then left behind
such tragedies, the buds of which have still to bloom
Whoever walks or rides to achieve the accomplishments you have attained
to catch up with what you have accomplished in the past, he will surely be beaten
The martyrdom of such a personality in Madinah has caused darkness to loom over the earth
After this, can the acacia tree ever allow its branches to sway in the breeze?"[3]

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[1] Abu Nu'aym in his *Dalaa'il* (Pg.210). Tabraani has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.79).
[2] Ibn Sa'd (Vol.3 Pg.374).
[3] Ibn Sa'd (Vol.3 Pg.374).

In another narration, Hadhrat Aa'isha رضي الله عنها quotes the above four couplets in a different sequence, but then adds another couplet (which means):

*"(O Ameerul Mu'mineen) May my Rabb meet you with salutations in Jannah
and with the garments of Firdous that never tear"*[1]

Hadhrat Abu Moosa τ Sees Rasulullaah ρ in a Dream

Hadhrat Abu Moosa Ash'ari τ says, "I saw myself at place where there were many roads. All the roads the started to vanish until there was only one left. I then took the road, which led me to a mountain. On top of the mountain stood Rasulullaah ρ, with Abu Bakr τ beside him. Rasulullaah ρ was gesturing to Hadhrat Umar τ to come there. I then said to myself, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I swear by Allaah that Ameerul Mu'mineen will be leaving this world.'"

To this, Hadhrat Anas τ said, "Why do you not write to Ameerul Mu'mineen about this." Hadhrat Abu Moosa τ replied, "I cannot inform him of his own death."[2]
Hadhrat Muslim Abu Sa'eed who was a freed slave of Hadhrat Uthmaan bin Affaan τ says, "Hadhrat Uthmaan τ set twenty slaves free and then asked for a pair of trousers, which he wore, even though he never wore trousers at any time before Islaam or after becoming a Muslim. He then said, 'Last night I saw Rasulullaah ρ, Abu Bakr τ and Umar τ. They said to me, 'Be patient because you will terminate your fast with us tomorrow evening.' He then asked for his Qur'aan and opened it before him (to recite). He was later martyred with the Qur'aan still in front of him."[3]

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Hadhrat Filfila Ju'fi reports that he heard Hadhrat Hasan bin Ali رضي الله عنهما say, "I saw in a dream that Nabi ρ was holding on to the Arsh. I then saw that Abu Bakr τ was holding on to Nabi ρ's waist, that Umar τ was holding on to Abu Bakr τ's waist and that Uthmaan τ was holding on to

[1] Abu Nu'aym in his *Dalaa'il* (Pg.210).
[2] Ibn Sa'd (Vol.3 Pg.332).
[3] Abdullaah and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.232). *Majma'uz Zawaa'id* and *Al Bidaayah wan Nihaayah* state several other narrations of the same.
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Umar τ's waist. Then I saw blood extending from the sky to the earth." When Hadhrat Hasan τ was relating this dream, there happened to be some members of the Shia sect with him, who then asked, "Did you not see Ali τ?" Hadhrat Hasan τ replied, "There is none I would not have loved to see holding Nabi ρ's waist more than Ali τ. Nevertheless, that was the dream that I saw…" The narration continued further.[1]

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Hadhrat Hasan τ once said, "O people! I saw a most remarkable thing in my dream last night. I saw the Rabb the Most High upon Hadhrat Arsh. Rasulullaah ρ then arrived and stood by one of the feet of the Arsh. Thereafter, Abu Bakr τ arrived and placed his hand upon Rasulullaah ρ's shoulder. He was followed by Umar τ, who placed his hand upon Abu Bakr τ's shoulder, after which Uthmaan τ arrived and placed his hand upon Hadhrat Umar τ's shoulder. Uthmaan τ then gestured with his hand and said, 'O my Rabb! Ask Your servants why they killed me.' Two downpipes of blood then started to flow from the sky to the earth."

Someone reported this to Hadhrat Ali τ, saying, "Do you not see what (your son) Hasan τ is saying?" Hadhrat Ali τ's reply was, "He is only relating what he saw."

Another narration states that Hadhrat Hasan τ added, "I shall not fight again after the dream that I saw…" The narration then proceeds like the one above, but with the difference that he said, "I then saw Uthmaan τ with his hand upon Umar τ's shoulder. Thereafter, I saw a lot of blood behind them. 'What is this?' I enquired. I was then informed that this was the blood of Uthmaan τ, for which he was asking redress from Allaah."[2]

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Hadhrat Abbaas τ and his son Hadhrat Abdullaah τ see Hadhrat Umar τ in their Dreams

[1] Tabraani in his *Awsat* and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.96).
[2] Abu Ya'la. Haythami (Vol.9 Pg.96) has commented on the chain of narrators.

Hadhrat Abbaas bin Abdul Muttalib τ says, "I was the neighbour of Umar bin Khattaab τ and have never seen anyone better than him. his nights were spent in salaah and his days were spent fasting and tending to the needs of people. When he passed away, I asked Allaah to show him to me in a dream. In a dream one night I saw him coming form the marketplace of Madinah with his shawl draped over his neck. After exchanging greetings, I asked, 'How are you?' 'I am well,' he replied. 'What did you find?' I asked further. He replied, 'My reckoning is now over. Had I not found a Merciful Rabb, my honour would have fallen.'"[1]

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Hadhrat Abbaas τ relates, "Umar bin Khattaab τ was my very good friend. After he passed away, I made du'aa to Allaah for a complete year to show me Umar τ in a dream. The year had just come to an end when I saw him wiping perspiration from his forehead. 'O Ameerul Mu'mineen!' I said, 'How did your Rabb treat you?' 'My reckoning is now over,' he replied, 'Had I not found a Forgiving and Merciful Rabb, I would have fallen in honour.'"[2]

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Hadhrat Abdullaah bin Abbaas τ says, "I made du'aa to Allaah for a year to show me Umar bin Khattaab τ in a dream. When I saw him in a dream, I asked, 'How was your experience?' He replied, 'I found a Most Forgiving and Merciful Rabb. Had it not been for His mercy, I would have fallen in honour.'"[3]

Hadhrat Abdullaah bin Umar τ and an aNsaari see Hadhrat Umar τ in a Dream

Hadhrat Abdullaah bin Umar τ says, "There was nothing I wanted more than to know what had happened to Umar τ (in the next life). I then saw a palace in a dream and when I asked whom it belonged to, I was informed that it belonged to Umar bin Khattaab τ. He then came out of the palace wearing a shawl, appearing as if he had just taken a bath.

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).
[2] Ibn Sa'd (Vol.3 Pg.375).
[3] Ibn Sa'd (Vol.3 Pg.375).

'What has happened to you?' I asked. 'I have been well,' he replied, 'but had I not found a Forgiving Rabb, I would have fallen in honour.' He then asked, 'How long ago did I separate from you?' 'It is twelve years now,' I replied. He then said, 'I have just now returned from my reckoning.'"[1]

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Hadhrat Saalim bin Abdullaah reports that he once heard an Ansaari τ say, "I had always prayed to Allaah to show me Umar bin Khattaab τ in a dream. It was after ten years that I did see him wiping perspiration from his brow. 'O Ameerul Mu'mineen!' I said, 'What has happened to you?' He replied by saying, 'I have just completed my reckoning and had it not been for the mercy of my Rabb, I would surely have been destroyed.'"[2]

Hadhrat Abdur Rahmaan bin Auf τ sees Hadhrat Umar τ in a Dream

Hadhrat Abdur Rahmaan bin Auf τ was returning from Hajj when he (set up camp and) fell asleep at a place called Suqya. When he woke up, he said, "I just saw Umar τ (in a dream). He walked up to me and used his foot to nudge (my wife) Ummu Kulthoom bint Uqba who was asleep beside me. This woke her up and he then went away. As the others went out in search of him, I also got my clothing, dressed and went out to search with them. Although I was the first to catch up with him, I swear by Allaah that I found him only after I had thoroughly exhausted myself. 'O Ameerul Mu'mineen!' I said, 'You have really made it difficult for the people (to keep up with you). By Allaah! One can only catch up with you after I thoroughly exhausting themselves. In fact, it was only after I had thoroughly exhausted myself that I managed to catch up with you.' To this, he said, 'But I do not think that I had been going fast at all.'

I swear by the Being Who controls the life of Abdur Rahmaan that this (lead over the rest of us) was because of his deeds."[3]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).
[2] Ibn Sa'd (Vol.3 Pg.376).
[3] Ibn Sa'd (Vol.3 Pg.376).
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Seeking Honour Where Allaah has Placed Honour

Incidents of Ameerul Mu'mineen Hadhrat Umar bin Khattaab τ in this Regard

Hadhrat Taariq bin Ziyaad reports that when Hadhrat Umar τ was travelling to Shaam, Hadhrat Abu Ubaydah bin Jarraah τ was accompanying him. When they arrived at a point where they had to wade across, Hadhrat Umar τ alighted from his camel, removed his leather socks and threw them over his shoulders. He then took hold of the reins of the camel and waded through.

"O Ameerul Mu'mineen!" Hadhrat Abu Ubaydah τ said, "Are you doing that?! Do you also remove your leather socks, throw them over your shoulders, take hold of the reins of the camel and then wade through?! I would not like the people of that city (where we are headed) to see you like this."

"O, Oh!" Hadhrat Umar τ exclaimed, "Had anyone other than Abu Ubaydah made such a statement, I would have made him a lesson for the Ummah of Muhammad ρ. We were once amongst the lowest of people, but Allaah gave us honour because of Islaam. As soon as we start to seek honour in avenues other than that in which Allaah has granted us honour, Allaah will then humiliate us."[1]

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Another narration states that when Hadhrat Umar τ arrived in Shaam and was to be received by the army, he was wearing his loincloth, leather socks and a turban. He was holding the head of his camel and wading across some water. Someone then said, "O Ameerul Mu'mineen! The army and the general of Shaam's army are here to meet you and you are in this condition?" Hadhrat Umar τ remarked,

[1] Haakim (Vol.1 Pg.61). reporting from reliable sources as confirmed by Dhahabi.

"We are a nation whom Allaah has given honour through Islaam, so we shall not seek honour in other avenues."[1]

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Yet another narration states that Hadhrat Abu Ubaydah bin Jarraah τ said to Hadhrat Umar τ, "O Ameerul Mu'mineen! You have done something that the people of these parts regard as a something degrading. You have removed your socks, led your camel while on foot and waded through water on foot." Hadhrat Umar τ struck Hadhrat Abu Ubaydah bin Jarraah τ on the chest and said, "O dear! If only someone other than you had made that statement, O Abu Ubaydah! You people (Arabs) were the smallest in number and the most degraded of people before Allaah gave you honour through Islaam. When you start to seek honour in anything else other than Islaam, Allaah will certainly degrade you."[2]

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Hadhrat Qais narrates that when Hadhrat Umar τ arrived in Shaam and was received by the people, he was riding a camel. "O Ameerul Mu'mineen!" someone said, "If only you would ride a Turkish horse because the leaders and prominent people of the city would be meeting you." To this, Hadhrat Umar τ remarked, "I do not see your honour lying here (in the things of this world), but (pointing to the sky) everything come from there. Let my camel go."[3]

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Hadhrat Abul Aaliya Shaami reports that Hadhrat Umar τ arrived in Jaabiya from the Aleppo road, riding a brown camel. The bald part of his head shone in the sun because he wore neither a hat nor a turban. Since there were no stirrups, his legs dangled loosely on either side of the carriage. His saddle blanket when he rode was a woollen blanket made in Ambijaan, which doubled as a bedding when he camped. His satchel was striped cloth filled with the bark of a date palm, which doubled as his pillow when he was not riding. He wore a thick white cotton Qamees which was patched and torn on the side.

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[1] Haakim (Vol.1 Pg.62).
[2] Haakim (Vol.3 Pg.82). Abu Nu'aym in his *Hilya* (Vol.1 Pg.47) has reported a similar narration, as have Ibn Mubaarak, Hannaad and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.400).
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.47).
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"Send the leader of these people to me," Hadhrat Umar τ commanded. When the people sent for the head priest, Hadhrat Umar τ said to him, "Please wash my Qamees, mend it and borrow me a Qamees or some clothing. A Qamees made from *Kattaan* (a very fine and expensive cloth) was then brought to Hadhrat Umar τ. "What is this?" Hadhrat Umar τ enquired. When the people told him that it was *Kattaan*, he asked, "And what is *Kattaan*?" After they explained to him what it was, he removed his Qamees and it was washed and patched. When it was returned to him, he took off the *Kattaan* one and wore his own.

The head priest then said to him, "Because you are the king of the Arabs, it is not befitting that you ride a camel in these parts. If you ride a Turkish horse and wear some other clothing, it would command more respect in the eyes of the Romans. Hadhrat Umar τ however said, "We are people who have been given respect because of Islaam and therefore do not wish any substitute."

A Turkish horse was then brought and rather than a saddle or carriage, a mere saddle blanket was thrown over it. Hadhrat Umar τ rode it but (when it started to strut) he called out, "Stop it! Stop it! I have never seen people riding a Shaytaan before this (because riding it brings pride in the rider)." Hadhrat Umar τ's camel was then brought and he rode it.[1]

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What Hadhrat Mu'aadh τ told Hadhrat Umar τ in this Regard

Hadhrat Ibn Abu Maryam reports that when Hadhrat Umar τ once passed by Hadhrat Mu'aadh bin Jabal τ, he asked, "What are the factors that will hold the foundations of his Ummah steady?" Hadhrat Mu'aadh τ replied, "There are three factors and they will ensure salvation. (The first is) Sincerity, which is the nature upon which Allaah has created people, (the second is) salaah, which is a fundamental pillar of religion and (the third is) obedience (to the Muslim leader), in which lies one's protection." "What you say is true," Hadhrat Umar τ acknowledged.

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[1] Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.60).
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When Hadhrat Umar τ had passed by, Hadhrat Mu'aadh τ turned to those sitting with him and said, "(O Umar!) Your time is better than those afterwards because great disputes shall arise after you. (The addressing those with him, he said) He (Hadhrat Umar τ) will be living on for only a short while."[1]

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Hadhrat Umar τ's Statement about those who Brought to him the Jewels and Sword of the Persian Emperor

Hadhrat Qais Ijli narrates that when the Persian Emperor's sword, belt and jewels were brought to Hadhrat Umar τ, he remarked, "Those who have brought this must truly be trustworthy people." To this, Hadhrat Ali τ pointed out, "It is because you are trustworthy that your subjects are also trustworthy."[2]

[1] Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.226).
[2] ibn Jareer (Vol.3 Pg.128).
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Seeking Allaah's Assistance through the Glorious Qur'aan and Adhkaar

The Letter Hadhrat Umar τ Wrote to Hadhrat Amr bin Al Aas τ Concerning Seeking Assistance from Allaah

Hadhrat Zaid bin Aslam τ reports that when Hadhrat Umar τ felt that Egypt was taking too long to conquer, he write the following letter to Hadhrat Amr bin Al Aas τ (who led the military operations in Egypt):

"It surprises me to see how long it is taking you to conquer Egypt. You are already fighting there for several years now. The only reason for this is because you people have started to do things differently and have developed love for this world just as your enemy has. Allaah assists people only when their intentions are sincere.

I am sending four persons to you and am informing you that as far as I know, each of them is worth a thousand others, unless they are also affected by that which affects others. When this letter reaches you, I want you to address the people, to encourage them to fight the enemy, to be steadfast and to correct their intentions. Keep these four ahead of all the others and command the army to attack the enemy all at once like a single person. The attack should take place just after midday on Friday because this is the time when Allaah's mercy descends and du'aas are accepted. Everyone should cry before Allaah and beg His assistance against the enemy."

When the letter reached Hadhrat Amr τ, he gathered the army, read the letter out to them and then sent for the four men. He placed them in front of the others, commanded everyone to make wudhu, to perform two Rakaahs salaah, to turn to Allaah and to beg Him for assistance. When this was done, Allaah granted them victory.

Another narration states that when Hadhrat Amr bin Al Aas τ felt that it was taking too long for him to conquer Egypt, he wrote to Hadhrat Umar τ to ask for reinforcements. Hadhrat Umar τ sent four thousand troops, with a commander appointed over every thousand troops. Hadhrat Umar τ also wrote to Hadhrat Amr bin Al Aas τ saying:

"I have sent you four thousand troops as reinforcements and appointed a commander for every thousand troops. The commander of every thousand troops is a man who is himself equivalent to a thousand troops; (they are) Zubayr bin Awaam τ, Miqdaad bin Aswad bin Amr τ, Ubaadah bin Saamit τ and Maslamah bin Mukhallad τ. Remember that you have twelve thousand troops with you and an army of twelve thousand can never be defeated for want of numbers."[1]

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Hadhrat Iyaadh Ash'ari reports that he was present during the Battle of Yarmook where there were five commanders over the Muslim army (because the five armies had merged there to fight together); (the five were) Hadhrat Abu Ubaydah τ, Hadhrat Yazeed bin Abu Sufyaan τ, Hadhrat Shurahbeel bin Hasanah τ, Hadhrat Khaalid bin Waleed τ and Hadhrat Iyaadh τ (who is not the one reporting this narration). Hadhrat Umar τ's instruction was that Hadhrat Abu Ubaydah τ should be the commander-in-chief if a battle took place. The army then wrote a letter to Hadhrat Umar τ, informing him that death was storming towards them (because the enemy outnumbered them) and he should reinforce them with more troops.

Hadhrat Umar τ replied to their letter by writing:

"Your letter requesting me for reinforcements has reached me. I shall therefore refer you to one who is a more powerful helper and who has a ready army. He is Allaah Y. Ask Him for assistance because Muhammad ρ was assisted at Badr when his forces were less than yours."[2]

Another narration states that Hadhrat Umar τ added, "When this letter reaches you, I want you to fight them without writing back to me." The narrator says, "We then fought them and defeated all of them within a distance of four *Farsakh* (approximately twelve miles). We also earned a large amount of booty. When we discuss the matter, Hadhrat Iyaadh τ proposed that we exchange ten of the enemy prisoners for each one of ours.

Hadhrat Abu Ubaydah τ then asked for someone to race him. A youngster volunteered saying, 'I would like to, if you don't mind.' The

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[1] Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.151).
[2] *Kanzul Ummaal* (Vol.3 Pg.145).
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youngster managed to beat Hadhrat Abu Ubaydah τ and I watched him trail behind on his bare-backed horse with his two locks of hair flying furiously behind him."[1]

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The Muslims Seek Allaah's Assistance using the Qur'aan during the Battle of Qaadisiyyah

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad all report that after leading the Zuhr salaah, Hadhrat Sa'd τ instructed a youngster to recite the Surah of Jihaad (Surah Anfaal). The youngster was from amongst the *Qurra* (learned scholars of the Qur'aan) and Hadhrat Umar τ had appointed him to be with Hadhrat Sa'd τ all the time. All the Muslims there had learnt the Surah of Jihaad and when the youngster recited it to the soldiers beside him, soon it was recited in the entire regiment. This lighted up the hearts and eyes of the Muslims and they all derived tranquillity from reciting it.

Another narration states that because the Muslims had learnt the Surah of Jihaad, Hadhrat Sa'd τ commanded them to recite it to each other.[2]

A Persian Spy Describes the Sahabah ψ to Rustam

Hadhrat Ibn Rufayl narrates that when Rustam camped at Najaf, he sent a spy from there to the Muslim army. The spy infiltrated their ranks so well at Qaadisiyyah that he appeared to be one of them. He saw them brushing with the Miswaak before every salaah, performing salaah and then dispersing to their respective tents. He then returned and informed Rustam about their condition and about the lives they led.

Rustam interrogated him thoroughly, even asking what it was that the Sahabah ψ ate. To this the spy replied, "By Allaah! Although I stayed with them an entire night, I did not see them eat anything. All I saw

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[1] Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.213) and Ibn Katheer in his Tafseer (Vol.1 Pg.400).
[2] Ibn Jareer (Vol.3 Pg.47).
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them do was to suck on some sticks in the evening, when they went to sleep and just before dawn.

Rustam then proceeded and when he camped somewhere between Hisn and Ateeq, he happened to cross paths with the Muslim army. Hadhrat Sa'd τ's Mu'addhin had just called out the Adhaan for the Fajr salaah and Rustam saw them all preparing. He then instructed the Persians to mount their animals. When they asked him the reason, he said, "Did you not see that when the announcement was made amongst your enemy, they all started to prepare to fight you." The spy corrected him saying, "They are only preparing for salaah."

Rustam then said the following words in Persian, the translation of which is: "A voice came to me in the morning. It was the voice of Umar, talking to those dogs (the Arabs) and teaching them some wisdom." After they had crossed the river, they again happened to cross paths as Hadhrat Sa'd τ's Muaddhin called out the Adhaan for salaah. Hadhrat Sa'd τ then led them in salaah. This time, Rustam remarked, "Umar has now eaten my liver."[1]

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[1] Ibn Jareer (Vol.3 Pg.45)
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